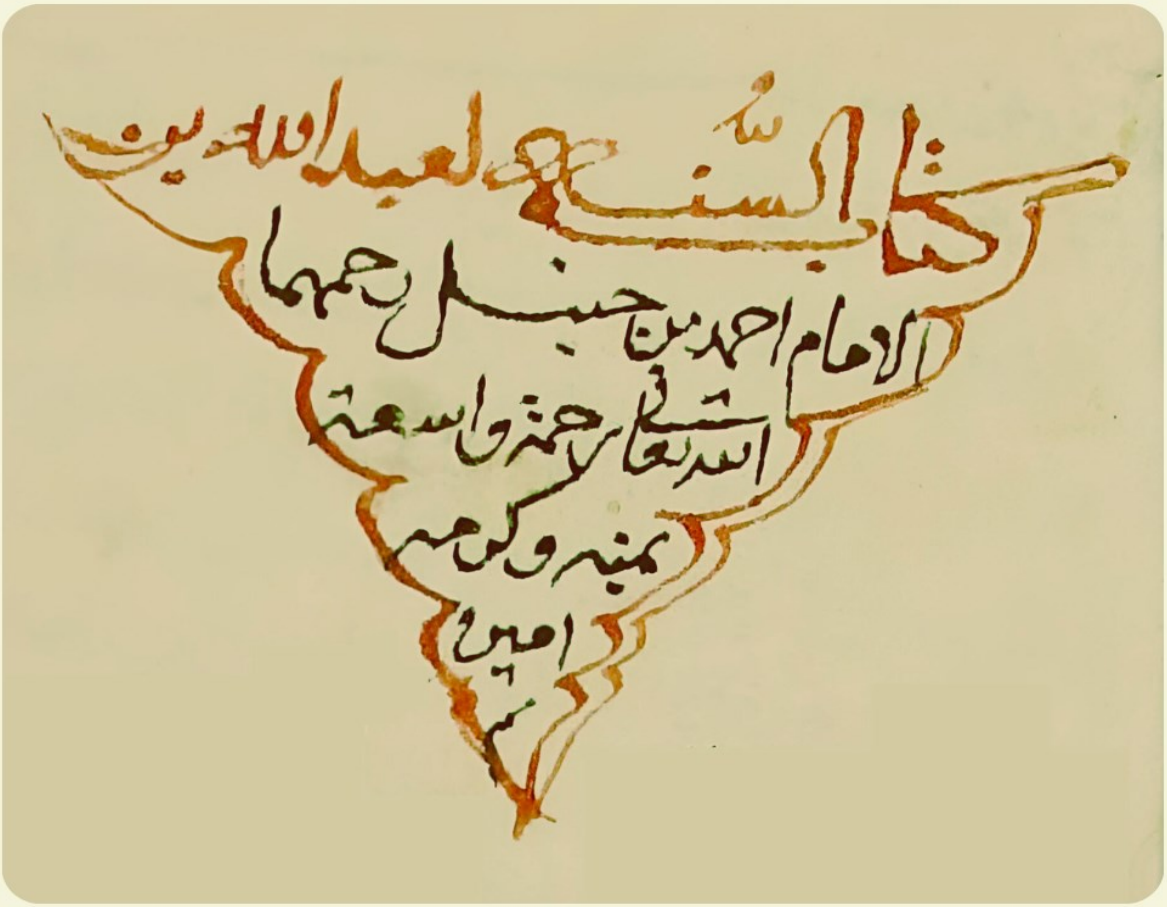
Kitāb al-Sunna
of ʿAbdullāh ibn Aḥmad

An Analysis of Transmission Reliability and Theological Implications



Compiled by

Dr. Abul Hasan Hussain Ahmed

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Praise be to Allāh, Most High,
Whose blessings multiply,
From grateful hearts our thanks arise,
A praise both pure and blessed likewise.

Upon Muḥammad ﷺ, mercy's light,
Who guided us through the darkest night,
The seal of Prophets, leader dear,
Whose path illuminates the way so clear.

Upon his blessed family pure,
May blessings endlessly endure,
As once on Ibrāhīm (as) bestowed,
And through his noble lineage flowed.

On Companions who held firm and true,
Who by the Prophet's ﷺ guidance grew,
Their faith, a beacon through the night,
Guiding believers toward the light.

To Allāh, Lord of endless grace,
Who guides us to the highest place,
Most worthy of all praise sincere,
Through endless time, from far and near.

Prologue

The book known as "Kitāb al-Sunna"[1] attributed to ʿAbd Allāh ibn Aḥmad ibn Ḥanbal, whose complete title is "Kitāb al-Sunna wa al-Radd ʿalā al-Jahmiyya"[2] (The Book of Sunna and Refutation of the Jahmiyya), constitutes a controversial corpus within Islamic theological literature. This text represents a contentious contribution to the formative discourse on Islamic creed (ʿaqīda). The compilation purportedly documents narrations and theological positions that were circulating among certain scholarly circles during the formative period of Islamic doctrinal development.

The attribution of this work to ʿAbd Allāh, the son of the renowned theologian and jurist Aḥmad ibn Ḥanbal (d. 241 AH/855 CE), positions it as a potential extension of the Ḥanbalī theological tradition. However, this attribution has been subject to scholarly examination and debate in contemporary academic discourse. The text contains numerous narrations addressing divine attributes, particularly those that appear to ascribe physical characteristics to the Divine, which raises important questions about early Islamic anthropomorphism [tashbīh] and its intersection with scriptural literalism [ẓāhiriyya].

The collection's significance lies not only in its theological content but also in what it reveals about the methodological approaches to scriptural interpretation [tafsīr] during this period, especially regarding Qur'anic verses and other narrations containing descriptions of the divine attributes (Ṣifāt of Allah). The excerpts presented from this work offer a window into a particular strand of theological discourse that would later become central to debates between various Islamic theological schools on approaches to divine attributes, oscillating

[1] As mentioned by al-Dhahabī in Kitāb al-'Arsh (2/271).
[2] As mentioned by al-Dhahabī in Kitāb al-'Arsh (2/154).

between literal [ḥaqīqī] interpretation, delegation [tafwīḍ],[3] and figurative interpretation [taʾwīl][4].

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[3]Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī (d. 748/1348) has articulated his theological positions regarding the concept of Tafwīḍ al-Ma'na (delegation of the meaning of Allah's Ṣifāt) and his preferred methodology in his biographical compendium Siyar Aʿlām al-Nubalāʾ as follows:

A) 8/105:

فَقَولُنَا فِي ذَلِكَ وَبَابِهِ: الإِقرَارُ، وَالإِمْرَارُ، **وَتَفْوِيضُ مَعْنَاهُ** إِلَى قَائِلِه الصَّادِقِ المَعْصُومِ.

"Our position regarding this and similar matters is: affirmation [al-iqrār], letting it pass as it came [al-imrār], and **delegating its meaning [tafwīḍ maʿnāhu]** to its Sacrosanct and Truthful Sayer."

B) Al-Dhahabī mentioned the following narration (5/449):

حَدَّثَنَا ابْنُ القَاسِمِ، قَالَ: سَأَلْتُ مَالِكًا عَمَّنْ يُحَدِّثُ بِالحَدِيْثِ الَّذِي قَالُوا: (إِنَّ اللهَ خَلَقَ آدَمَ عَلَى صُوْرَتِهِ) فَأَنْكَرَ ذَلِكَ إِنْكَارًا شَدِيْدًا، وَنَهَى أَنْ يَتَحَدَّثَ بِهِ أَحَدٌ

Ibn al-Qāsim narrated to us, saying: I asked Mālik about those who narrate the hadith which they report as: "Indeed Allah created Adam in His image (ṣūra)." He rejected this severely and forbade anyone from narrating it.

Then after some discussion he said the following about the above hadith (5/550):

فَهَذَا الصَّحِيْحُ مُخَرَّجٌ فِي كِتَابَيْ (البُخَارِيِّ) وَ(مُسْلِمٍ). فَنُؤْمِنُ بِهِ، **وَنُفَوِّضُ**، وَنُسَلِّمُ، وَلاَ نَخُوضُ فِيْمَا لاَ يَعْنِيْنَا، مَعَ عِلْمِنَا بِأَنَّ اللهَ لَيْسَ كَمِثْلِهِ شَيْءٌ، وَهُوَ السَّمِيْعُ البَصِيْرُ.

"This authentic [hadith] is recorded in the two books of al-Bukhārī and Muslim. So, we believe in it, we **delegate [nufawwiḍ]**, we submit, and we do not delve into what does not concern us, with our knowledge that Allah - there is nothing like unto Him, and He is the All-Hearing, the All-Seeing."

Al-Dhahabī also commented on the above narration in his Mīzān al-Iʿtidāl (2/420) by saying:

أما معنى حديث الصورة فنرد علمه إلى الله ورسوله ونسكت كما سكت السلف مع الجزم بأن الله ليس كمثله شئ

"**As for the meaning [maʿnā] of the hadith of the form [ṣūra], we leave its knowledge to Allah and His Messenger** and remain silent as the Salaf remained silent, while firmly asserting that Allah—there is nothing like unto Him."

C) 14/373-374:

قُلْتُ: مَنْ أَقَرَّ بِذَلِكَ تَصْدِيْقاً لِكِتَابِ اللهِ، وَلأَحَادِيْثِ رَسُوْلِ اللهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَآمَنَ بِهِ **مُفَوِّضاً مَعْنَاهُ** إِلَى اللهِ وَرَسُوْلِهِ، وَلَمْ يَخُضْ فِي التَّأْوِيْلِ وَلاَ عَمَّقَ، فَهُوَ المُسْلِمُ المُتَّبِعُ، وَمَنْ أَنْكَرَ ذَلِكَ، فَلَمْ يَدْرِ بِثُبُوْتِ ذَلِكَ فِي الكِتَابِ وَالسُّنَّةِ، فَهُوَ مُقَصِّرٌ وَاللهِ يَعْفُو عَنْهُ، إِذْ لَمْ يُوجِبِ اللهُ عَلَى كُلِّ مُسْلِمٍ حِفظَ مَا وَرَدَ فِي ذَلِكَ، وَمَنْ أَنكَرَ ذَلِكَ بَعْدَ العِلْمِ، وَقَفَا غَيْرَ سَبِيْلِ السَّلَفِ الصَّالِحِ، وَتَمَعقَلَ عَلَى النَّصِّ، فَأَمْرُهُ إِلَى اللهِ، نَعُوذُ بِاللهِ مِنَ الضَّلاَلِ وَالهَوَى.

"I say: Whoever affirms this in verification of the Book of Allah and the hadiths of the Messenger of Allah - may Allah bless him and grant him peace - and believes in it while **delegating its meaning [mufawwiḍan maʿnāhu] to Allah and His Messenger**, and does not delve into interpretation nor probe deeply, then he is the true following Muslim. And whoever denies this but was unaware of its establishment in the Book and the Sunna, is negligent, and Allah pardons him, since Allah has not obligated every Muslim to memorize what has been reported regarding this. And whoever denies this after having knowledge, follows a path other than that of the righteous predecessors [al-salaf al-ṣāliḥ], and indulges in rational speculation about the text, then his affair is left to Allah. We seek refuge in Allah from misguidance and whims."

D) 14/374:

وَلابْنِ خُزَيْمَةَ عَظَمَةٌ فِي النُّفُوْسِ، وَجَلاَلَةٌ فِي القُلُوْبِ؛ لِعِلْمِهِ وَدِينِهِ وَاتِّبَاعِهِ السُّنَّةَ.

وَكِتَابُه فِي (التَّوحيدِ) مُجَلَّدٌ كَبِيْرٌ، وَقَدْ تَأَوَّلَ فِي ذَلِكَ حَدِيْثَ الصُّورَةِ.

"Ibn Khuzayma has great stature in the souls and reverence in the hearts, due to his knowledge, religiosity, and following of the Sunna. His book on (Tawḥīd) is a large volume, and in it he (figuratively) interpreted (Ta'wīl) the hadith regarding the image.

فَلْيَعْذُر مَنْ تَأَوَّلَ بَعْضَ الصِّفَاتِ، وَأَمَّا السَّلَفُ، فَمَا خَاضُوا فِي التَّأْوِيْلِ، بَلْ آمَنُوا وَكَفُّوا، **وَفَوَّضُوا عِلمَ ذَلِكَ إِلَى اللهِ وَرَسُوْلِه**، وَلَوْ أَنَّ كُلَّ مَنْ أَخْطَأَ فِي اجْتِهَادِهِ – مَعَ صِحَّةِ إِيْمَانِهِ، وَتَوَخِّيْهِ لاتِّبَاعِ الحَقِّ – أَهْدَرْنَاهُ، وَبَدَّعنَاهُ، لَقَلَّ مَنْ يَسلَمُ مِنَ الأَئِمَّةِ مَعَنَا، رَحِمَ اللهُ الجَمِيْعَ بِمَنِّهِ وَكَرَمِهِ.

So let there be excuse for one who interpreted [ta'awwala] some of the attributes. As for the predecessors (Salaf), they did not delve into interpretation [al-ta'wīl], but rather believed, refrained [from speculation], **and delegated [fawwaḍū] the knowledge of that to Allah and His Messenger**, and if we were to disregard and declare innovation against everyone who erred in his independent reasoning [ijtihādihi] – despite the soundness of his faith and his striving to

In this present work, the manuscripts utilized for critical analysis shall be specifically identified, with particular attention given to the chain of transmission [isnād] of the Ẓāhiriyya manuscript. This examination will provide crucial insights into the textual history and transmission of this controversial theological compilation, thereby offering a more comprehensive understanding of its authenticity and historical context. Additionally, the perspectives of several non-Salafi scholars will be presented to provide a more balanced evaluation of the text's theological implications and historical significance, thus enriching our understanding of its reception across diverse intellectual traditions within Islamic scholarship.

The scholarly intent can be discerned from their criticism of anthropomorphic statements attributed to various figures within what purports to be a compilation of the pure and noble Sunna. However, as subsequent analysis will demonstrate,

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follow the truth – few of the Imams would remain safe with us. May Allah have mercy on all of them by His favour and generosity."

Al-Dhahabī did know of evidence for performing interpretative exegesis [Ta'wīl] when necessary as he authenticated such a text in his Talkhīṣ al-Mustadrak. One may refer to the following article – **Ta'wil of 'Saaq' from Ibn Abbas:** https://archive.org/details/TawilOfTheSaaqFromIbnAbbasra

[4] al-Bayhaqī (384-458 AH) mentioned in his al-Sunan al-Kubrā the following which indicates proof for non-literal interpretation (ta'wil) when the necessity arises:

٢١١٦٤ - أخبرَنا أبو عبدِ اللَّهِ الحافظُ وأبو سعيدِ ابنُ أبي عمرٍو قالا: حدثنا أبو العباسِ، حدثنا أحمدُ بنُ عبدِ الجَبَّارِ، حدثنا وكيعٌ، عن أُسامَةَ بنِ زَيدٍ، عن عِكرِمَةَ، عن ابنِ عباسٍ قال: إذا قرأ أحَدُكُم شَيئًا مِنَ القُرآنِ فلَم يَدرِ ما تَفسيرُه فليَلتَمِسْه في الشِّعرِ؛ فإنَّه ديوانُ العَرَبِ.

هذا هو الصحيحُ مَوقوفٌ.

"21164 - Abū ʿAbd Allāh al-Ḥāfiẓ and Abū Saʿīd ibn Abī ʿAmr informed us, saying: Abū al-ʿAbbās narrated to us, Aḥmad ibn ʿAbd al-Jabbār narrated to us, Wakīʿ narrated to us, from Usāma ibn Zayd, from ʿIkrima, from Ibn ʿAbbās who said: **"When one of you reads something from the Qur'an and does not know its interpretation [tafsīr], let him seek it in poetry, for it is the register [dīwān] of the Arabs."**

This is the authentic [Saḥīḥ] version, stopped [at Ibn ʿAbbās]."

this work contains numerous weak [ḍaʿīf], rejected [munkarah], and unsubstantiated [lā aṣla lahā] narrations that substantially undermine its reliability as an authoritative source for Islamic theological discourse.

The term al-Sunna with regard to creedal matters:

The famous grammarian known as Ibn Manẓūr said the following in his Lisān al-ʿArab (13/226):

التَّهْذِيبُ :السُّنَّةُ الطَّرِيقَةُ الْمَحْمُودَةُ الْمُسْتَقِيمَةُ، وَلِذَلِكَ قِيلَ :فُلَانٌ مِنْ أَهل السُّنَّة؛ مَعْنَاهُ مِنْ أَهل الطَّرِيقَةِ الْمُسْتَقِيمَةِ الْمَحْمُودَةِ، وَهِيَ مأْخوذة مِنَ السَّنَنِ وَهُوَ الطَّرِيقُ

"Al-Tahdhīb: The Sunna is the praiseworthy straight path, and for this reason it is said: So-and-so is from the people of Sunna [Ahl al-Sunna]; meaning he is from the people of the straight praiseworthy path, and it is derived from al-sanan which means the path."

قال الشاطبي" :ويطلق ـ أي :لفظ السنة ـ في مقابلة البدعة؛ فيقال :فلان على سنة إذا عمل على وفق ما عليه النبي صلى الله عليه وسلم، كان ذلك مما نص عليه في الكتاب أو لا، ويقال :فلان على بدعة إذا عمل على خلاف ذلك"

Al-Shāṭibī said: "And the term—meaning: the word Sunna—is used in contrast to innovation [bidʿa]; so it is said: So-and-so is upon the Sunna when he acts in accordance with what the Prophet, peace be upon him, was upon, whether that was explicitly stated in the Book or not, and it is said: So-and-so is upon innovation when he acts contrary to that"[5]

قال ابن رجب" :السنة هي الطريق المسلوك؛ فيشمل ذلك التمسك بما كان عليه النبي صلى الله عليه وسلم وخلفاؤه الراشدون، من الاعتقادات والأعمال والأقوال، وهذه هي السنة الكاملة، ولهذا كان السلف قديمًا لا يطلقون السنة إلاّ على ما يشمل ذلك كله، وروي ذلك عن الحسن والأوزاعي والفضيل بن عياض"

[5] Al-Muwāfaqāt (4/4).

Ibn Rajab said: "The Sunna is the travelled path; so that includes adherence to what the Prophet, peace be upon him, and his Rightly Guided Caliphs were upon, in terms of beliefs, actions, and sayings, and this is the complete Sunna, and for this reason the early predecessors [salaf] would not use the term Sunna except for what encompasses all of that, and this has been narrated from al-Ḥasan, al-Awzāʿī, and al-Fuḍayl ibn ʿIyāḍ"[6]

قال ابن الجوزي" :ولا ريب في أن أهل النقل والأثر المتبعين آثار رسول الله صلى الله عليه وسلم وآثار أصحابه هم أهل السنة؛ لأنهم على تلك الطريق التي لم يحدث فيها حادث وإنما وقعت الحوادث والبدع بعد رسول الله صلى الله عليه وسلم وأصحابه"

Ibn al-Jawzī said: "There is no doubt that the people of transmission and tradition (athar) who follow the narrations of the Messenger of Allah, peace be upon him, and the narrations of his Companions are the people of Sunna [Ahl al-Sunna]; because they are upon that path in which no innovation has occurred, and innovations and heresies only occurred after the Messenger of Allah, peace be upon him, and his Companions"[7]

The Salafīs have published Kitāb al-Sunna in English

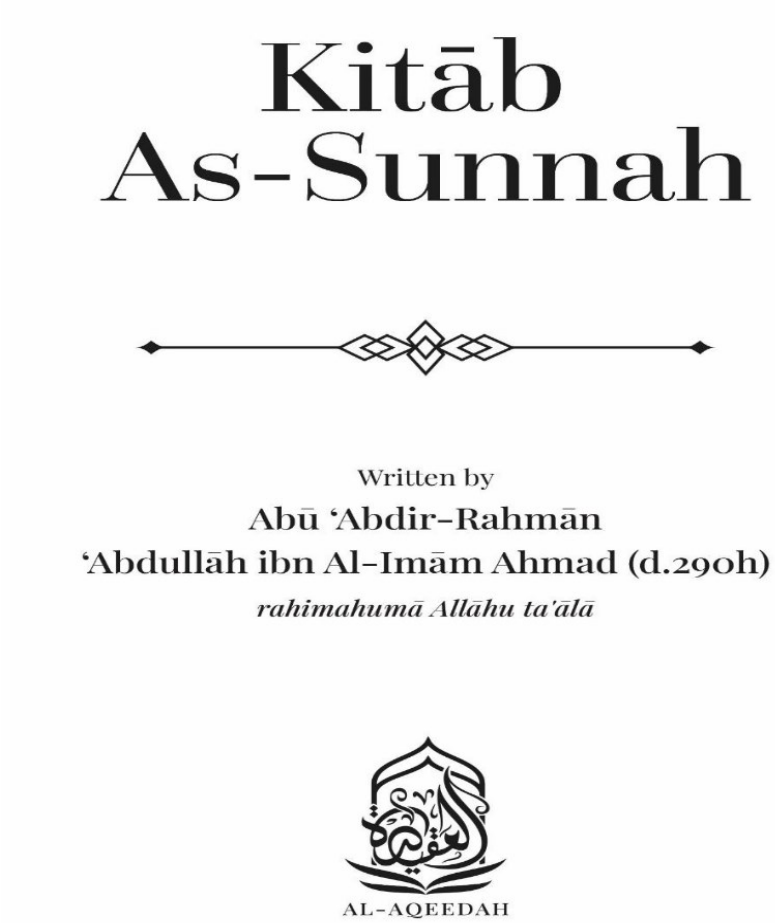
The scholarly conception of the Sunna articulated in the aforementioned quotations stands in stark contrast to the problematic corpus attributed to ʿAbdullāh ibn Aḥmad ibn Ḥanbal (d. 290/903), known as Kitāb al-Sunna. Despite its ostensibly authoritative status to mainly Salafis since it was first published in 1930, critical scholarly analysis has raised substantial concerns regarding this compilation's authenticity and reliability, particularly in the domain of theological doctrine (ʿaqīda).

This treatise has been rendered into English without a methodologically rigorous examination of the chains of transmission(asānīd) or textual variants (mutūn),

[6] Jāmiʿ al-ʿUlūm wa-al-Ḥikam (p. 262).

[7] Talbīs Iblīs (p. 21).

thereby presenting readers with the problematic impression that its entire contents represent the authenticated doctrinal positions of the early Muslim generations (Al-Salaf al-Ṣāliḥūn) with unwarranted epistemological certainty. The absence of critical apparatus regarding hadith evaluation, narrator assessment, and textual authentication significantly undermines the scholarly integrity of the translation, as it fails to distinguish between varying degrees of reliability in the source material according to established principles of traditional Islamic scholarship. Cover page of the English edition[8]:



The translator said on pp. 7-8:

"The work does not include sources or the judgment of the scholars regarding the correctness of the *ahādīth* and narrations. **The book covers issues of *'aqīdah* which are firmly established based upon the Qurān, the correct *ahādīth* from the Messenger of Allāh and the sayings of the three praised generations** and whoever

[8] Translated by: Abū Hājar and published in 2022

followed them in goodness. **So the weakness of some of the narrations does not change the 'aqīdah or the place of the issue in the religion**.

If the reader wants to look into further details with regards to a specific narration, then the Arabic text with its full chain of narration is available which makes the search easy. Refer to the tahqīq of Al-Qahtānī or even better, the tahqīq of Shaykh 'Ādil while bearing in mind that the numbering is not the same."

Several methodological deficiencies undermine the text's credibility:

(1) The compilation contains some narrations that present theological positions contradictory to established principles of Islamic creedal discourse as formulated by normative Sunnī scholarship.

(2) Rigorous ḥadīth analysis reveals that many of the work's chains of transmission (asānīd) contain narrators classified as majhūl (unknown), ḍaʿīf (weak) or of even weaker reliability status according to established rijāl (narrators) criticism.

(3) A significant corpus of reports contained within the text lacks corroborating evidence (shawāhid) from independent, reliable ḥadīth collections, raising concerns about their provenance.

(4) Questions persist regarding the text's attribution to ʿAbdullāh ibn Aḥmad, with textual and historical evidence suggesting later interpolations and emendations to the original compilation.

The Ruling on using weak narrations in ʿAqīda (creed) by Zayn al-Dīn al-ʿIrāqī and Muḥyī al-Dīn al-Kāfījī

According to Ḥusn al-Tanabbuh limā Warada fī al-Tashabbuh by **Imam Najm al-Dīn al-Ghazzī** (977-1061 AH), 7/442:

قال الحافظ زين الدين العراقي في كتاب »الباعث على الخلاص من حوادث القصاص« :ومن آفاتهم أن يحدِّثوا لكثير من العوام مما لا تبلغه عقولهم، فيقعوا في الاعتقادات السيئة .هذا إذا كان صحيحًا، فكيف إذا كان باطلًا)١(؟)١ (انظر :»تحذير الخواص من أكاذيب القصاص« للسيوطي)ص :١٨٠(.

"**Al-Ḥāfiẓ Zayn al-Dīn al-ʿIrāqī (d. 806 AH)** said in the book 'Al-Bāʿith ʿalā al-Khalāṣ min Ḥawādith al-Quṣṣāṣ' [The Motivator for Salvation from the Incidents of Storytellers]: ***Among their afflictions is that they narrate to many of the common people things that their minds do not reach, so they fall into evil beliefs [iʿtiqādāt]. This is if it was authentic, so how if it was false?*** (1)

Footnote (1) See: 'Taḥdhīr al-Khawāṣṣ min Akādhīb al-Quṣṣāṣ' [Warning the Elite from the Lies of Storytellers] by al-Suyūṭī (p. 180)."

According to Al-Mukhtaṣar fī ʿIlm al-Athar[9] by **Imam Muḥyī al-Dīn al-Kāfījī (d. 879 AH):**

والْحَدِيث الضَّعِيف سوى الْموضع تجوز رِوَايَته فِي المواعظ والقصص وفضائل الْأَعْمَال على مَا مر فِي الْبَاب الأول وَلَا تجوز فِي العقائد وَالْأَحْكَام إِلَّا أَن يبين فيهمَا ضعفه فَيُقَال هَذَا ضَعِيف وَذَلِكَ إِذا كَانَ مَعَ السَّنَد وَأما إِذا لم يكن مَعَ السَّنَد فَلَا يُقَال فِيهِ لفظ يدل على الْجَزْم نَحْو قَالَ أَو فعل رَسُول الله ﷺ بل يُقَال فِيهِ رُوِيَ عَنهُ أَو بلغنَا أَو جَاءَ عَنهُ أَو ورد عَنهُ أَو نَحْو ذَلِك مِمَّا لَا يَقْتَضِي صِيغَة الْجَزْم

"The weak hadith, besides its [proper] place, is permitted to be narrated in sermons, stories, and virtues of deeds as was mentioned in the first chapter. ***<u>It is not permitted in beliefs [ʿaqāʾid] and legal rulings except that its weakness be</u>***

[9] Edited by ʿAlī Zuwayn (Riyadh: Maktabat al-Rushd, 1407 AH), p. 170.

clarified in both of them by saying 'this is weak.' This is when it comes with the chain of transmission [isnād]. As for when it does not come with a chain of transmission, then no expression indicating certainty should be used concerning it, such as 'the Messenger of Allah ﷺ said' or 'did,' but rather it should be said concerning it 'it was narrated from him' or 'it reached us' or 'it came from him' or 'it was reported from him' or similar expressions that do not require a formula of certainty."

This critical assessment reveals a profound incongruity between the conceptual framework of authentic Sunna as delineated by authoritative scholars and the actual content of "Kitāb al-Sunna." The work's titular claim to represent authoritative Sunna constitutes a problematic misnomer when subjected to rigorous scholarly scrutiny, particularly in matters pertaining to Islamic theology, where precision and authenticity are of paramount importance.

A 7th century Hanbali scholar on the anthropomorphist sects

ʿ**Abbās ibn Manṣūr al-Saksakī al-Ḥanbalī (d. 683 AH)** mentioned the following groups in his al-Burhān fī maʿrifat ʿaqāʾid ahl al-adyān [The Decisive Proof in Understanding the Beliefs of the People of Religions] as advocates of anthropomorphism:

pp. 35-36:

٢ – واما]الكرامية [فهم اصحاب محمد)٢ (بن كرام أحد شيوخهم ومصنفي كتبهم مع انه كان عامياً لا يقرأ ولا يكتب بل كان يملى ذلك على أصحابه افتراء من بنات)فكره (وهم يكتبون عنه ما يسمعون منه وهو من نواحي سجستان وكان يتعبد ويظهر الزهد والتقشف والتقلل من الدنيا وكذلك أصحابه إلى اليوم في خراسان وغيرها مما ذكر (واكبر ظهورهم فيما تقدم في نيسايور واعمالها وبيت المقدس ومنهم طائفة قد عكفوا على قبره هناك ومال إليهم من العامة خلق كثير لاجتهادهم في العبادة وكان يقول ان الايمان قول باللسان دون اعتقاد القلب وعمل الجوارح فمن أقر بلسانه فهو مؤمن حقاً وان اعتقد بقلبه ما شاء من الكفر والشرك وجحدوا العبادات وزعموا ان المنافقين كانوا مؤمنين في الحقيقة وهو ضد اعتقاد الجهمية ويحكى أن محمد بن كرام لما خرج من نيسابور خرج معه ثمانمائة كتيبة من جل الناس غير التبع (وكان هو واصحابه يلبسون البرانس والمسابح في ايديهم فلم يقدم لذلك (على قتله ونفي إلى بيت المقدس ومات هناك ويقال ان الكور)التي فيها مذهب الكرامية خاصة المشرق وناحية المغرب وناحية خراسان فالحذر من تلبسيهم .

2 - As for the **[Karrāmiyya],** they are the followers of Muḥammad (2) ibn Karrām[10], one of their Shaykhs and authors of their books, despite the fact that he was

[10] Ibn Ḥibbān (d. 354 AH) mentioned the following about him in his Kitāb al-Majrūḥīn (2/326-327):

١٠١٣ – محمد بن كرام السجزي (٣) كنيته أبو عبد الله، كان يزعم أنه من بني سوان [نزار]، مولده بقرية من قرى رنج [زرنج] ونشأ بسجستان، كأنه قد خُذِلَ حتى التقط من المذاهب أردأها، ومن الأحاديث أوهاها، ثم جالس أحمد بن عبد الله الجويباري ومحمد بن تميم السعدي، ولعلهما وضعا على رسول الله –صلى الله عليه وسلم– وعلى الصحابة والتابعين مئة ألف حديث، ثم جالس أحمد بن حرب بن عبد الله لأصبهاني بنيسابور، فأخذ عنه التقشف، ولم يكن يحسن العلم والأدب، أكثر كتبه المصنفة صنفها له مأمون بن أحمد السلمي، وكان تلميذه .

1013 - Muḥammad ibn Karrām al-Sijzī. His kunya is Abū ʿAbdullāh. He claimed to be from Banī Suwān [Nizār]. He was born in a village from the villages of Ranj [Zaranj] and grew up in Sijistān. It was as if he had been abandoned such that he picked up the worst of doctrines and the weakest of traditions [ḥadīth]. Then he sat with Aḥmad ibn ʿAbdullāh al-Juwaybārī and Muḥammad ibn Tamīm al-Saʿdī, **and perhaps they fabricated one hundred thousand traditions against the Messenger of Allah—**peace be upon him—and against the Companions and the Successors. Then he sat with Aḥmad ibn Ḥarb ibn ʿAbdullāh al-Aṣbahānī in Naysābūr, and took from him asceticism. He was not proficient in knowledge and proper conduct. Most of his classified books were written for him by Maʾmūn ibn Aḥmad al-Sulamī, who was his student.

فأما في حداثته وما كان من إظهار مذهبه فحدثني محمد بن المنذر بن سعيد، قال: سمعت عثمان بن سعيد الدارمي، يقول: كنت عند إبراهيم بن الحصين والي سجستان إذ دخل علينا رجل طوال، عليه رقاع، فقيل: هذا محمد بن كرام، فقال له إبراهيم بن الحصين: هل اختلفت إلى أحد من العلماء؟ قال: لا، قال: فإلى عثمان بن عفان؟ قال: وإلى عثمان بن عفان، قال: فهذا العلم الذي تقوله من أين لك؟ قال؟ هذا نور جعله الله في بطني، فقال له إبراهيم: تحسن التشهد؟ فقال: تشهد جيست؟ فقال: اندر نمازبنشين ج كَوي؟ قال: أقول: التحيات لله والسلوات والتيبات السلام عليك أيها النبي ورحمة الله وبركاته، السلام ألينا وألى إباد الله السالهين، أشود أن لا إله إلا الله، وأشود أن مهمدًا أبدك ورسولك، قال فقال له إبراهيم: قم لعنك الله، وأمر به فأخرج من سجستان.

As for his youth and the manifestation of his doctrine, Muḥammad ibn al-Mundhir ibn Saʿīd told me saying: I heard ʿUthmān ibn Saʿīd al-Dārimī saying: I was with Ibrāhīm ibn al-Ḥuṣayn, the governor of Sijistān, when a tall man entered wearing patches. It was said: This is Muḥammad ibn Karām. Ibrāhīm ibn al-Ḥuṣayn said to him: "Have you studied with any of the scholars?" He said: "No." He said: "Even with ʿUthmān ibn ʿAffān?" He said: "And with ʿUthmān ibn ʿAffān." He said: "So this knowledge that you speak of, from where did you get it?" He said: "This is a light that Allah has placed in my belly." So Ibrāhīm said to him: "Do you know the tashahhud?" He said: "What is the tashahhud?" So he said [in Persian]: "What do you say when you sit in prayer?" He said: "I say: Attahiyyātu lillāhi wassalawātu wattiybātu, assalāmu ʿalayka ayyuhannabiyyu waraḥmatullāhi wabarakātuhu, assalāmu alaynā wa alā ibād Allāh assālihīn, ashudu an lā ilāha illallāh, wa ashudu anna Muhammadan abduka wa rasūluka." He [Ibrāhīm] said: "Get up, may Allah curse you," and ordered that he be expelled from Sijistān.

قال أبو حاتم: هذه حالة محمد بن كرام في الابتداء، ثم لما أخذ في العلم أحب أن ينشئ مذاهب، ليعرف به مجرد الإيمان وجعله قولًا بلا معرفة، وكان يزعم أن النبي -صلى الله عليه وسلم- لم يكن بحجة لله على خلقه، إن الحجة لا يندرس ولا يموت، وكان يزعم أن الاستطاعة قبل الفعل، وكان يجسم الرب جلّ وعلا، ومن كان داعية إلى بدعة من البدع يجب ترك حديثه، فكيف إذا جمع إلى بدعته القدح في السنن والطعن في منتحليها.

Abū Ḥātim said: This was the condition of Muḥammad ibn Karrām in the beginning. Then when he took to knowledge, he wanted to create doctrines to be known by mere faith, and he made it a statement without understanding. He claimed that the Prophet—peace be upon him—was not a proof of Allah against His creation, [saying] that the proof does not fade away or die. He claimed that capability precedes action. ***And he anthropomorphized [yujassim] the Lord, Majestic and Exalted. And whoever calls to an innovation among innovations, it is necessary to abandon his tradition [ḥadīth]. How much more so when he combines with his innovation disparagement of the Sunnas and attacks against those who adhere to them.***

illiterate, unable to read or write. Rather, he would dictate to his follower's fabrications from his own (thoughts), and they would write down what they heard from him. He was from the regions of Sijistān and would engage in worship, displaying asceticism, austerity, and minimalism regarding worldly matters. His followers continue this practice to this day in Khurāsān and elsewhere as mentioned. Their largest presence in the past was in Naysābūr and its territories, and in Jerusalem. Among them is a group that has devoted themselves to his grave there, and many common people have inclined toward them due to their diligence in worship.

He used to say that faith is a statement of the tongue without belief in the heart or action of the limbs. So, whoever affirms with his tongue is truly a believer, even if he believes in his heart whatever he wishes of disbelief and polytheism. They denied acts of worship and claimed that the hypocrites were truly believers, which is the opposite of the belief of the Jahmiyya.

It is related that when Muḥammad ibn Karrām left Naysābūr, eight hundred battalions of prominent people, not counting the followers, left with him. He and his companions would wear hooded cloaks and have prayer beads in their hands. Despite this, he was not executed but was exiled to Jerusalem, where he died. It is said that the regions (where the Karrāmiyya doctrine is particularly present are the East, the West, and the region of Khurāsān, so beware of their deception.

Footnote:

سمعت عمر بن سعيد بن سنان بمنبج، يقول: سمعت عبد الجبار بن عبد الله يقول: رأيت النبي –صلى الله عليه وسلم– في النوم، فقلت: يا رسول الله الإيمان على ما يقول ابن كرام؟ فقال: "لَا".

I heard ʿUmar ibn Saʿīd ibn Sinān in Manbij saying: I heard ʿAbd al-Jabbār ibn ʿAbdullāh saying: I saw the Prophet—peace be upon him—in a dream, and I said: "O Messenger of Allah, is faith as Ibn Karrām says?" He said: "No."

سمعت عبد الله بن محمد بن مسلم، يقول: سمعت محمد بن كرام ههنا، وأشار إلى الصخرة يقول: فرعون قدر أن يؤمن، ولكن لم يؤمن.

I heard ʿAbdullāh ibn Muḥammad ibn Muslim saying: I heard Muḥammad ibn Karrām here—and he pointed to the rock—saying: "Pharaoh was able to believe, but he did not believe."

هو محمد بن كرام السجستاني الزاهد .ويختلف العلماء في ضبط كرام والاكثرون على أنه بفتح الكاف وتشديد الراء .قال في المقالات ١ (٢) ٢٥٧ دعا ابن كرام اتباعه إلى تجسيم عبوده وقال في التبصير ص ١١١)كان يسمى معبوده جسماً وكان يقول :له حد واحد من الجانب/ .الذي ينتهي إلى العرش ولا نهاية له من الجوانب الاخرى ولا بن كرام كتاب معروف بكتاب عذاب القبر

(2) He is Muḥammad ibn Karrām al-Sijistānī, the ascetic. Scholars differ in the pronunciation of "Karrām," but most say it is with a fatḥa on the kāf and a shadda on the rāʾ. It is said in al-Maqālāt 1/257: ***"Ibn Karrām called his followers to anthropomorphize their object of worship."*** And it is said in al-Tabṣīr p. 111: ***"He would call his object of worship a body and would say: It has one limit from the side that ends at the Throne, and has no limit from the other sides."*** Ibn Karrām has a book known as "The Punishment of the Grave."

p. 38:

هـ – وأما]الحشوية) [١ (فهم المجسمة يقولون بان الله تعالى عن قولهم (على صورة شاب امرد له شعر قطط في رجله نعل من ذهب ينزل يوم عرفة على جمل احمر وينزل في كل ليلة جمعة ذكر العزيزي انهم إلى يومه بطبرستان وفي بعض اصبهان يخرجون في كل ليلة جمعة بالحمير مشدود عليها عود مليح مزوق يقولون اذا نزل اتكأ عليه فتبيت تلك الليلة الحمير في المساجد مغلقا عليها الابواب فإذا جاء المؤذن تنحنح ليسمعه فيصعد تعالى الله عن قولهم وسخف عقولهم علوا كبيراً (فاذا دخل المؤذن اخذ روث الحمير فمسح به وجهه تبركاً به .وكذلك يفعل كل من حضر منهم وما أحسن ذلك في حقهم .ويقولون)لعنهم الله (اذا لم يكن له عين ولا يد ولا اذن ولا رجل فما نعبد ؟

As for the [**Ḥashwiyya**][11] (1), they are the anthropomorphists [mujassima] who say (may Allah be exalted above what they say) that Allah is in the form of a beardless youth with curly hair, with sandals of gold on his feet. He descends on the Day of Arafa on a red camel, and descends every Friday night. Al-ʿAzīzī mentioned that until his day, they are in Tabaristan and in some parts of Isfahan. They bring out donkeys every Friday night with beautiful decorated wooden sticks attached to them, saying that when He descends, He leans on it. The donkeys spend that night in the masjids with the doors locked on them. When the muezzin comes, he clears his throat so that He may hear him and ascend (Exalted is Allah above what they

[11] One may read an example of the Ḥashwiyya in this article: Imam Abu Bakr al-Ṭarṭūshī al-Mālikī (d. 520 AH), the Ḥashwiyya and the issue of Istiwā', here - https://www.darultahqiq.com/imam-abu-bakr-al-%E1%B9%ADar%E1%B9%ADushi-al-maliki-d-520-ah-the-%E1%B8%A5ashwiyya-and-the-issue-of-istiwa/

say and the foolishness of their minds, a great exaltation). When the muezzin enters, he takes the dung of the donkeys and wipes his face with it for blessing. Likewise does everyone present among them, and how fitting that is for them. And they say (may Allah curse them): "If He does not have an eye, nor a hand, nor an ear, nor a foot, then what are we worshipping?"

نربطهم بالقرآن والسنة مباشرة بأسلوب طيب دون ان نتهم أو نشنع حتى لا نقع في انقسامات عفى عليها الزمن) .١ (قال في الفرق ص اعلموا اسعدكم الله ان المشبهة صنفان :صنف شبهوا ذات الباري بذات غيره، وصنف آخر شبهوا صفاته بصفات غيره ...والمشبهة ٢٢٥ الذين ضارا في تشبيه ذاته بغيره أصناف مختلفة ..فمنهم السبئية الذين سموا علياً الها ...ومنهم البيانية اتباع بيان بن سمعان الذي زعم ان معبوده انسان من نور على صورة الانسان في اعضائه وانه يفنى كله الا وجهه .ومنهم المغيرية والمنصورية والخطابية والحلولية الحلمانية المنسوبة إلى ابي حلمان الدمشقي الذي زعم ان الاله يحل في كل صورة حسنة وكان يسجد لكل صورة حسنة أ .هـ .وذكر فرقاً اخرى تدخل معها

We should connect them directly to the Qur'an and Sunna in a gentle manner without accusation or defamation, so that we do not fall into divisions that time has surpassed.

Footnote no. (1) He said in al-Farq[12] p. 225: "Know, may Allah make you happy, that the anthropomorphists **[mushabbiha]** are of two types: a type that likened the essence of the Creator to the essence of others, and another type that likened His attributes to the attributes of others... And the anthropomorphists who went astray in comparing His essence to others are of different types... Among them are the Sabaʾiyya who called ʿAlī a god... And among them are the Bayāniyya, followers of Bayān ibn Samʿān, who claimed that his deity is a man of light in the form of a human in his limbs, and that all of him perishes except his face. And among them are the Mughīriyya, the Manṣūriyya, the Khaṭṭābiyya, and the incarnationist [ḥulūliyya] Ḥalmāniyya attributed to Abū Ḥalmān al-Dimashqī, who claimed that the deity incarnates in every beautiful form, and he used to prostrate to every beautiful form." End quote. And he mentioned other sects that are included with them.

[12] Al-Farq bayn al-Firaq by Abū Manṣūr al-Baghdādī (d. 429 AH/1037 CE) is a comprehensive heresiography categorizing Islamic sects based on the ḥadīth about 73 sects. It details the beliefs of 72 deviant sects and defines Orthodox Sunnī Islam by positioning it as the sole saved sect.

Continuing on p. 39:

ويحتجون بأن الله تعالى ذم في القرآن ما ليس له جوارح وهي الأصنام التي كانت تعبدها الكفار فقال تعالى الهم أرجل يمشون بها أم لهم أيد يبطشون بها أم لهم أعين يبصرون بها أم لهم آذان يسمعون بها)١ (ولعمري إن الله سميع بصير له البطش والقدرة يفعل ما يشاء ويحكم ما يريد . موجود الذات والصفات متصف بما وصف به نفسه من غير تمثيل ولا تكييف ليس كمثله شيء وهو البصير) (٤ . (السميع البصير) (٢(

They argue that Allah the Exalted criticized in the Qur'an what does not have limbs, which are the idols that the disbelievers used to worship, so the Almighty said: "Do they have feet by which they walk? Or do they have hands by which they seize? Or do they have eyes by which they see? Or do they have ears by which they hear?" (1) By my life, indeed Allah is All-Hearing, All-Seeing, possessing might and power, He does what He wills and decrees what He wants, existing in essence and attributes, described by what He has described Himself with, without comparison or asking how, "There is nothing like unto Him, and He is the All-Hearing, the All-Seeing" (2).

Footnotes:

(١) سورة الاعراق آية ١٩٥

(٢) الشورى ١١

(1) Sūrat al-Aʿrāf, verse 195

(2) Sūrat al-Shūrā, verse 11

pp. 40-41:

وأما]المقاتلة [فهم أصحاب مقاتل بن سليمان وهو أحد عظمائهم ومصنفي كتبهم وليس هو مقاتل بن سليمان صاحب التفسير وإنما – اتفق الاسمان وكان هو واصحابه يعتقدون التجسيم كالحشوية فيقولون لعنهم الله (ان الله تعالى على صورة الإنسان ذو لحم ودم تعالى الله عن ذلك علوا كبيرا) (ليس كمثله شيء وهو السميع البصير (ويقولون لا يضر مع الايمان معصية وان كبرت كما لا ينفع مع الكفر حسنة وان . كبرت

As for the **[Muqātiliyya]**, they are the followers of Muqātil ibn Sulaymān, who is one of their great figures and authors of their books. He is not Muqātil ibn

Sulaymān, the author of the Tafsīr; rather, the two names coincided. He and his followers believed in anthropomorphism [tajsīm] like the Ḥashwiyya, so they say (may Allah curse them) that Allah the Exalted is in the form of a human, having flesh and blood (Exalted is Allah above that, a great exaltation) ("There is nothing like unto Him, and He is the All-Hearing, the All-Seeing"). They also say that no sin harms with faith, no matter how great, just as no good deed benefits with disbelief, no matter how great.

وأما]المهاجرية [فإنهم ايضاً يقولون بالتجسيم وأن الله تعالى جسم كالأجسام وأن الأنبياء غير معصومين من الخطايا كالزنا والسرقة – وغيرهما الا الكذب في تبليغ الرسالة فإنه لا يجوز عليهم وقالوا إن الله تعالى لا يوصف بالقدرة على غير ما فعل وانه لا يقدر على فناء خلقه ولهم حماقات كثيرة تعالى الله عما يقولونه علوا كبيراً

As for the **[Muhājiriyya],** they also advocate anthropomorphism [tajsīm] and say that Allah the Exalted is a body like other bodies, and that the Prophets are not infallible from sins such as adultery, theft, and others, except for lying in conveying the message, for that is not permissible for them. They said that Allah the Exalted cannot be described as having power over what He has not done, and that He does not have power over the annihilation of His creation. They have many foolish beliefs; Exalted is Allah above what they say, a great exaltation.

Al-Khaṭīb al-Baghdādī on Abdullah ibn Ahmad (b. 213 - d. 290 AH)

Al-Khaṭīb al-Baghdādī mentioned the following in his Tārīkh Baghdād (11/12):

٤٩٠٤ - عبد الله بن أَحْمَد بن مُحَمَّد بن حنبل بن هلال بن أسد أبو عبد الرحمن الشيباني **سمع أباه، وعبد الأعلى** بن حماد، وكامل بن طلحة، ويَحْيَى بن معين، وأبا بكر وعثمان ابني أَبِي شيبة، وشيبان بن فروخ، وعباس بن الوليد النرسي، وأبا خيثمة زهير بن حرب، ويَحْيَى عبدويه، وسويد بن سعيد، وأبا الربيع الزهراني، وعلي بن حكيم الأودي، ومُحَمَّد بن جعفر الوركاني، وداود بن عمرو الضبي، وزكريا بن يَحْيَى زحمويه، وعبد الله بن عمر بن أبان الجعفي ومُحَمَّد بن أَبِي بكر المقدمي، وهارون بن معروف، وسفيان بن وكيع بن الجراح، ومُحَمَّد بن عبد الملك بن أَبِي الشوارب، وسلمة بن شبيب، وأبا معمر الهذلي، وصالح بن عبد الله الترمذي، وداود بن رشيد، ومُحَمَّد بن عبيد بن حساب وعمرو بن مُحَمَّد الناقد، وخلقًا كثيرًا أمثال هَؤُلَاءِ.

4904 - ʿ**Abdullāh ibn Aḥmad ibn Muḥammad ibn Ḥanbal ibn Hilāl ibn Asad Abū ʿAbd al-Raḥmān al-Shaybānī** heard from his father, ʿAbd al-Aʿlā ibn Ḥammād, Kāmil ibn Ṭalḥah, Yaḥyā ibn Maʿīn, Abū Bakr and ʿUthmān the sons of Abī Shaybah, Shaybān ibn Farrūkh, ʿAbbās ibn al-Walīd al-Narsī, Abū Khaythamah Zuhayr ibn Ḥarb, Yaḥyā ʿAbdawayh, Suwayd ibn Saʿīd, Abū al-Rabīʿ al-Zahrānī, ʿAlī ibn Ḥakīm al-Awdī, Muḥammad ibn Jaʿfar al-Warkānī, Dāwūd ibn ʿAmr al-Ḍabbī, Zakariyyā ibn Yaḥyā Zaḥmawayh, ʿAbdullāh ibn ʿUmar ibn Abān al-Juʿfī, Muḥammad ibn Abī Bakr al-Muqaddamī, Hārūn ibn Maʿrūf, Sufyān ibn Wakīʿ ibn al-Jarrāḥ, Muḥammad ibn ʿAbd al-Malik ibn Abī al-Shawārib, Salamah ibn Shabīb, Abū Maʿmar al-Hudhalī, Ṣāliḥ ibn ʿAbdullāh al-Tirmidhī, Dāwūd ibn Rashīd, Muḥammad ibn ʿUbayd ibn Ḥisāb, ʿAmr ibn Muḥammad al-Nāqid, and many others like them.

روى عنه عبد الله بن إسحاق المدائني، وأبو القاسم البغوي، ومُحَمَّد بن خلف وكيع، ويَحْيَى بن صاعد، وعبد الله بن مُحَمَّد بن زياد النيسابوري، والْقَاضِي المحاملي، ومُحَمَّد بن مخلد، وأَحْمَد بن مُحَمَّد بن هارون الخلال، وعبد الله بن سليمان الفامي، وأبو الْحُسَيْن بن المنادي، وأَحْمَد بن سلمان النجاد، وأبو سهل بن زياد، وأَحْمَد بن كامل القاضي، وإِسْمَاعِيل بن علي الخطبي، وإسحاق بن أَحْمَد الكاذي، وأبو بكر الشافعي، وأبو علي ابن الصواف، وابن مالك القطيعي، وجماعة سواهم يطول ذكرهم.

Those who narrated from him include ʿAbdullāh ibn Isḥāq al-Madāʾinī, Abū al-Qāsim al-Baghawī, Muḥammad ibn Khalaf Wakīʿ, Yaḥyā ibn Ṣāʿid, ʿAbdullāh ibn Muḥammad ibn Ziyād al-Naysābūrī, al-Qāḍī al-Maḥāmilī, Muḥammad ibn Makhlad, Aḥmad ibn Muḥammad ibn Hārūn al-Khallāl, ʿAbdullāh ibn Sulaymān al-Fāmī, Abū al-Hussain ibn al-Munādī, Aḥmad ibn Salmān al-Najjād, Abū Sahl ibn Ziyād, Aḥmad ibn Kāmil al-Qāḍī, Ismāʿīl ibn ʿAlī al-Khaṭībī, Isḥāq ibn Aḥmad al-

Kādhī, Abū Bakr al-Shāfiʿī, Abū ʿAlī ibn al-Ṣawwāf, Ibn Mālik al-Qaṭīʿī, and many others whose mention would be lengthy.

وكان ثقة ثبتًا فهمًا.وقَالَ ابن المنادي :لَم يكن في الدنيا أحد أروى عَن أبِيهِ منه، لأنه سمع المسند وهو ثلاثون ألفًا، والتفسير ،وهو مائة ألف وعشرون ألفًا، سَمع منها ثَمانين ألفًا، والباقي وجادة، وسمع الناسخ والمنسوخ،، والتاريخ، وحديث شعبة والمقدم والمؤخر في كتاب الله تعالى، وجوابات القرآن، والمناسك الكبير، والصغير، وغير ذلك من التصانيف، وحديث .الشيوخ

He was trustworthy, reliable, and understanding. Ibn al-Munādī said: "There was no one in the world who narrated more from his father than him, because he heard the Musnad which contains thirty thousand [narrations], and the Tafsīr which contains one hundred and twenty thousand [narrations], of which he heard eighty thousand, and the rest through written transmission [wijādah], and he heard the Abrogating and Abrogated [al-Nāsikh wa-al-Mansūkh], the History [al-Tārīkh], the Ḥadīth of Shuʿba, the Advanced and Delayed in the Book of Allah the Exalted [al-Muqaddam wa-al-Muʾakhkhar fī Kitāb Allāh Taʿālā], the Responses of the Qurʾān [Jawābāt al-Qurʾān], the Major and Minor Rituals [al-Manāsik al-Kabīr wa-al-Ṣaghīr], and other compilations, and the ḥadīth of the scholars."

قَالَ :وما زلنا نرى أكابر شيوخنا يشهدون له بِمعرفة الرجال، وعلل الحديث، والأسماء والكنى، والمواظبة على طلب الحديث في العراق وغيرها، ويذكرون عن أسلافهم الإقرار له بذلك حتى أن بعضهم أسرف في تقريظه إياه بالمعرفة .وزياد السماع للحديث على أبيه

He said: "We have always seen our senior scholars testify to his knowledge of narrators, the defects of ḥadīth [ʿilal al-ḥadīth], names and kunyahs (patronymic names), and his perseverance in seeking ḥadīth in Iraq and elsewhere. They relate from their predecessor's acknowledgment of this about him, to the extent that some of them were excessive in praising him for his knowledge and for hearing more ḥadīth than his father."

حَدَّثَنِي أبو يعلى مُحَمَّد بن الْحُسَيْن بن مُحَمَّد الفراء، قَالَ :وجدت على ظهر كتاب رواه أبو الْحُسَيْن ابن السوسنجردي، عن إِسْمَاعِيل بن علي الخطبي، قَالَ :بلغني عن أَبِي زرعة أنه قَالَ :قَالَ لي أَحْمَد بن حنبل :ابني عبد الله محظوظ من علم .الحديث أو من حفظ الحديث، إِسْمَاعِيل الخطبي يشك، لا يكاد يذاكرني إلا بِمَا لا أحفظ

Abū Yaʿlā Muḥammad ibn al-Hussain ibn Muḥammad al-Farrāʾ told me, he said: "I found on the back of a book narrated by Abū al-Hussain ibn al-Sawsanjirdī, from

Ismāʿīl ibn ʿAlī al-Khaṭībī, who said: 'It has reached me from Abū Zurʿah that he said: Aḥmad ibn Ḥanbal said to me: "My son ʿAbdullāh is fortunate in the knowledge of ḥadīth" or "in the memorization of ḥadīth"—Ismāʿīl al-Khaṭībī is in doubt—" He hardly ever discusses with me except what I do not memorise.""

حَدَّثَنِي مُحَمَّد بن علي الصوري، قَالَ :أَخْبَرَنَا عبد الرحمن بن عمر الْمصْرِيّ، قَالَ :حَدَّثَنَا مُحَمَّد بن إسحاق الملحمي الْقَاضِي، قَالَ :حَدَّثَنِي إِبْرَاهِيمُ بن مُحَمَّد بن بشير، قَالَ :سمعت عبَّاسًا الدوري، يَقُول :كنت يومًا عند أَبِي عبد الله أَحْمَد بن حنبل، فدخل علينا عبد الله ابنه، فقَالَ لي أَحْمَد :يا عباس إنَّ أبا عبد الرحمن قد وعى علمًا كثيرًا.

Muḥammad ibn ʿAlī al-Ṣūrī told me, he said: ʿAbd al-Raḥmān ibn ʿUmar al-Miṣrī informed us, he said: Muḥammad ibn Isḥāq al-Malḥamī al-Qāḍī told us, he said: Ibrāhīm ibn Muḥammad ibn Bashīr told me, he said: I heard ʿAbbās al-Dūrī say: "I was one day with Abū ʿAbdullāh Aḥmad ibn Ḥanbal, when his son ʿAbdullāh entered upon us, so Aḥmad said to me: 'O ʿAbbās, indeed Abū ʿAbd al-Raḥmān has retained much knowledge.'"

أَخْبَرَنَا علي بن مُحَمَّد بن عبد الله المعدل، قَالَ :أَخْبَرَنَا أبو علي مُحَمَّد بن أَحْمَد بن الْحَسَن الصواف، قَالَ :قَالَ أبو عبد الرحمن عبد الله بن أَحْمَد :كل شيء أقول :قَالَ أَبِي قد سمعته مرتين وثلاثة، وأقله مَرَّة.

ʿAlī ibn Muḥammad ibn ʿAbdullāh al-Muʿaddil informed us, he said: Abū ʿAlī Muḥammad ibn Aḥmad ibn al-Ḥasan al-Ṣawwāf informed us, he said: Abū ʿAbd al-Raḥmān ʿAbdullāh ibn Aḥmad said: "Everything I say: 'My father said,' I have heard it two or three times, and at the very least, once."

أَخْبَرَنَا أبو نعيم الحافظ، قَالَ :سمعت أبا علي الصواف، يَقُول :ولد عبد الله بن أَحْمَد سنة ثلاث عشرة ومائتين ومات سنة تسعين ومائتين.

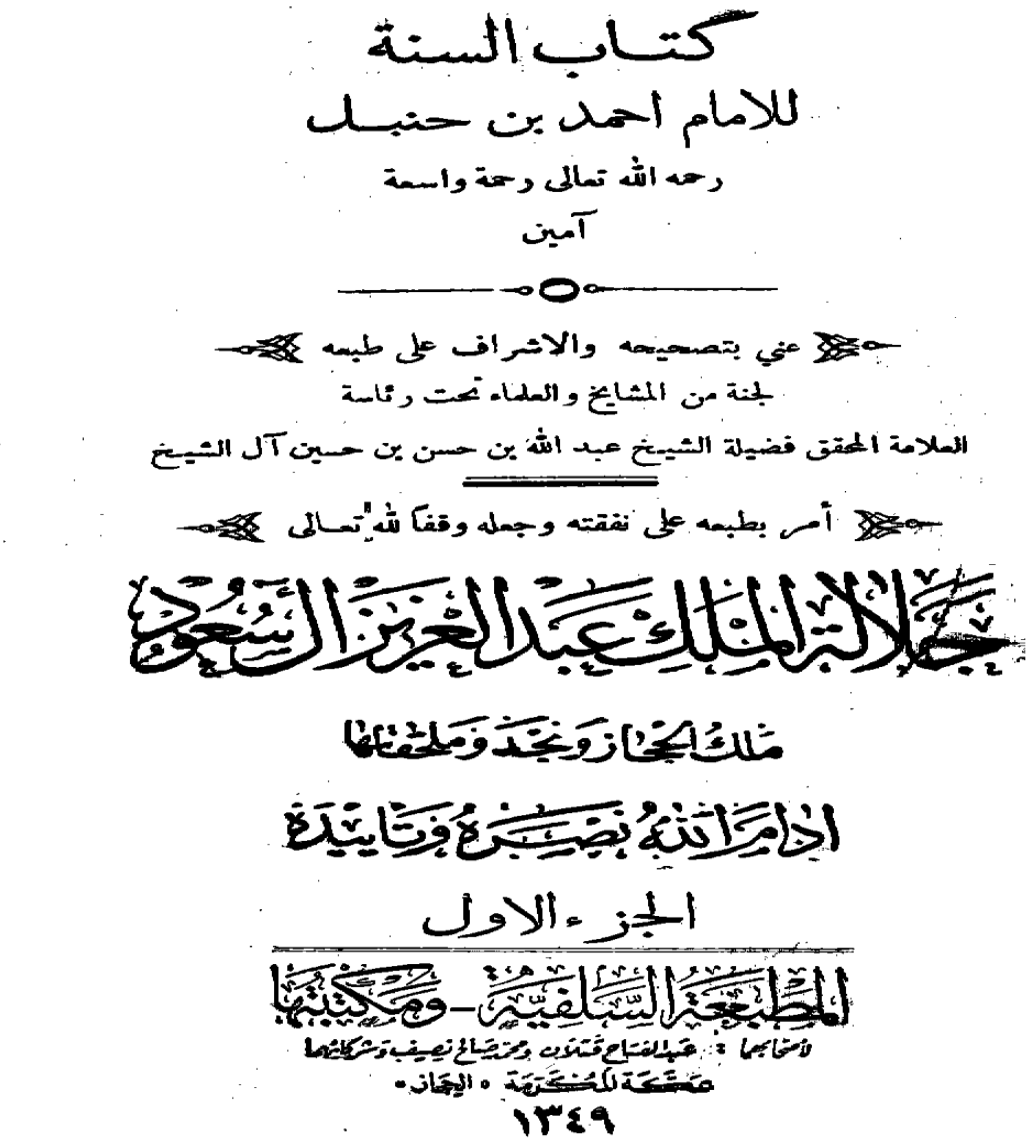
Abū Nuʿaym al-Ḥāfiẓ informed us, he said: I heard Abū ʿAlī al-Ṣawwāf say: "ʿAbdullāh ibn Aḥmad was born in the year **two hundred and thirteen and died in the year two hundred and ninety.**"

أَخْبَرَنَا مُحَمَّد بن أَحْمَد بن رزق، قَالَ :أَخْبَرَنَا إِسْمَاعِيل بن علي الخطبي، قَالَ :ومات أبو عبد الرحمن عبد الله بن أَحْمَد بن حنبل في يوم الأحد، ودفن في آخر النهار لتسع ليال بقين من جمادى الآخرة سنة تسعين ومائتين، وصلى عليه زهير ابن أخيه صالح، وَدُفِنَ في مقابر باب التِّبن، وكان الجمع كثيرًا فوق المقدار.

Muḥammad ibn Aḥmad ibn Rizq informed us, he said: Ismāʿīl ibn ʿAlī al-Khaṭībī informed us, he said: "And Abū ʿAbd al-Raḥmān ʿAbdullāh ibn Aḥmad ibn Ḥanbal died on Sunday, and was buried at the end of the day with nine nights remaining of Jumādā al-Ākhirah in the year two hundred and ninety. Zuhayr, the son of his brother Ṣāliḥ, led the prayer over him, and he was buried in the cemetery of Bāb al-Tibn, and the gathering was enormous, beyond measure."

Background to the publishing of Kitāb al-Sunna

The first known printed edition was published in 1349 AH. The title page:


كتاب السنة

للامام احمد بن حنبل

رحمه الله تعالى رحمة واسعة

آمين

عني بتصحيحه والاشراف على طبعه

لجنة من المشايخ والعلماء تحت رئاسة

العلامة المحقق فضيلة الشيخ عبد الله بن حسن بن حسين آل الشيخ

أمر بطبعه على نفقته وجعله وقفاً لله تعالى

جلالة الملك عبد العزيز آل سعود

ملك الحجاز ونجد وملحقاتها

أدام الله نصره وتأييده

الجزء الاول

المطبعة السلفية - ومكتبتها

لأصحابها: عبد الفتاح قنديل ومحب صالح نصيف وشركاهما

صاحبة المكتبة بالحجاز

١٣٤٩

The cover page mentioned these points:

Its correction and supervision of printing was undertaken by a committee of Shaykhs and scholars under the presidency of ʿAbdullāh ibn Ḥasan ibn Hussain Āl al-Shaykh who ordered it to be printed at his expense and made it an endowment for Allah, the Exalted. His Majesty King ʿAbd al-ʿAzīz al-Saʿd, King of Ḥijāz and Najd and their dependencies, printed by The Salafiyyah Press in 1349 AH which is around the year 1930 CE. See below for what Muḥammad Saʿīd al-Qaḥṭānī had to say about this edition.

Shaykh Muḥammad Zāhid al-Kawtharī (d. 1952) said in his Al-Tarḥīb bi-Naqd al-Ta'nīb (Welcoming the Critique of Reproach, pp. 371-372, footnote 1) with regard to a prominent wealthy financier of Salafi literature known as Muḥammad Naṣīf (1885-1971 CE):

،وهو تولى نشر كتاب السنة المنسوب للإمام عبد الله بن أحمد المحتوى على إقعاد الله جل شأنه رسوله على العرش معه وطواف الله جل جلاله في الأرض يتقدم المسلمين، ومرور الخلائق على الله في القنطرة الرابعة التي هو فيها من القناطر السبع على جهنم، إلى غير ذلك من معتقدات سلفهم.

“He undertook the publication of "**Kitāb al-Sunna" attributed to Imam ʿAbdullāh ibn Aḥmad**, which contains [claims of] Allah, exalted be His glory, seating His messenger on the Throne with Him, and Allah, glorified be His majesty, circling the earth leading the Muslims, and the passing of creatures over Allah at the fourth bridge, where He is, from the seven bridges over Hell, along with other such beliefs of their predecessors.”

Examples of Gross Anthropomorphic Narrations or Peculiar Reports in the Kitāb al-Sunna

Here follows examples of narrations from the English edition of Kitāb al-Sunna and by referring back to the Arabic edition as edited by Muḥammad Saʿīd al-Qaḥṭānī and others.

A narration that should not be in Kitab al-Sunna based on a saying of Ahmad ibn Hanbal

Kitāb al-Sunna (no. 10):

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو جَعْفَرٍ الدَّارِمِيُّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ خَارِجَةَ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ بَلِّغُوا - ١٠ نِسَاءَهُمْ أَنَّهُنَّ طَوَالِقُ، وَأَنَّهُنَّ لَا يَحْلِلْنَ لِأَزْوَاجِهِنَّ لَا [١٠٦] تَعُودُوا مَرْضَاهُمْ وَلَا تَشْهَدُوا جَنَائِزَهُمْ، ثُمَّ تَلَا ﴿طه﴾ [طه: ١] ﴿مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى﴾ [طه: ٢] إِلَى قَوْلِهِ عز وجل ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥] وَهَلْ يَكُونُ الِاسْتِوَاءُ إِلَّا بِجُلُوسٍ»

The above was presented in the English edition, p. 36:

10 – Ahmad ibn Sa'īd Abū Ja'far Ad-Dārimī narrated to me and said: I heard my father say: I heard Khārijah say: *"The Jahmiyyah are kuffār. Inform their women that they are divorced and that they are not allowed for their husbands. Do not visit their sick and do not attend their funeral prayers."* Then he recited:

﴿ طه ، مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴾

"Tā-Hā. We have not sent down the Qurān to you in order to cause you distress." (Tā-Hā 20:1-2)

Until His – *'azza wa jalla* – Words:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"Ar-Rahman istawā (rose over) the Throne." (Tā-Hā 20:5)

(And he said:) *"And can the istiwā (rising over) be by anything but sitting."*

As previously established, the Salafī publishers of this English translation failed to provide adequate scholarly annotations regarding numerous weak and rejected narrations contained within the text. They nevertheless presented the work to their readership with the implicit expectation that it would be accepted in its entirety as representing the authentic creed of the venerable predecessors [Salaf]. The editor of the first critical scholarly edition of this text, al-Qaḥṭānī, offered the following assessment regarding the aforementioned narration on page 105, footnote 10:

هذا الأثر فيه عدة علل :

. الأولى :في سنده كذاب وهو خارجة

. الثانية :في سنده مجهول وهو سعيد بن صخر

. الثالثة :في متنه فانه مخالف لمذهب السلف في مسألة الاستواء

. لذلك لم يصح لا سنداً ولا متناً

"This narration contains several defects:

First: In its chain of narration is a liar, who is **Khārija**.

Second: In its chain of narration is an unknown person, who is **Saʿīd ibn Ṣakhr**.

Third: **In its content, it contradicts the methodology of the predecessors [salaf] in the matter of Allah's establishing Himself [istiwāʾ].**

Therefore, it is not authentic, neither in its chain nor in its content."

Al-Qaḥṭānī said in footnote no. 2 of p. 106:

أما هذا الذي يروى عن خارجة فليس إلا شذوذاً من كذاب متروك يعبر عن معتقده هو ومن هنا نقول :إن هذه العبارة أقرب الى التجسيم وتشبيه الخالق بالمخلوق وسلفنا الصالح رضوان الله عليهم من أشد الناس انكاراً على المشبهة والمجسمة

"As for what is narrated from Khārija, it is nothing but an anomaly from a rejected liar expressing his own belief. From here, we say: This statement is closer to anthropomorphism [tajsīm] and likening the Creator to the created [tashbīh al-Khāliq bi-l-makhlūq]. Our righteous predecessors (Salaf), may Allah be pleased with them, were among the strongest people in denouncing the anthropomorphists [mushabbiha] and corporealists [mujassima]."

Another Salafi who edited Kitāb al-Sunna (p. 27, fn. 2) by the name of ʿĀdil ibn ʿAbdullāh Āl Ḥamdān went out of his way to declare the above narration to be Sahih (authentic)! He also criticised al-Qaḥṭānī and others who dismissed this narration like al-Zahrani the editor of Kitāb al-Sunna attributed to al-Khallal (d. 311 AH), and al-Walid ibn Muhammad the editor of al-Ibana of Ibn Batta al-Ukbari (d. 387 AH).

The reader is referred to the end of this work as a case study to examine the arguments presented by ʿĀdil ibn ʿAbdullāh Āl Ḥamdān and the internal scholarly disagreement within Salafism regarding the narration from Khārija ibn Muṣʿab. This particular case illustrates the theological tensions surrounding the acceptance or rejection of traditions that potentially advance anthropomorphic *[tajsīm]* elements in creedal matters. The criticism levelled by figures such as Muḥammad ibn Saʿīd al-Qaḥṭānī, ʿAṭiyya al-Zahrānī, and al-Walīd ibn Muḥammad demonstrates that even within Salafī scholarly circles, there exist significant methodological differences concerning how to approach traditions that might be construed as affirming corporeality [tajsīm] to the divine attributes.

Note also the following report from ʿAbd Allāh ibn Aḥmad whose kunya is Abū ʿAbd al-Raḥmān as recorded in al-ʿIlal wa Maʿrifat al-Rijāl (2/318, no. 2409) from his father Aḥmad ibn Ḥanbal:

٢٤٠٩ – قَالَ أَبُو عَبْد الرَّحْمَن نهاني أَبِي أَن أكتب عَن رَجُل يحدث عَنْهُ عَبَّاس الْأَنْصَارِيّ فِي الْقرَاءَات يُقَالُ لَهُ عصمَة عَن الْأَعْمَش ونهاني أَن أكتب عَن خَارِجَة بْن مُصعب شَيْئا

2409 - Abū ʿAbd al-Raḥmān said: My father (Aḥmad ibn Ḥanbal) forbade me to write from a man from whom ʿAbbās al-Anṣārī narrates concerning the readings [qirāʾāt], who is called ʿIṣma, from al-Aʿmash. **And he forbade me to write anything from Khārija ibn Muṣʿab**.

In Kitāb al-Jarḥ wa'l-Taʿdīl (3/376) of ʿAbd al-Raḥmān ibn Abī Ḥātim al-Rāzī (d. 327 AH) there is the following report from another disciple of Ibn Ḥanbal known as al-Athram:

حدثنا عبد الرحمن أنا علي بن أبي طاهر فيما كتب إلى قال نا الأثرم قال

سمعت أبا عبد الله أحمد بن حنبل وسئل عن خارجة بن مصعب فقال: لا يكتب حديثه.

ʿAbd al-Raḥmān narrated to us, ʿAlī ibn Abī Ṭāhir informed us in what he wrote to me, he said: al-Athram narrated to us, he said: I heard Abū ʿAbdullāh Aḥmad ibn Ḥanbal when he was asked about Khārija ibn Muṣʿab, and he said: **"His ḥadīth should not be written down."**

Given that Imām Aḥmad ibn Ḥanbal explicitly forbade both his son and al-Athram from recording any material transmitted by Khārija, the presence of the aforementioned narration concerning establishment [istiwāʾ] as meaning sitting [julūs] in Kitāb al-Sunna raises significant questions regarding the text's authenticity. This discrepancy strongly suggests the possibility of later interpolation, whereby a subsequent compiler may have deliberately inserted this material. Such evidence indicates that this work has been compromised and therefore lacks the requisite credibility to serve as a reliable source for credal doctrine.

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p. 233:

585 - حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِذَا جَلَسَ تَبَارَكَ وَتَعَالَى عَلَى الْكُرْسِيِّ سُمِعَ لَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ الْجَدِيدِ»

585. My father – *rahimahullāh* – narrated to me and said: 'Abdur-Rahmān narrated to us, from Sufyān, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar (*radiAllāhu 'anhu*) who said: *"When the Lord – tabāraka wa ta'ālā – sits upon the Kursī, then a creak will be heard like the creak of a new saddle (when it is lifting something heavy)."*

Al-Qaḥṭānī said the following on p. 301 about the above narration:

(٥٨٥) إسناده ضعيف.

This translates to:

(585) Its chain of narration is **weak [ḍaʿīf].**

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pp. 233-234:

587. My father narrated to me (and said): Wakī' narrated the hadīth of Isrāīl, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar (*radiAllāhu 'anhu*) who said: *"When the Lord – 'azza wa jalla – sits upon the*

Kursī." Then a man – whose name my father mentioned – shivered in front of Wakī' (when hearing this), so Wakī' became angry and said: *"We have experienced Al-A'mash and Sufyān narrating these ahādīth and they did not reject them."*

Al-Qaḥṭānī said the following on p. 301 about the above narration:

(٥٨٧) تقدم في (٥٨٥).

This translates to:

"(587) Preceding in (585)."

It has been shown above that what he said under no. 585 was:

(585) Its chain of narration is **weak [ḍaʿīf].**

Hence, no. 587 is also weak.

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p. 236:

593 – كَتَبَ إِلَيَّ عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، نا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتِ: ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ، قَالَ: فَعَظَّمَ الرَّبَّ عَزَّ وَجَلَّ وَقَالَ: «وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ إِنَّهُ لَيَقْعُدُ عَلَيْهِ جَلَّ وَعَزَّ فَمَا يَفْضُلُ مِنْهُ إِلَّا قِيدُ أَرْبَعِ أَصَابِعَ وَإِنَّ لَهُ أَطِيطًا كَأَطِيطِ الرَّحْلِ إِذَا رُكِبَ»

593. 'Abbās ibn 'Abdil-'Adhīm Al-'Anbarī wrote to me: Abū Ahmad Az-Zubayrī narrated to us (and said): Isrāīl narrated to us, from Abū Ishāq, from 'Abdullāh ibn Khalīfah who said: A woman came to the Prophet ﷺ and said: *"Ask Allāh to let me enter into paradise."* He said: So he glorified the Lord – *'azza wa jalla* – and said: *"His Kursī extends over the heavens and the earth. He – jalla wa 'azza – verily sits upon it, so there remains not any of it (i.e. the Kursī) except the space of four fingers. And it verily has a creak, just like the creak of a saddle when it is mounted."*

Al-Qaḥṭānī said the following on p. 305 about the above narration:

(٥٩٣) إسناده ضعيف وفي متنه نكارة.

This translates to:

(593) Its chain of narration is weak [ḍaʿīf] and there is objectionable content [nakāra] in its text.

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p. 105:

217 – حَدَّثَنِي أَبُو مُوسَى الْأَنْصَارِيُّ إِسْحَاقُ بْنُ مُوسَى إِمْلَاءً عَلَيَّ مِنْ كِتَابِهِ، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنِ ابْنِ إِسْحَاقَ، قَالَ: فَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، قَالَ: بَعَثَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ يَسْأَلُهُ: " هَلْ رَأَى مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ فَبَعَثَ إِلَيْهِ أَنْ نَعَمْ قَدْ رَآهُ، فَرَدَّ رَسُولَهُ إِلَيْهِ وَقَالَ: كَيْفَ رَآهُ؟ فَقَالَ: رَآهُ عَلَى كُرْسِيٍّ مِنْ ذَهَبٍ تَحْمِلُهُ أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ: مَلَكٌ فِي صُورَةِ رَجُلٍ، وَمَلَكٌ فِي صُورَةِ أَسَدٍ، وَمَلَكٌ فِي صُورَةِ ثَوْرٍ، وَمَلَكٌ فِي صُورَةِ نَسْرٍ فِي رَوْضَةٍ خَضْرَاءَ دُونَهُ فِرَاشٌ مِنْ ذَهَبٍ "

217. Abū Mūsā Al-Ansārī Ishāq ibn Mūsā narrated to me while reading from his book (and said): Yūnus ibn Bukayr narrated to me, from Ibn Ishāq who said: So ʻAbdur-Rahmān ibn Al-Hārith ibn Abdillāh ibn ʻAyyāsh narrated to me, from ʻAbdullāh ibn Abī Salamah who said: ʻAbdullāh ibn ʻUmar sent (a messenger) to ʻAbdullāh ibn ʻAbbās (*radiAllāhu ʻanhum*) asking him: *"Did Muhammad ﷺ see his Lord?"* So he sent (a messenger) back to him saying: *"Yes he verily saw Him."* So the messenger answered him and asked: *"How did he see Him?"* So he said: *"He saw Him upon a Kursī (Footstool) of gold being held by four angels; an angel in the form of a man, an angel in the form of a lion, an angel in the form of a bull and an angel in the form of an eagle, in a green garden and beside it was a mattress of gold."*

Al-Qaḥṭānī said the following on p. 305 about the above narration:

(٢١٧). إسناده ضعيف وفيه انقطاع بين ابن سلمة وابن عباس

This translates to:

(217) Its chain of narration is weak [ḍaʿīf] and there is a disconnection [inqiṭāʿ] between Ibn Salama and Ibn ʿAbbās.

On p. 306 at the end of the above narration al-Qaḥṭānī mentioned under footnote no. 1:

The Arabic text:

(١) قلت: هذا حديث ضعيف لا يحتج به خاصة في أمور العقيدة ثم هو دخول في الكيفية وهو على خلاف مذهب السلف الذي يقرر أن الكلام في كيفية الذات أو الصفات من الأمور البدعية.

Translation:

(1) I say: **This is a weak [ḍaʿīf] ḥadīth that cannot be used as evidence, especially in matters of creed [ʿaqīda].** Furthermore, it delves into the modality [kayfiyya], which **contradicts the methodology of the predecessors [salaf] who establish that discussing the modality of the divine essence or attributes is among the innovated matters.**

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p. 388:

1026 - حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ، حَدَّثَتْنَا عَبْدَةُ بِنْتُ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِيهَا خَالِدِ بْنِ مَعْدَانَ أَنَّهُ كَانَ يَقُولُ: «إِنَّ الرَّحْمَنَ سُبْحَانَهُ وَتَعَالَى لَيُثْقَلُ عَلَى حَمَلَةِ الْعَرْشِ مِنْ أَوَّلِ النَّهَارِ إِذَا قَامَ الْمُشْرِكُونَ حَتَّى إِذَا قَامَ الْمُسَبِّحُونَ خُفِّفَ عَنْ حَمَلَةِ الْعَرْشِ»

1026. My father narrated to me (and said): Abū Al-Mughīrah narrated to us (and said): 'Abdah bint Khālid ibn Ma'dān narrated to us, from her father Khālid ibn Ma'dān that he used to say: *"Verily Ar-Rahmān – subhānahu wa ta'ālā – becomes Heavy for those who hold the Throne in the beginning of the Day when the mushrikūn wake up, until those who praise Allāh get up, then it is made easier for those who hold the Throne."*[80]

Al-Qaḥṭānī said the following on p. 455 about the above narration:

The Arabic text:

(١٠٢٦) في سنده عبدة بنت خالد لم أقف لها على ترجمة وقد تقدمت في (٥٧٤). أما أبو المغيرة فهو عبد القدوس بن الحجاج ثقة تقدم في (٥٧٤). والذي أراه أن هذا كلام في كيفية الصفة لا يدعمه دليل صحيح وما صح في كتاب الله وسنة رسوله يغنينا عن هذا.

Translation:

(1026) In its chain of narration is **ʿAbda bint Khālid, for whom I could not find a biographical entry,** and she was previously mentioned in (574). As for Abū al-Mughīra, he is ʿAbd al-Quddūs ibn al-Ḥajjāj, a reliable [thiqa] narrator who was previously mentioned in (574). **What I see is that this is discourse about the modality [kayfiyya] of the attribute, not supported by authentic evidence**, and what is authentically established in the Book of Allah and the Sunna of His Messenger suffices us from this.

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p. 227:

568 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَزِيدُ بْنُ هَارُونَ، أنا الْجُرَيْرِيُّ، عَنْ أَبِي عَطَّافٍ، قَالَ: «كَتَبَ اللَّهُ التَّوْرَاةَ لِمُوسَى عَلَيْهِ السَّلَامُ بِيَدِهِ وَهُو مُسْنِدٌ ظَهْرَهُ إِلَى الصَّخْرَةِ فِي أَلْوَاحٍ مِنْ دُرٍّ فَسَمِعَ صَرِيفَ الْقَلَمِ لَيْسَ بَيْنَهُ وَبَيْنَهُ إِلَّا الْحِجَابُ»

568. My father – *rahimahullāh* – narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Al-Jurayrī narrated to us, from Abū ʻAttāf who said: *"Allāh wrote the Tawrāh for Mūsā (ʻalayhi as-salām) – while he was leaning his back against the rock – in tablets of pearls. So he heard the creaking of the pen, and there was nothing between Him and him except the veil."*

Al-Qaḥṭānī said the following on p. 294 about the above narration:

The Arabic text:

(٥٦٨) في إسناده مجهول وهو أبو العطاف لم يرو عنه غير الجريري. الميزان (٤:٥٥٣). يزيد بن هارون ثقة ثبت تقدم في (٤٩). الجريري: هو سعيد بن أياس الجريري بضم الجيم أبو مسعود البصري روى عنه يزيد بن هارون وغيره. ثقة. اختلط قبل موته بثلاث سنين مات سنة ١٤٤ هـ. التقريب (١ : ٢٩١). وانظر التهذيب (٤:٥). تخريج الاثر: هذا من الاسرائيليات المقطوع ببطلانها ثم هو مروي عن رجل مجهول. وقد أغنانا الله سبحانه في موضوع صفاته بما ورد في كتابه وصحيح سنة رسوله فكان حرياً بالمصنف رحمه الله ألا يورد مثل هذه الأقاويل الباطلة في كتاب من كتب العقيدة المعتمدة كهذا الكتاب. وقد أخرج هذا اللفظ عن عطاء أبو الشيخ كما ذكر ذلك السيوطي في الدر المنثور (٣:٥٤٩).

Translation:

(568) In its chain of narration is an unknown person [majhūl], namely Abū al-ʿAṭṭāf, from whom only al-Jurayri has narrated. Al-Mīzān (4:553). Yazīd ibn Hārūn is reliable [thiqa], well-established [thabt], previously mentioned in (49). Al-Jurayri: He is Saʿīd ibn Iyās al-Jurayri (with the letter jīm in ḍamma), Abū Masʿūd al-Baṣrī. Yazīd ibn Hārūn and others narrated from him. Reliable [thiqa]. He became confused [ikhṭalaṭa] three years before his death. He died in the year 144 AH. Al-Taqrīb (1:291). See also al-Tahdhīb (4:5).

Verification of the narration: This is from the Israelite narrations [Isrāʾīliyyāt] which are definitively invalid [bāṭila], and moreover, it is narrated from an unknown person [majhūl]. Allah, may He be glorified, has enriched us concerning the topic of His attributes with what is mentioned in His Book and the authentic Sunna of His Messenger. Thus, it would have been appropriate for the author, may Allah have mercy on him, not to include such false statements in a book among the authoritative books of creed [ʿaqīda] like this book. Abū al-Shaykh has reported this wording from ʿAṭāʾ as mentioned by al-Suyūṭī in al-Durr al-Manthūr (3:549).

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p. 229:

574 - حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا أَبُو الْمُغِيرَةِ، حَدَّثَتْنَا عَبْدَةُ، عَنْ أَبِيهَا، خَالِدِ بْنِ مَعْدَانَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَمَسَّ بِيَدِهِ إِلَّا آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ خَلَقَهُ بِيَدِهِ، وَالْجَنَّةَ، وَالتَّوْرَاةَ كَتَبَهَا بِيَدِهِ» ، قَالَ: «وَدَمْلَجَ اللَّهُ عَزَّ وَجَلَّ لُؤْلُؤَةً بِيَدِهِ فَغَرَسَ فِيهَا قَضِيبًا فَقَالَ امْتَدِّي حَتَّى أَرْضِي وَأُخْرِجِي مَا فِيكِ بِإِذْنِي فَأَخْرَجَتِ الْأَنْهَارَ وَالثِّمَارَ»

574. My father – *rahimahullāh* – narrated to me (and said): Abū Al-Mughīrah narrated to us (and said): ʻAbdah narrated to us, from her father Khālid ibn Maʻdān who said: *"Verily Allāh – ʻazza wa jalla – did not touch anything with His Hand except Ādam (salawātullāhi ʻalayhi); He created him with His Hand. And Paradise. And He wrote the Tawrāh with His Hand."* He said: *"And Allāh – ʻazza wa jalla – proportioned a pearl with His Hand and submerged a stick into it. Then He said: ʻExtend until My earth and bring out what is in you by My Permission.' And then the rivers and fruits came out."*

Al-Qaḥṭānī said the following on p. 297 about the above narration:

(٥٧٤) في إسناده عبدة بنت خالد لم أقف لها على ترجمة.

This translates to:

"(574) In its chain of narration is ʿAbda bint Khālid, for whom I could not find a biographical entry."

Hence, this chain of transmission is weak and cannot be used to establish a point of creed.

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p. 404:

1069 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ الْخَوْلَانِيُّ، نا الْأَوْزَاعِيُّ، نا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ أَنْ يُخَوِّفَ عِبَادَهُ أَبْدَى عَنْ بَعْضِهِ إِلَى الْأَرْضِ، فَعِنْدَ ذَلِكَ تُزَلْزَلُ، وَإِذَا أَرَادَ أَنْ تُدَمْدَمَ عَلَى قَوْمٍ تَجَلَّى لَهَا»

1069. My father narrated to me (and said): Abū Al-Mughīrah Al-Khawlānī narrated to us (and said): Al-Awzā'ī narrated to us (and said): Yahyā ibn Abī Kathīr narrated to us, from 'Ikrimah who said: *"Verily Allāh – 'azza wa jalla – if He wants to frighten His slaves, He reveals some of Himself to the earth and then earthquakes occur. And if He wants to destroy a people, He appears to them."*

Al-Qaḥṭānī said the following on p. 470 about the above narration:

(١٠٦٩) في سنده يحيى بن أبي كثير ثقة ثبت لكنه يدلس ويرسل وتقدم في (٥٢٤).

This translates to:

(1069) In its chain of narration is Yaḥyā ibn Abī Kathīr, who is reliable [thiqa], well-established [thabt], but he practices concealment [tadlīs] and disconnection [irsāl]. He was previously mentioned in (524).

Hence, this chain of transmission is weak and cannot be used to establish a point of creed as it is not proven that Yaḥyā ibn Abī Kathīr heard directly from Ikrima.

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p. 408:

1084. My father narrated to me (and said): Abū Usāmah narrated to us (and said): Hishām ibn 'Urwah narrated to us, from his father, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said: *"Allāh – azza wa jalla – created the angels from the light of the two Arms and the Chest."*[84]

[84] This narration establishes the Attribute of two Arms and a Chest for Allāh. This does not mean that the angels are created from something of Allāh's uncreated Light. Rather, just like whatever Allāh has created with His two Hands does not consist of anything from Allāh, then whatever Allāh created with His Light also do not consist of this Light nor anything else from Allāh.

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One can see the translator (Abu Hajar) attempted to affirm Allah having attributes of "Arms" and a "Chest". Meanwhile, the Salafi editor known as al-Qaḥṭānī said the following on p. 475:

The Arabic text:

(١٠٨٤) فيه تدليس هشام عن أبيه. أبو أسامة: ثقة ثبت ربما دلس تقدم في (٣١٤). هشام بن عروة: ثقة فقيه ربما دلس تقدم في (٧٩٥). وهذا الأثر منكر لأن النصوص الصريحة بخلافه ثم هو دخول في الكيفية والكلام فيها مخالف لصريح مذهب السلف بل هذا الكلام أقرب الى الفكر البرهمي منه إلى غيره كما هو معلوم في ديانة البراهمة.

Translation:

(1084) It contains concealment [tadlīs] by Hishām from his father. Abū Usāma: Reliable [thiqa], well-established [thabt], occasionally practices concealment [tadlīs], previously mentioned in (314). Hishām ibn ʿUrwa: Reliable [thiqa], jurisprudent [faqīh], occasionally practices concealment [tadlīs], previously mentioned in (795). **This narration is objectionable [munkar] because the explicit texts contradict it**. Furthermore, it delves into the modality [kayfiyya], and discourse about it **contradicts the explicit methodology of the predecessors [Salaf]. Rather, this discourse is closer to Brahmin thought than to anything else, as is known in the Brahmin religion.**[13]

[13] Meaning the Shirk of Hinduism.

Abū al-Faraj ibn al-Jawzī (d. 597 AH) said in his Ṣayd al-Khāṭir (p. 133):

The Arabic text:

٣٧٤– كما يروى عن عبد الله بن عمرو، قال :خلق الله الملائكة من نور الذراعين والصدر٤، فقالوا :نثبت هذا على ظاهره، ثم أرضوا العوام بقولهم :ولا نثبت جوارح !فكأنهم يقولون :فلان قائم وما هو قائم!!فاختلف قولهم :هل يطلق على الله عز وجل أنه جالس أو قائم، كقوله تعالى :﴿قَائِمًا بِالْقِسْطِ﴾ :لا يراد به القيام؛ وإنما هو كما يقال :الأمير قائم بالعدل.وإنما ذكرت بعض أقوالهم، لئلا يسكن إلى شيء منها، فالحذر من هؤلاء عبادة، وإنما الطريق طريق السف.

Translation:

374- As is narrated from ʿAbdullāh ibn ʿAmr, who said: "Allah created the angels from the light of the arms and chest." They said: **"*We affirm this according to its apparent [ẓāhir] meaning*,"** then they appeased the common people by saying: "But we do not affirm limbs!" It is as if they are saying: "So-and-so is standing, yet he is not standing!!"

Their statements differed: Is it permissible to say about Allah, the Mighty and Majestic, that He is sitting or standing, as in His saying, the Exalted: "Standing firm in justice [qāʾiman bil-qisṭ]"? This does not mean standing; rather, it is like saying: "The commander is upholding [qāʾim] justice."

I have only mentioned some of their statements so that one does not feel inclined towards any of them. Being cautious of these people is an act of worship, and the true path is the path of the predecessors [Salaf]. End of quote.

Al-Albani the head of the Salafi Hadith writers in his time said the following about this in his Silsilat al-Aḥādīth al-Ṣaḥīḥa (1/820):

.«خلق الله الملائكة من نور الذراعين والصدر»

قلت :فهذا كله من الإسرائيليات التي لا يجوز الأخذ بها، لأنها لم ترد عن

.الصادق المصدوق ﷺ

Meaning:

"Allah created the angels from the light of the arms and chest."

I say: **All of this is from the Israelite narrations [Isrāʾīliyyāt] which are not permissible to adopt, because they were not reported from the truthful and trustworthy one** [al-ṣādiq al-maṣdūq] ﷺ.

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pp. 218-219:

542 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: " قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى عَلَيْهِ السَّلَامُ بِمَا شَبَّهْتَ صَوْتَ رَبِّكَ عَزَّ وَجَلَّ حِينَ كَلَّمَكَ مِنْ هَذَا الْخَلْقِ؟ قَالَ: شَبَّهْتُ صَوْتَهُ بِصَوْتِ الرَّعْدِ حِينَ لَا يَتَرَجَّعُ "

542. Muhammad ibn Bakkār narrated to me (and said): Abū Ma'shar narrated to us, from Muhammad ibn Ka'b who said: Banū Isrāīl said to Mūsā (*'alayhi as-salām*): *"With what do you liken the Voice of your Lord –*

'azza wa jalla – from this creation, when He spoke to you?' He said: *"I liken His voice with the sound of thunder when it does not withdraw."*

Al-Qaḥṭānī said the following on p. 284 about the above narration:

The Arabic text:

(٥٤٢) إسناده ضعيف. محمد بن بكار ثقة تقدم في (١٢٧). وأبو معشر اسمه نجيح تقدم في (١٢٦) وهو ضعيف. تخريج .الاثر: أخرجه الاجري في الشريعة (ص (٣٢٦) ويظهر أنه من الاسرائيليات التي قد أغنانا الله عنها بما صح في سنة رسوله

Translation:

(542) **Its chain of narration is weak [ḍaʿīf].** Muḥammad ibn Bakkār is reliable [thiqa], previously mentioned in (127). Abū Maʿshar, whose name is Najīḥ, was previously mentioned in (126), and he is weak [ḍaʿīf]. Verification of the narration: Al-Ājurrī reported it in al-Sharīʿa (p. 326), **and it appears to be from the Israelite narrations [Isrāʾīliyyāt] which Allah has made us independent of through what is authentic in the Sunna of His Messenger.**

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p. 210:

519 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا حَمَّادُ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي الْخُلْدِ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَجْنَحُ كُلَّ عَشِيَّةٍ إِلَى السَّمَاءِ الدُّنْيَا الْعَصْرَ يَنْظُرُ إِلَى أَعْمَالِ بَنِي آدَمَ«

519. ʻUbayd-Allāh ibn ʻUmar Al-Fazārī narrated to me (and said): Hammād (i.e. ibn Zayd) narrated to us, from Abū ʻImrān Al-Jawnī, from Abū Al-Khuld who said: *"Verily Allāh – ʻazza wa jalla – every evening leans towards the heaven of the dunyā at the time of ʻAsr and looks at the deeds of the son of Ādam."*

Al-Qaḥṭānī said the following on p. 276 about the above narration:

(٥١٩) في سنده من لم أعرف له ترجمة وهو أبو الخلد.

This translates to: "(519) In its chain of narration is someone for whom I do not know a biographical entry, and he is Abū al-Khuld."

Hence, this chain of transmission is weak and cannot be used as a point of creed.

Under no. 1120 (p. 420) of Kitāb al-Sunna was a long narration with this chain of transmission:

1120. Ibrāhīm ibn Hamzah Az-Zubayrī wrote to me: I have written this *hadīth* to you. And I verily know it and have heard it as I have written it to you, so narrate this from me. 'Abdur-Rahmān ibn Al-Mughīrah Al-Hizāmī narrated to me (and said): 'Abdur-Rahmān ibn 'Ayyāsh As-Sama'ī Al-Ansārī Al-Qubāī from Banū 'Amr ibn 'Awf, from Dalham ibn Al-Aswad ibn 'Abdillāh ibn Hājib ibn 'Āmir ibn Al-Muntafiq Al-'Uqaylī, from his father, from his uncle Laqīt bn 'Āmir. Dalham said:

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p. 421:

And Ibn Abī Al-Aswad narrated it to me, from 'Āsim ibn Laqīt that Laqīt went out in a delegation towards the Messenger of Allāh (*sallAllāhu alayhi wa sallam*), and with him was one of his companions who was called Nuhayl ibn 'Āsim ibn Mālik ibn Al-Muntafiq.

The portion that interests is on p. 422:

قُلْتُ: يَا رَسُولَ اللَّهِ عَلِّمْنَا مَا تُعَلِّمُ النَّاسَ وَمَا تَعْلَمُ، فَأَنَا مِنْ قَبِيلٍ لَا يُصَدِّقُونَ تَصْدِيقَنَا أَحَدٌ مِنْ مَذْحِجٍ الَّتِي تَرْبُو عَلَيْنَا، وَخَثْعَمٍ الَّتِي تُوَالِينَا، وَعَشِيرَتِنَا الَّتِي نَحْنُ مِنْهَا، قَالَ: تَلْبَثُونَ فِيهَا مَا لَبِثْتُمْ ثُمَّ يُتَوَفَّى نَبِيُّكُمْ، ثُمَّ تَلْبَثُونَ مَا لَبِثْتُمْ، ثُمَّ تُبْعَثُ الصَّيْحَةُ فَلَعَمْرُ إِلَهِكَ مَا تَدَعُ عَلَى ظَهْرِهَا مِنْ شَيْءٍ إِلَّا مَاتَ، وَالْمَلَائِكَةُ الَّذِينَ مَعَ رَبِّكَ عَزَّ وَجَلَّ فَأَصْبَحَ رَبُّكَ يَطُوفُ فِي الْأَرْضِ وَخَلَتْ عَلَيْهِ الْبِلَادُ، فَأَرْسَلَ رَبُّكَ عَزَّ وَجَلَّ السَّمَاءَ بِمَضْبٍ مِنْ عِنْدِ الْعَرْشِ، فَلَعَمْرُ إِلَهِكَ مَا يَدَعُ عَلَى ظَهْرِهَا مِنْ مَصْرَعِ قَتِيلٍ وَلَا مَدْفَنِ مَيِّتٍ إِلَّا شَقَّتِ الْقَبْرَ عَنْهُ حَتَّى يَخْلُقَهُ مِنْ عِنْدِ رَأْسِهِ فَيَسْتَوِي جَالِسًا، فَيَقُولُ رَبُّكَ جَلَّ وَعَزَّ مَهْيَمْ؟ لِمَا كَانَ مِنْهُ، يَقُولُ: يَا رَبِّ أَمْسِ الْيَوْمَ، لِعَهْدِهِ بِالْحَيَاةِ يَحْسِبُهُ حَدِيثًا بِأَهْلِهِ،

I said: *"O Messenger of Allāh. Teach us what you teach the people and what you know. For I am from a tribe where no-one believes in the same as we believe in; from Madhhij who transgresses against us, and Khath'am who are our allies and the tribe which we are from."* He said: ***"You will remain in it as long you will remain. Then your prophet will die. Then you remain (some more). Then the sayhah (cry or blast) will be sent, and by your God, He will not leave anything upon its surface except that it will die. Also, the angels who are with your Lord 'azza wa jalla (will die). Then your Lord will tour the earth while the cities on it has become bacant. So your Lord – 'azza wa jalla – will send the heaven with a longlasting rain from the place of the Throne. Then, by your God, He will not let anything upon its surface of killed dead persons or a buried dead person, except that the grave will split open from him and He will create him from his head and he will sit straight up. Then your Lord – jalla wa 'azza- will say: 'What is your affair?' To what became of him (i.e. when did he die). So he will say: 'Yesterday (or) today.' Regarding his period of life (of dunyā), thinking that he just left his family (i.e. died)."***

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Al-Qaḥṭānī said the following on p. 276 about the above narration:

(١١٢٠) إسناده ضعيف.

This translates to:

(1120) Its chain of narration is weak [ḍaʿīf].

The above narration is also found in Musnad Ahmed (26/121, no. 16206)[14] and its chief supervisor was the late Shu'ayb al-Arna'ut who said the following on 26/128, footnote no. 4:

(٤) إسناده ضعيف، مسلسل بالمجاهيل، عبد الرحمن بن عياش، ودلهم ابن الأسود، وأبوه الأسود بن عبد الله بن حاجب، مجهولون، ولم يؤثر توثيقهم إلا عن ابن حبان كعادته في توثيق المجاهيل، وعاصم بن لقيط، إن لم يكن ابن صبرة، فهو مجهول كذلك. وبقية رجاله ثقات، ومع شدة ضعف هذا

الحديث وغرابته ونكارة بعض ألفاظه فقد حسن بعضُ من ينتحل صناعة الحديث في عصرنا الحديث السالف برقم (١٦٢٠١) بهذا الحديث في «صحيحته» (٢٨١٠) وهو تساهل غير مُزْضٍ عند الحذاق في هذا الفن.

. وهو عند عبد الله بن أحمد في «السنة» (٩٥١)

Meaning:

(4) **Its chain of narration is weak**, consisting of a series of unknown narrators: ʿAbd al-Raḥmān ibn ʿAyyāsh, Dalham ibn al-Aswad, and his father al-Aswad ibn ʿAbd Allāh ibn Ḥājib are all unknown, and they were not deemed trustworthy except by Ibn Ḥibbān, as per his habit of authenticating unknown narrators. And ʿ**Āṣim ibn Laqīṭ**, if he is not Ibn Ṣabrah, is also unknown. The rest of its narrators are trustworthy. **Despite the severe weakness of this hadith, its peculiarity, and the objectionable nature of some of its wording**, some who claim expertise in hadith in our time have deemed the previous hadith numbered (16201) to be good [ḥasan] in his "Sahih"[15] collection (2810), which is an unsatisfactory leniency according to the experts in this field.

وهو عند عبد الله بن أحمد في »السنة) «٩٥١(

It is [found] in 'Al-Sunna' (951) by ʿAbd Allāh ibn Aḥmad.

[14] See here - https://app.turath.io/book/25794?page=12665

[15] This is a reference to al-Albani and his work known as Silsilat al-Aḥādīth al-Ṣaḥīḥa.

The narration was also mentioned by Ibn Kathīr (d. 774 AH) in his al-Bidāya wa'l-Nihāya[16] where he mentioned the following about its status:

هَذَا حَدِيثٌ غَرِيبٌ جِدًّا، وَأَلْفَاظُهُ فِي بَعْضِهَا نَكَارَة وَقد أخرجه الْحَافِظ الْبَيْهَقِيُّ فِي كِتَابِ الْبَعْثِ وَالنُّشُورِ، وَعَبْدُ الْحَقِّ الْإِشْبِيلِيُّ فِي الْعَاقِبَةِ، وَالْقُرْطُبِيُّ فِي كِتَابِ التَّذْكِرَةِ فِي أَحْوَال الْآخِرَة.

Meaning:

"**This is a very strange [gharīb] hadith, and some of its wordings contain objectionable [nakāra] elements**. It has been extracted by Al-Ḥāfiẓ al-Bayhaqī in the book "Al-Baʿth wa al-Nushūr" [Resurrection and Revival], and by ʿAbd al-Ḥaqq al-Ishbīlī in "Al-ʿĀqibah" [The End], and by al-Qurṭubī in the book "Al-Tadhkirah fī Aḥwāl al-Ākhirah" [The Reminder of the Conditions of the Hereafter]."

The same narration found in Kitāb al-Sunnah and Musnad Aḥmad is also found in al-Muʿjam al-Kabīr of al-Ṭabarānī[17] with the controverted wording:

وَالْمَلَائِكَةُ الَّذِينَ مَعَ رَبِّكَ، وَأَصْبَحَ رَبُّكَ يَتَطَوَّفُ فِي الْأَرْضِ وَخَلَتْ عَلَيْهِ الْبِلَادُ، فَأَرْسَلَ رَبُّكَ السَّمَاءَ بِهَضْبٍ مِنْ عِنْدِ الْعَرْشِ

And the angels who are with your Lord, and **your Lord began circulating throughout the earth**, and the lands became empty for Him, so your Lord sent the sky with a downpour from near the Throne.

The sub narrator known as عَاصِمِ بْنِ لَقِيطٍ is found in the above-named sources.

His entry is found in Ibn Ḥajar al-ʿAsqalānī's Tahdhīb al-Tahdhīb[18] where he referred to the one recorded by al-Ṭabarānī with his critique as follows:

[16] 4/160, see here - https://app.turath.io/book/930?page=1935

[17] 19/211, no. 477 (see here - https://app.turath.io/book/1733?page=19662)

[18] 5/56, no. 91 (see here - https://app.turath.io/book/3310?page=2108)

٩١ – «د – عاصم» بن لقيط بن عامر بن المنتفق العقيلي قيل أنه بن صبرة وقيل غيره عن لقيط بن عامر أنه خرج وافد إلى النبي ﷺ فذكر حديثه فيه قال النبي ﷺ لعمر: «وإلا هلك» قاله عبد الرحمن بن عياش السمعي عن دلهم بن الأسود عن أبيه عنه أخرجه أبو داود مختصرا كما هنا قلت ورواه أبو القاسم الطبراني مطولا وهو حديث غريب جدا.

91 - "D - ʿĀṣim" ibn Laqīṭ ibn ʿĀmir ibn al-Muntafiq al-ʿUqaylī, it was said that he is Ibn Ṣabrah, and it was said other than that. [He narrated] from Laqīṭ ibn ʿĀmir that he came as a delegate to the Prophet ﷺ and mentioned his hadith wherein the Prophet ﷺ said to ʿUmar: "Otherwise he will perish." This was related by ʿAbd al-Raḥmān ibn ʿAyyāsh al-Samʿī from Dalham ibn al-Aswad from his father from him. Abū Dāwūd extracted it in abbreviated form as [presented] here. **I say: Abū al-Qāsim al-Ṭabarānī narrated it in extended form, <u>and it is a very strange [gharīb] hadith.</u>**

Another edition of Kitāb al-Sunna was edited by Aḥmad bin ʿAlī al-Qufaylī al-Riyāshī.[19] He mentioned the following about the above narration and its problematic nature:

(٤) هذا حديث ضعيف. رواه المؤلف الله في زوائد المسند (ج ٤ ص : ١٣–١٤) ، وابن خزيمة في «كتاب التوحيد» (برقم : ٢٧٥) بتحقيقي ، وابن أبي عاصم في كتاب السنة (ج ١ برقم : ٦٤٩)، وغيرهم، وفي سنده : عبدالرحمن بن عياش السمعي، وهو مجهول، ودلهم بن الأسود، مجهول أيضًا، كما قد بينته في تخريجي على «كتاب التوحيد لابن خزيمة (ص: ٣٣٤) ، وقال ابن كثير: هذا حديث غريب جدا، وألفاظه في بعضها نكارة. البداية والنهاية (ج٨ ص : ٣٣٩).

(4) **This hadith is weak**. It was narrated by the author in Zawāʾid al-Musnad (vol. 4, pp. 13-14), and Ibn Khuzayma in "Kitāb al-Tawḥīd" (no. 275) with my verification, and Ibn Abī ʿĀṣim in Kitāb al-Sunna (vol. 1, no. 649), and others. In its chain of narration are: ʿAbd al-Raḥmān ibn ʿAyyāsh al-Samʿī, who is unknown [majhūl], and Dalham ibn al-Aswad, who is also unknown, as I have clarified in my verification of "Kitāb al-Tawḥīd" by Ibn Khuzaymah (p. 334). Ibn Kathīr said: **"*This is a very strange [gharīb] hadith, and some of its wordings contain objectionable [nakāra] elements.*"** Al-Bidāya wa-l-Nihāya (vol. 8, p. 339).

[19] 1st edition, Dār ibn al-Jawzi, Saudi Arabia, 2008 CE.

Hence, this narration cannot be used to establish creedal matters by itself.

From p. 234 of the English edition of Kitāb al-Sunna, no. 589:

589. My father narrated to me (and said): A man narrated to us (and said): Isrāīl narrated to us, from As-Suddī, from Abū Mālik regarding His – *'azza wa jalla* – Words:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

"His Kursī extends over the heavens and the earth."
(Al-Baqarah 2:255)

He said: *"Verily the rock which is under the seventh earth and the endpoint of the creation; upon its surface are four angels. And every angel has four faces; the face of a human, the face of a lion, the face of an eagle and the face of a bull. They are standing upon it and they surround the earth and the heavens, and their heads are under the Kursī, while the Kursī is under the Throne."* He said: *"And He has put His two Feet – tabāraka wa ta'ālā – upon the Kursī."*

234

Al-Qaḥṭānī said in his edition of Kitāb al-Sunna (1/303, no. 589):

في إسناده مجهول وهو الرجل الذي لم يسم وفيه السدي معروف بالوهم

(589) "In its chain of narration is an **unknown person**, who is the man who was not named, and it contains al-Suddī who is known for making errors."

In the edition of Kitāb al-Sunna (1/232, no. 578) edited by al-Riyāshī he mentioned the following:

(٢) هَذَا أَثَرٌ ضَعِيفٌ، لِانْقِطَاعِ إِسْنَادِهِ.

رَوَاهُ ابْنُ جَرِيرٍ فِي «التَّفْسِيرِ» (جـ٣ ص:١٣)، وَالْبَيْهَقِيُّ فِي «الأَسْمَاءِ وَالصِّفَاتِ» (جـ٢ بِرَقْمِ:٨٥٩)، وَأَبُو الشَّيْخِ فِي «الْعَظَمَةِ» (جـ٢ص:٤٢)، وَرِجَالُ إِسْنَادِهِ ثِقَاتٌ، إِلَّا أَنَّ عُمَارَةَ بْنَ عُمَيْرٍ لَمْ يَسْمَعْ مِنْ أَبِي مُوسَى، وَاللهُ أَعْلَمُ.

Meaning:

(2) This narration is weak due to a break in its chain of transmission. It was narrated by Ibn Jarīr in "al-Tafsīr" (vol. 3, p. 13), and al-Bayhaqī in "al-Asmāʾ wa al-Ṣifāt" (vol. 2, no. 859), and Abū al-Shaykh in "al-ʿAẓama" (vol. 2, p. 42). The narrators in its chain are trustworthy, except that ʿUmāra ibn ʿUmayr did not hear from Abū Mūsā, and Allah knows best.

From pp. 407-408 of the English edition of Kitāb al-Sunna, no. 1081:

1081 - حَدَّثَنِي أَبِي، نا مُعَاذُ بْنُ هِشَامٍ، بِمَكَّةَ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ كَثِيرِ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِنَّ الْعَرْشَ لَمُطَوَّقٌ بِحَيَّةٍ، وَإِنَّ الْوَحْيَ لَيَنْزِلُ فِي السَّلَاسِلِ»

1081. My father narrated to me (and said): Mu'ādh ibn Hishām narrated to us in Makkah (and said): My father narrated to me, from Qatādah, from Kathīr ibn Abī Kathīr, from Abū 'Iyyād, from 'Abdullāh ibn 'Amr

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(*radiAllāhu 'anhu*) who said: *"Verily the Throne is encircled by a snake, and verily does the revelation come down in chains."*

Al-Qaḥṭānī said in his edition of Kitāb al-Sunna (p. 474, no. 1081):

إسناده ضعيف بسبب كثير بن أبي كثير وعنعنة قتادة.

(1081) Its chain of narration is da'īf [weak] due to Kathīr ibn Abī Kathīr and the 'an'anah (using "from" in transmission without confirming direct hearing) of Qatāda.

In the edition of Kitāb al-Sunna (2/80, no. 1066) edited by al-Riyāshī he mentioned the following:

(٤) هذا أثر ضعيف.

رواه أبو الشيخ في "العظمة" (ج٢برقم:١٩٧): من طريق محمد بن المثنى، عن معاذ بن هشام، به.

وفي سنده: كثير بن أبي كثير البصري، مولى عبدالرحمن بن سمرة، وهو مجهول الحال، فقد روى عنه جمع، ولم يوثقه معتبر، وذكره العقيلي في "الضعفاء" ولم يقل فيه شيئًا، "التهذيب"، وأبو عياض، هو: عمرو بن الأسود العنسي: ثقة

Meaning:

(4) This narration is weak (da'īf). It was reported by Abū al-Shaykh in "al-ʿAẓama" (vol. 2, no. 197): through the path of Muḥammad ibn al-Muthannā, from Muʿādh ibn Hishām, through it.

In its chain of transmission is: Kathīr ibn Abī Kathīr al-Baṣrī, the client of ʿAbd al-Raḥmān ibn Samura, and he is of unknown status, for a group has narrated from him, but no reliable authority has authenticated him. Al-ʿUqaylī mentioned him in "al-Ḍuʿafāʾ" [The Weak Narrators] but did not say anything about him, "al-Tahdhīb." And Abū ʿIyāḍ, who is: ʿAmr ibn al-Aswad al-ʿAnsī: trustworthy.

Attacks on Imām Abū Ḥanīfa in Kitāb al-Sunna

Within this work are numerous narrations that present derogatory characterizations of Imām Abū Ḥanīfa, several of which contain demonstrably spurious claims that attempted to significantly diminish his scholarly status.

Some examples from Kitāb al-Sunna with al-Qaḥṭānī's remarks from the Arabic edition:

1/228:

407 - أُخْبِرْتُ عَنْ هَوْذَةَ بْنِ خَلِيفَةَ قَالَ: «رَأَيْتُ أَبَا حَنِيفَةَ وَقَدْ أُخِذَ بِلِحْيَتِهِ كَأَنَّهُ تَيْسٌ وَهُوَ يُدَارُ بِهِ عَلَى الْحِلَقِ يُسْتَتَابُ مِنَ الْكُفْرِ»

407 - I was informed about Hawdha ibn Khalīfa who said: "I saw Abū Ḥanīfa, and he was seized by his beard as if he were a male goat, being led around in circles [of people], being asked to repent from disbelief."

Al-Qaḥṭānī said:

(٤٠٧) في إسناده من لا يعرف وهو شيخ المؤلف.

Meaning:

"(407) In its chain is someone who is unknown, and he is the teacher of the author."

In the edition of Kitab al-Sunna (1/164) edited by al- Riyāshī, he said the following about the above narration:

(١) هذا أثر ضعيف. في سنده جهالة بين المصنف وهوذة

“(1) This is a weak [ḍaʿīf] narration. In its chain is an unknown [narrator] between the author and Hawdha.”

Kitāb al-Sunna (1/206):

320 - حَدَّثَنِي إِبْرَاهِيمُ، ثنا أَبُو سَلَمَةَ التَّبُوذَكِيُّ، حَدَّثَنِي مَنْ، سَمِعَ هَمَّامًا، قَالَ: "سُئِلَ أَبُو حَنِيفَةَ عَنْ خِنْزِيرٍ بَرِّيٍّ قَالَ: لَا بَأْسَ بِأَكْلِهِ"

320 - Ibrāhīm narrated to me, Abū Salama al-Tabūdhakī narrated to us, someone who heard Hammām narrated to me, saying: "Abū Ḥanīfa was asked about a wild pig [khanzīr barrī] and he said: 'There is no harm in eating it.'"

Al-Qaḥṭānī said:

(٣٢٠) في إسناده من لا يعرف.

“(320) In its chain is someone who is unknown.”

In the edition of Kitab al-Sunna (1/164) edited by al- Riyāshī, he said the following about the above narration:

(٣) هَذَا أَثَرٌ ضَعِيفٌ. فِيهِ رَجُلٌ مُبْهَمٌ، وَإِبْرَاهِيمُ، هُوَ: ابْنُ سَعِيدٍ الْجَوْهَرِيُّ، وَأَبُو سَلَمَةَ، هُوَ: مُوسَى بْنُ إِسْمَاعِيلَ، وَهَمَّامٌ، هُوَ: ابْنُ يَحْيَى الْعَوْذِيُّ. وَالْأَثَرُ أَخْرَجَهُ ابْنُ حِبَّانَ فِي «الْمَجْرُوحِينَ» (ج٢ص:٤١٣): مِنْ طَرِيقِ مُحَمَّدِ بْنِ مُصَفَّى، عَنْ سُوَيْدِ بْنِ عَبْدِالْعَزِيزِ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي حَنِيفَةَ فَقَالَ: مَا تَقُولُ فِيمَنْ أَكَلَ لَحْمَ الْخِنْزِيرِ؟ فَقَالَ: لَا شَيْءَ عَلَيْهِ.

قُلْتُ: مُحَمَّدُ بْنُ مُصَفَّى وَسُوَيْدُ بْنُ عَبْدِالْعَزِيزِ ضَعِيفَانِ فِي الْحَدِيثِ.

Meaning:

“(3) This is a weak [ḍaʿīf] narration. In it is an unidentified [mubham] man, and Ibrāhīm, who is: Ibn Saʿīd al-Jawharī, and Abū Salama, who is: Mūsā ibn Ismāʿīl, and Hammām, who is: Ibn Yaḥyā al-ʿAwdhī. The narration was reported by Ibn Ḥibbān in "Al-Majrūḥīn" (vol. 2, p. 413): through the path of Muḥammad ibn Muṣaffā,

from Suwayd ibn ʿAbdul-ʿAzīz who said: A man came to Abū Ḥanīfa and said: What do you say about someone who ate pork? He said: There is nothing [as penalty] upon him.

I say: Muḥammad ibn Muṣaffā and Suwayd ibn ʿAbdul-ʿAzīz are both weak [ḍaʿīfān] in ḥadīth."

Notably, Ibn Taymiyya (d. 728/1328), a figure frequently cited in contemporary Salafi discourse, has likewise rejected this problematic narrative in his Minhāj al-Sunnah al-Nabawiyya (2/619-620):

وَمُقَاتِلُ بْنُ سُلَيْمَانَ، وَإِنْ لَمْ يَكُنْ مِمَّنْ يُحْتَجُّ بِهِ فِي الْحَدِيثِ - بِخِلَافِ مُقَاتِلِ بْنِ حَيَّانَ فَإِنَّهُ ثِقَةٌ - لَكِنْ لَا رَيْبَ فِي عِلْمِهِ بِالتَّفْسِيرِ وَغَيْرِهِ وَاطِّلَاعِهِ ، كَمَا أَنَّ أَبَا حَنِيفَةَ وَإِنْ كَانَ النَّاسُ خَالَفُوهُ فِي أَشْيَاءَ

وَأَنْكَرُوهَا عَلَيْهِ فَلَا يَسْتَرِيبُ أَحَدٌ فِي فِقْهِهِ وَفَهْمِهِ وَعِلْمِهِ، وَقَدْ نَقَلُوا عَنْهُ أَشْيَاءَ يَقْصِدُونَ بِهَا الشَّنَاعَةَ عَلَيْهِ، وَهِيَ كَذِبٌ عَلَيْهِ قَطْعًا، مِثْلَ مَسْأَلَةِ الْخِنْزِيرِ الْبَرِّيِّ وَنَحْوِهَا، وَمَا يَبْعُدُ أَنْ يَكُونَ النَّقْلُ عَنْ مُقَاتِلٍ مِنْ هَذَا الْبَابِ.

Meaning:

"And Muqātil ibn Sulaymān, even if he is not considered a reliable authority in hadith - unlike Muqātil ibn Ḥayyān who is trustworthy - there is no doubt about his knowledge of Qur'anic exegesis [tafsīr] and other matters, and his expertise. Similarly, Abū Ḥanīfa, though people disagreed with him on certain issues and criticized him for them, no one doubts his jurisprudence [fiqh], understanding, and knowledge.

They have attributed things to him with the intention of defaming him, which are definitely lies against him, such as the issue of the wild pig and similar matters. It is not unlikely that what is attributed to Muqātil is of this nature."

An example of textual distortion [taḥrīf][20]

p. 109 of Kitāb al-Sunna:

228 – وَأُخْبِرْتُ عَنْ إِسْحَاقَ بْنِ مَنْصُورٍ الْكَوْسَجِ، قَالَ: قُلْتُ لِأَحْمَدَ بْنِ حَنْبَلٍ يُؤْجَرُ الرَّجُلُ عَلَى بُغْضِ أَبِي حَنِيفَةَ وَأَصْحَابِهِ؟ قَالَ: إِي وَاللَّهِ

228. And it was narrated to me from Ishāq ibn Mansūr Al-Kawsaj who said: I said to Ahmad ibn Hanbal: *"Is a man rewarded for hating Abū Hanīfah and his companions?"* He said: *"Yes, by Allāh."*

Al-Qaḥṭānī said in his edition (1/180):

(٢٢٨) في إسناده مجهول وهو الذي أخبر عبد الله.

Meaning:

"(228) In its chain of narration is **an unknown [majhūl] narrator**, and he is the one who informed ʿAbd Allāh."

Note: This indicates that ʿAbdullāh ibn Aḥmad transmits via an unidentified intermediary who relates from Isḥāq ibn Manṣūr al-Kawsaj, who in turn reports from Aḥmad ibn Ḥanbal. This transmission chain presents a significant methodological anomaly, as ʿAbdullāh could have directly narrated from his father Aḥmad ibn Ḥanbal rather than through this extended isnād with an anonymous link. Such irregularity in transmission methodology raises legitimate questions about the authenticity and provenance of this particular report and the likelihood of textual tampering of Kitāb al-Sunna itself.

[20] An example was demonstrated in the following piece, and I have quoted what the editor of Masāʾil al-Imām Aḥmad ibn Ḥanbal wa-Isḥāq ibn Rāhawayh had to say - https://threadreaderapp.com/thread/1866297948155335136.html

The same narration is also found in Masāʾil al-Imām Aḥmad ibn Ḥanbal wa-Isḥāq ibn Rāhawayh [Questions of Imam Ahmad ibn Hanbal and Ishaq ibn Rahawayh][21] by Isḥāq ibn Manṣūr al-Kawsaj (d. 251 AH) as follows:

[٣٤٤١-*] قلت: يؤجر الرجل على بغض أصحاب أبي حنيفة؟

[3441-*] I said: Is a man rewarded for ***hating the companions of Abū Ḥanīfa***[1]?

The variant presents a notable textual discrepancy, omitting reference to Abū Ḥanīfa himself while mentioning only his companions, despite the fact that both this version and the one in Kitāb al-Sunna derive from the same transmitter, al-Kawsaj. This inconsistency is particularly significant given that the version preserved in Kitāb al-Sunna explicitly references both Abū Ḥanīfa and his companions. Such a substantive variation in content between textual witnesses sharing a common source suggests the presence of textual corruption (taḥrīf) in Kitāb al-Sunna and thus raising important questions about the reliability of the transmission and the potential for interpolation or alteration during the copying process.

The editor said:

[٣٤٤١-*] نقل هذه المسألة ابن حامد في تهذيب الأجوبة: ٢٠٥. ونقلها ابن القيم في إعلام الموقعين: ١٦٦/٤ ولم من خالف حديث رسول الله ﷺ» » :ينسبها نقلًا عن كتاب الشريف أبي علي الهاشمي في المسائل التي حلف عليها أحمد، وفيه بدل:«أصحاب أبي حنيفة».ونقلها ابن أبي يعلى في جزئه في المسائل التي حلف عليها أحمد: ٢٥ لكن ذكر المحقق أن محلها بياض في النسخة الخطية، وأنه استدركها من إعلام الموقعين.ونقلها بنصها ابن حامد في تهذيب الأجوبة: ٢٠٥ عن المرُّوذي.١ من المؤكد هنا أنه ليس المراد بأصحاب أبي حنيفة تلاميذه الآخذين عنه، كأبي يوسف ومحمد بن الحسن وغيرهما ممن اشتهر بالعلم والفقه وسلامة المعتقد، فلعل المقصود – والله أعلم – من أغرق في الرأي من الحنفية، وتعمد مخالفة الحديث، كما تدل عليه صيغة .الرواية في إعلام الموقعين. أو لعل المراد من ظهر منه ميل إلى التجهم والاعتزال. وهذا في الحنفية أكثر منه في غيرهم. والله أعلم

[21] Publisher: ʿImādat al-Baḥth al-ʿIlmī, al-Jāmiʿah al-Islāmiyya bi-l-Madīna al-Munawwara, al-Mamlaka al-ʿArabiyyah al-Saʿūdiyya [Deanship of Scientific Research, Islamic University of Madina, Kingdom of Saudi Arabia, First edition, 1425 AH - 2002 CE, Number of Volumes]: 9.

[3441-*] Ibn Ḥāmid transmitted this issue in Tahdhīb al-Ajwiba: 205. And Ibn al-Qayyim transmitted it in Iʿlām al-Muwaqqiʿīn: 4/166 without attributing it, citing from the book of al-Sharīf Abī ʿAlī al-Hāshimī regarding the issues on which Aḥmad swore an oath, and in it: "whoever contradicts the hadith of the Messenger of Allah ﷺ" instead of: "the companions of Abū Ḥanīfa." And Ibn Abī Yaʿlā transmitted it in his section on the issues on which Aḥmad swore an oath: 25, but the editor mentioned that its place in the manuscript is blank, and that he supplemented it from Iʿlām al-Muwaqqiʿīn. And Ibn Ḥāmid transmitted it verbatim in Tahdhīb al-Ajwiba: 205 from al-Marrūdhī.

[1] It is certain here that what is meant by "the companions of Abū Ḥanīfa" is not his students who took knowledge from him, such as Abū Yūsuf and Muḥammad ibn al-Ḥasan and others who were renowned for knowledge, jurisprudence, and sound doctrine. Perhaps what is intended—and Allah knows best—are those among the Ḥanafīs who were excessive in using personal opinion [raʾy] and deliberately contradicted hadith, as indicated by the wording of the narration in Iʿlām al-Muwaqqiʿīn. Or perhaps what is meant are those who showed inclination toward Jahmism [tajhīm] and Muʿtazilism [iʿtizāl]. And this is more prevalent among the Ḥanafīs than others. And Allah knows best.

p. 110 of Kitāb al-Sunna:

231 – حَدَّثَنِي مَحْمُودُ بْنُ غَيْلَانَ، ثنا مُحَمَّدُ بْنُ سَعِيدِ بْنِ سَلْمٍ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ أَبَا يُوسُفَ وَهُوَ بِجُرْجَانَ عَنْ أَبِي حَنِيفَةَ، فَقَالَ: «وَمَا تَصْنَعُ بِهِ مَاتَ جَهْمِيًّا»

231. Mahmūd ibn Ghaylān narrated to me and said: Muhammad ibn Sa'īd ibn Salm narrated to us, from his father who said: I asked Abū Yūsuf[50] while he was in Gorgan about Abū Hanīfah, so he said: *"What do you want with him, he died as a jahmī."*

Al-Qaḥṭānī said in his edition (1/181, no. 231) in footnote no. 231:

في إسناده محمد بن سعيد بن سلم :لم أقف له على ترجمة .أما محمود بن غيلان فثقة تقدم في ١٤٤ أما أبوه (٢٣١) .فهو سعيد بن سلم ابن قتيبة الباهلي .كان عالماً بالحديث والعربية إلا إنه كان لا يبذل نفسه للناس

“(231) In its chain of narration is **Muḥammad ibn Saʿīd ibn Salm: I have not come across a biographical entry for him.** As for Maḥmūd ibn Ghaylān, he is trustworthy [thiqa] as mentioned previously in 144. As for his father, he is Saʿīd ibn Salm ibn Qutaybah al-Bāhilī. He was knowledgeable in hadith and Arabic, except that he did not exert himself for people.”

Consequently, this narration exhibits significant weaknesses in its chain of transmission and directly contradicts the documented theological positions of Imām Abū Ḥanīfa, who explicitly opposed the doctrines of Jahm ibn Ṣafwān, thus refuting any association with Jahmite theology.

Narrations on Abū Ḥanīfa's Actual Views on Some ʿAqīda Related Matters

One may refer to the following article addressing such futile narrations in Kitāb al-Sunna: https://www.darultahqiq.com/answers-to-doubts-over-the-aqidah-of-imam-abu-Ḥanīfah/

Quotes:

"Abu Ḥanīfah lived at a time when many new deviations were emerging, like Rafidism, Jahmism and Muqatilism, and he stood fast on the beliefs of the Ahl al-Sunnah, and condemned them in strong terms. For example, Al-Khatib al-Baghdadi narrates: al-Khallal reported to us: al-Hariri reported to us that ʻAli ibn Muhammad al-Nakhaʻi narrated to them: Muhammad ibn al-Hasan ibn Mukram narrated to us: Bishr ibn al-Walid narrated to us: I heard Abu Yusuf say: Abu Ḥanīfah said: "Two groups of the worst of people are from Khurasan: the Jahmiyyah and the Mushabbihah (anthropomorphists)," and he probably said [instead of "Mushabbihah"] "Muqatiliyyah (followers of Muqatil ibn Sulayman (d. 150 H))." (Tārīkh Baghdad 15:514-15) Dr. Bashshar ʻAwwad Maʻruf said: "Its isnad is sahih, its narrators are trustworthy (thiqat)."

With the same chain, al-Khatib narrates: al-Nakhaʻi said: Muhammad ibn ʻAli ibn ʻAffan narrated to us: Yahya ibn ʻAbd al-Hamid ibn ʻAbd al-Rahman al-Himmani narrated to us from his father: ***I heard Abu Ḥanīfah say: "Jahm ibn Safwan is a kafir."*** (Tārīkh Baghdad 15:515) Dr. Bashshar ʻAwwad Maʻruf said: "Its isnad is hasan."

Imam Abu Ḥanīfah's opinion on Jahm is in fact quoted in the books of Rijal. Al-'Asqalani said in Tahdhib al-Tahdhib (vol 10:281): "Muhammad ibn Sima'ah (who is thiqah according al-Saymari and saduq according to al-'Asqalani in al-Taqrib) narrated from Abu Yusuf from Abu Ḥanīfah that he said: 'Jahm went overboard in negation until he said: He [i.e. Allah] is nothing, and Muqatil went overboard in affirmation until He deemed Allah to be like His creation.'" Al-'Asqalani also quotes

him saying: “Two disgusting opinions came to us from the east: Jahm the negator [of Allah’s attributes] and Muqatil the anthropomorphist.”[22]

This clearly illustrates Imam Abu Ḥanīfah’s greatness in the eyes of the scholars of Rijal, and the fact Imam Abu Ḥanīfah stood against the distortions in ‘aqidah, of ta’til (negating Allah’s attributes) and tashbih (comparing Allah to creation) in this early period. Some of his expressions in ‘aqidah were recorded by his students, and the most famous statement on the creed of Abu Ḥanīfah is Imam al-Tahawi’s Bayanu ‘Aqidati Ahl al-Sunnah wa al-Jama’ah which is probably the most well-known and accepted formulae on Muslim creed throughout the history of Sunni Islam.”

[22] Al-Dhahabi recorded it in *Siyar a'lam al-nubala*, 7/202:

وَعَنْ أَبِي حَنِيْفَةَ، قَالَ: أَتَانَا مِنَ المَشْرِقِ رَأْيَان خَبِيْثَانِ: جَهْمٌ مُعَطِّلٌ، وَمُقَاتِلٌ مُشَبِّهِ

From Abu Hanifa, who said: "Two evil opinions came to us from the East: Jahm the negator [of the divine attributes], and Muqatil the anthropomorphist."

A Narration Omitted from Later Manuscripts of Kitāb al-Sunna

An example was demonstrated in the following piece https://threadreaderapp.com/thread/1866297948155335136.html

The Hanbali judge known as Abu Ya'la ibn al-Farra al-Hanbali (d. 458 AH) mentioned the following in his Ibtal al-Ta'wilat (2/348):

وَرَوَى عبد اللَّه فِي كتاب السنة بِإِسْنَادِهِ، عَنِ ابْنِ عَبَّاسٍ: {وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا} قَالَ: بعين – ٣٢٧

اللَّه عَزَّ وَجَلَّ

327 - And ʿAbdullāh narrated in Kitāb al-Sunna with his chain of transmission [isnād], from Ibn ʿAbbās regarding {And construct the ship under Our eyes [bi-aʿyuninā]} he said: "By the eye of Allah, the Mighty and Majestic."

The editor of the named work was Muḥammad ibn Ḥamad al-Ḥamūd al-Najdī. He mentioned in the footnote to the above narration:

(٣) لم أجده في المطبوع.

وقد أخرجه ابن جرير في تفسيره (١٢/ ٢١) والبيهقي في «الأسماء» (ص٣١٣) عن حجاج بن محمد عن ابن جريج عن عطاء الخراساني عن عكرمة عن ابن عباس رضي الله عنهما ﴿وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا﴾ قال: بعين الله تبارك وتعالى.

وسنده فيه ضعف، من أجل عطاء بن أبي مسلم الخراساني.

Meaning:

“(3) I did not find it in the printed edition.

It was reported by Ibn Jarīr in his exegesis [tafsīr] (12/21) and al-Bayhaqī in "al-Asmāʾ" (p. 313) from Ḥajjāj ibn Muḥammad, from Ibn Jurayj, from ʿAṭāʾ al-Khurāsānī, from ʿIkrima, from Ibn ʿAbbās, may Allah be pleased with them both, regarding ﴿And construct the ship under Our eyes [bi-aʿyuninā] ﴾he said: "By the eye of Allah, blessed and exalted."

And its chain has weakness, because of ʿAṭāʾ ibn Abī Muslim al-Khurāsānī.”

This example demonstrates that later manuscripts of Kitāb al-Sunna show evidence of both missing narrations and textual alterations, raising important questions about the transmission integrity of this theological source.

Inconsistent wording from ʿAbdullāh ibn Aḥmad on a specific narration

In the Kitāb al-Sunna attributed to ʿAbdullāh ibn Aḥmad (Qaḥṭānī edition, 1/163) was the following narration:

سَأَلْتُ أَبِي رحمه الله قُلْتُ: مَا تَقُولُ فِي رَجُلٍ قَالَ: التِّلَاوَةُ مَخْلُوقَةٌ وَأَلْفَاظُنَا [١٦٤] بِالْقُرْآنِ مَخْلُوقَةٌ وَالْقُرْآنُ كَلَامُ اللَّهِ - ١٧٨ عز وجل وَلَيْسَ بِمَخْلُوقٍ؟ وَمَا تَرَى فِي مُجَانَبَتِهِ؟ وَهَلْ يُسَمَّى مُبْتَدِعًا؟ فَقَالَ:»هَذَا يُجَانَبُ وَهُوَ قَوْلُ الْمُبْتَدِعِ، وَهَذَا كَلَامُ الْجَهْمِيَّةِ لَيْسَ الْقُرْآنُ بِمَخْلُوقٍ، قَالَتْ عَائِشَةُ رضي الله عنها: تَلَا رَسُولُ اللَّهِ ﷺ ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ " مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ﴾ [آل عمران: ٧] فَالْقُرْآنُ لَيْسَ بِمَخْلُوقٍ

178 - **I asked my father**, may Allah have mercy upon him, I said: What do you say about a man who said: "The recitation [tilāwah] is created and our pronunciation **[**164**]** of the Qurʾān is created, but the Qurʾān is the speech of Allah, mighty and majestic, and is not created"? What do you think about avoiding him? And is he called an innovator [mubtadiʿ]? He said: ***"This one should be avoided and this is the statement of the innovator, and this is the speech of the Jahmiyya. The Qurʾān is not created***. ʿĀʾisha, may Allah be pleased with her, said: The Messenger of Allah ﷺ recited ﴿It is He who has sent down to you the Book; in it are verses that are precise—they are the foundation of the Book﴾[Āl ʿImrān: 7]. So the Qurʾān is not created."

A similar wording from ʿAbdullāh narrating from his father, Aḥmad ibn Ḥanbal, was recorded by the Ḥanbalī, Ibn Baṭṭa al-ʿUkbarī (d. 387 AH) as follows in his al-Ibāna al-Kubrā (5/342):

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ الْوَرَّاقُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، قَالَ: سَأَلْتُ أَبِي: مَا تَقُولُ فِي - ١٤٩ رَجُلٍ قَالَ: التِّلَاوَةُ [٣٤٣] مَخْلُوقَةٌ، وَأَلْفَاظُنَا بِالْقُرْآنِ مَخْلُوقَةٌ، وَالْقُرْآنُ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ؟ قَالَ: «هَذَا كَافِرٌ، وَهُوَ فَوْقَ الْمُبْتَدِعِ، وَهَذَا كَلَامُ الْجَهْمِيَّةِ». قُلْتُ: مَا تَرَى فِي مُجَانَبَتِهِ؟ وَهَلْ يُسَمَّى مُبْتَدِعًا؟ فَقَالَ: «هَذَا يُجَانَبُ، وَهُوَ فَوْقَ الْمُبْتَدِعِ، وَهَذَا كَلَامُ الْجَهْمِيَّةِ، لَيْسَ الْقُرْآنُ بِمَخْلُوقٍ، قَالَتْ عَائِشَةُ: تَلَا رَسُولُ اللَّهِ ﷺ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾ [آل عمران: ٧]، وَالْقُرْآنُ لَيْسَ بِمَخْلُوقٍ»

149 - Abū Muḥammad ʿAbdullāh ibn Sulaymān al-Warrāq narrated to us, he said: **ʿAbdullāh ibn Aḥmad ibn Ḥanbal narrated to us, he said: I asked my father**: What do you say about a man who said: "The recitation [tilāwah] **[**343**]** is created, and

our pronunciation of the Qurʾān is created, but the Qurʾān is the speech of Allah and is not created"? ***He said: "This one is a disbeliever [kāfir], and he is above the innovator [mubtadiʿ], and this is the speech of the Jahmiyya***." I said: What do you think about avoiding him? And is he called an innovator? He said: "This one should be avoided, and he is above the innovator, and this is the speech of the Jahmiyyah. The Qurʾān is not created. ʿĀʾisha said: The Messenger of Allah ﷺ recited: ﴿It is He who has sent down to you the Book; in it are verses that are precise﴾ [Āl ʿImrān: 7], and the Qurʾān is not created."

The key difference in wording between the two narrations is in Aḥmad ibn Ḥanbal's judgment about the person who holds this position:

In the first narration (Kitāb al-Sunna):

- Ahmad says: "هَذَا يُجَانَبُ وَهُوَ قَوْلُ الْمُبْتَدِعِ" ("This one should be avoided and this is the statement of the innovator")

In the second narration (al-Ibāna al-Kubrā):

- Ahmad says: "هَذَا كَافِرٌ، وَهُوَ فَوْقَ الْمُبْتَدِعِ" ("This one is a disbeliever [kāfir], and he is above the innovator")

The first narration describes the person as holding "the statement of the innovator" (قَوْلُ الْمُبْتَدِعِ), whilst the second narration goes much further by calling the person a "disbeliever" (كَافِرٌ) and states that "he is above the innovator" (فَوْقَ الْمُبْتَدِعِ), meaning his position is worse than mere innovation—it constitutes disbelief.

This represents a significant difference in the severity of the theological judgment being attributed to Imam Aḥmad. This also indicates textual addition(s) or deletions occurring in the wordings transmitted from ʿAbdullāh ibn Aḥmad by his disciples.

Imam Abu Hanifa on The Qur'an Being the Uncreated Speech of Allah

From p. 111 of Kitāb al-Sunna:

236 – حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ أَبِي مَالِكٍ، عَنْ أَبِي يُوسُفَ، قَالَ " أَوَّلُ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ أَبُو حَنِيفَةَ "

236. Ishāq ibn ʻAbdir-Rahmān narrated to me, from Hasan ibn Abī Mālik, from Abū Yūsuf who said: *"The first one to say that the Qurān is created was Abū Hanīfah."*

Al-Qaḥṭānī said in his edition (1/183, no. 236):

(٢٣٦). في إسناده إسحاق بن عبد الرحمن تقدم في (١٩٨) ولم أعرف له ترجمة. حسن بن أبي مالك: لم أقف له على ترجمة

Meaning:

"(236) In its chain of narration is Isḥāq ibn ʿAbd al-Raḥmān who was mentioned previously in (198), and I do not know of any biographical entry for him. Ḥasan ibn Abī Mālik: I have not come across any biographical entry for him."

Hence, this is a weak chain of transmission, and the true position of Imam Abu Ḥanīfa is the opposite as mentioned in the given link[23] as follows:

[23] See - https://www.darultahqiq.com/answers-to-doubts-over-the-aqidah-of-imam-abu-Ḥanīfah/

1. Al-Khatib al-Baghdadi narrated with his chain to al-Hakam ibn Bashir that he said: “I heard Sufyan ibn Sa‘id al-Thawri and al-Nu‘man ibn Thabit say: ‘The Qur’an is the uncreated speech of Allah.’” (al-Qur’an kalam Allah ghayr makhluq) (Tārīkh Baghdad 15:517) Dr. Bashshar ‘Awwad Ma‘ruf comments: “Its isnad is hasan.”

This is, therefore, an authentic report establishing that Imam Abu Ḥanīfah believed in the uncreatedness of the Qur’an in accordance with the position of the Ahl al-Sunnah wa al-Jama’ah. This is further corroborated by Imam al-Tahawi’s transmission of the beliefs of Imam Abu Ḥanīfah in his famous creedal formula known as al-’Aqidat al-Tahawiyyah, and by al-Fiqh al-Akbar which is either the work of Imam Abu Ḥanīfah himself or at least accurately represents his views based on an early account from him – both of which state that the Qur’an is the uncreated speech of Allah.

2. Al-Khatib al-Baghdadi narrated with a chain of trustworthy narrators, besides one narrator who is unknown, that Ibn al-Mubarak came to Abu Ḥanīfah and Abu Ḥanīfah said to him: “What is this thing that has crept amongst you [i.e. the people of Khurasan]?” He said to him: “A man called Jahm.” He said: “What does he say?” He said: “He says the Qur’an is created.” Thereupon, Abu Ḥanīfah said [quoting the Qur’an]: “Grave is the word that comes out of their mouths! (Qur’an 18:5).” (Tārīkh Baghdad 15:517)

Although there is some question over the authenticity of this report due to the unidentifiable narrator in the chain, it is known that Abu Ḥanīfah opposed Jahm on the issue of the attributes of Allah and he also declared him a disbeliever as shown above, so it is probable he addressed this false belief of Jahm also.

3. Al-Khatib narrated with his chain to Abu Bakr al-Marrudhi that he said: “I heard Abu ‘Abd Allah Ahmad ibn Hanbal say: ‘It is not authentic according to us that Abu Ḥanīfah would say the Qur’an is created.’” (Tārīkh Baghdad 15:517) Dr. Bashshar ‘Awwad Ma‘ruf comments: “Its isnad is sahih.”

Imam Ahmad ibn Hanbal was the champion of the Ahl al-Sunnah during the period of the mihnah, and his major enemies besides the ruling elite were some scholars of the Hanafi school, in particular the judge Ahmad ibn Abi Dawud; and even as

the charge that Abu Ḥanīfah supported the state doctrine was being propagated, Imam Ahmad did not buy into this false propaganda and defended the Imam.

4. Al-Khatib al-Baghdadi narrated with his chain to al-Nakha'i that he said: Muhammad ibn Shadhan al-Jawhari narrated to us: He said: I heard Sulayman al-Juzjani and Mu'alla ibn Mansur al-Razi say: "Abu Ḥanīfah did not speak about [the createdness of] the Qur'an, nor Abu Yusuf, nor Zufar, nor Muhammad, nor any of their companions. Only Bishr al-Marisi and Ibn Abi Dawud spoke about [the createdness of] the Qur'an, so they tarnished [the good beliefs of] the companions of Abu Ḥanīfah." (Tārīkh Baghdad 15:518). Dr Bashshar says: "Its isnad is sahih."

Additionally, there are the following authentic narrations as presented in al-Bayhaqī's Kitāb al-Asmāʾ waʾl-Ṣifāt (1/611):

٥٥٠ - وَقَرَأْتُ فِي كِتَابِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ بْنِ إِبْرَاهِيمَ الدَّقَّاقِ بِرِوَايَتِهِ عَنِ الْقَاسِمِ بْنِ أَبِي صَالِحٍ الْهَمَذَانِيُّ، عَنْ مُحَمَّدِ بْنِ أَيُّوبَ الرَّازِيِّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَابِقٍ، يَقُولُ: سَأَلْتُ أَبَا يُوسُفَ، فَقُلْتُ: أَكَانَ أَبُو حَنِيفَةَ يَقُولُ الْقُرْآنُ مَخْلُوقٌ؟، قَالَ: مَعَاذَ اللَّهِ، وَلَا أَنَا أَقُولُهُ، فَقُلْتُ: أَكَانَ يَرَى رَأْيَ جَهْمٍ؟ فَقَالَ: مَعَاذَ اللَّهِ وَلَا أَنَا أَقُولُهُ " رُوَاتُهُ ثِقَاتٌ

550 - And I read in the book of Abū ʿAbdillāh Muḥammad ibn Muḥammad ibn Yūsuf ibn Ibrāhīm al-Daqqāq, with his narration from al-Qāsim ibn Abī Ṣāliḥ al-Hamadhānī, from Muḥammad ibn Ayyūb al-Rāzī, who said: I heard Muḥammad ibn Sābiq say: I asked Abū Yūsuf, saying: "Did Abū Ḥanīfa say that the Qur'an is created?" He said: "Allah forbid! And I do not say it either." So, I asked: "Did he hold the view of Jahm?" He replied: "Allah forbid! And I do not say it either." ***Its narrators are trustworthy.***

٥٥١ - وَأَنْبَأَنِي أَبُو عَبْدِ اللَّهِ الْحَافِظُ، إِجَازَةً، أنا أَبُو سَعِيدٍ أَحْمَدُ بْنُ يَعْقُوبَ الثَّقَفِيُّ، ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الدَّشْتَكِيُّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا يُوسُفَ الْقَاضِيَ، يَقُولُ: كَلَّمْتُ أَبَا حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى سَنَةً جَرْدَاءَ فِي أَنَّ الْقُرْآنَ مَخْلُوقٌ أَمْ لَا؟ فَاتَّفَقَ رَأْيُهُ وَرَأْيِي عَلَى أَنَّ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَهُوَ كَافِرٌ قَالَ أَبُو عَبْدِ اللَّهِ رُوَاةُ هَذَا كُلُّهُمْ ثِقَاتٌ

551 - And Abū ʿAbdillāh al-Ḥāfiẓ informed me, by permission [ijāza], [from] Abū Saʿīd Aḥmad ibn Yaʿqūb al-Thaqafī, [from] ʿAbdullāh ibn Aḥmad ibn ʿAbd al-Raḥmān ibn ʿAbdillāh al-Dashtakī, who said: I heard my father say: I heard Abū Yūsuf the judge say: "I discussed with Abū Ḥanīfa, may Allah the Exalted have

mercy on him, for a whole year about whether the Qur'an is created or not. And we both agreed that whoever says: 'The Qur'an is created,' is a disbeliever [kāfir]." ***Abū ʿAbdillāh said: "All the narrators of this are trustworthy."***

Salafi Fatwas on Kitāb al-Sunna and the section on Imam Abu Ḥanīfa

As for the earliest printed edition of Kitāb al-Sunna it did not publish the defamatory slanders against Imam Abu Ḥanīfa (d. 150 AH). A Salafi fatwa also commented on this as follows[24]:

.]السُّؤَالُ [.]أرجو معرفة صحة نسبة كتاب السنة لابن الإمام أحمد بن حنبل

وما مدى صحة ما ورد فيه أن أبا حنيفة النعمان كان جهميا مرجئا؟؟[.

[The Question] [I would like to know the authenticity of attributing the Book of Sunna to the son of Imam Aḥmad ibn Ḥanbal.

And how authentic is what is mentioned in it that Abū Ḥanīfa al-Nuʿmān was a Jahmī and a Murjiʾī??]

:]الفَتْوَى [الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه، أما بعد

[The Fatwa] Praise be to Allah, and prayers and peace be upon the Messenger of Allah and upon his family and companions. To proceed:

فكتاب السنة أو الرد على الجهمية للإمام عبد الله بن الإمام أحمد بن حنبل مطبوع عدة طبعات، منها ما حققه الشيخ أبو مالك الرياشي، وبوب في مقدمتها فصلا في ثبوت الكتاب، وكذلك الكلام حول ما نقله الإمام عبد الله في حق الإمام أبي حنيفة.

The book "Al-Sunna" or "The Refutation of the Jahmites" by Imam ʿAbdullāh ibn Imam Aḥmad ibn Ḥanbal has been printed in several editions, including the one edited by Shaykh Abū Mālik al-Riyāshī, who included in its introduction a chapter

[24] Source: https://alsunniah.com/book/21100/1430

on the authenticity of the book, as well as discussion about what Imam ʿAbdullāh reported regarding Imam Abū Ḥanīfa.

وحققه قبله الدكتور محمد سعيد القحطاني، وذكر في تحقيقه أن أكثر ما نسب لأهل العلم من الكلام على المخالفات العقدية للإمام أبي حنيفة، لا يصح سنده عمن عزي إليهم، وذكر كذلك أن عبد الله بن الإمام أحمد لم ينفرد بالكلام على أبي حنيفة، بل تكلم فيه ابن حبان والبخاري وابن قتيبة وابن أبي شيبة والخطيب البغدادي واللالكائي، ثم نقل عن ابن عبد البر أن من وثقوا أبا حنيفة وزكوه أكثر ممن تكلموا فيه .وقد سبق تفصيل ذلك في الفتوى رقم:43484.

It was previously edited by **Dr. Muḥammad Saʿīd al-Qaḥṭānī**, who mentioned in his edition that ***most of what was attributed to scholars regarding their criticism of the doctrinal disagreements of Imam Abū Ḥanīfa does not have an authentic chain from those to whom it was attributed***. He also mentioned that ʿAbdullāh ibn Imam Aḥmad was not alone in discussing Abū Ḥanīfa, but that Ibn Ḥibbān, al-Bukhārī, Ibn Qutaybah, Ibn Abī Shayba, al-Khaṭīb al-Baghdādī, and al-Lālikāʾī also spoke about him. He then quoted from ***Ibn ʿAbd al-Barr that those who authenticated Abū Ḥanīfa and praised him were more numerous than those who criticized him***. This has been detailed previously in Fatwa No. 43484.

وقد سئل الشيخ صالح آل الشيخ :ما رأيكم في ما جاء في كتاب عبد الله بن الإمام أحمد من اتهام لأبي حنيفة بالقول بخلق القرآن إلى آخره؟ فأجاب: هذا سؤال جيد، هذا موجود في كتاب السنة لعبد الله بن الإمام أحمد، وعبد الله بن الإمام أحمد في وقته كانت الفتنة في خلق القرآن كبيرة، وكانوا يستدلون فيها بأشياء تنسب لأبي حنيفة وهو منها براء، خلق القرآن، وكانت تنسب إليه أشياء ينقلها المعتزلة من تأويل الصفات إلى آخره مما هو منها براء، وبعضها انتشر في الناس ونقل لبعض العلماء فحكموا بظاهر القول، وهذا قبل أن يكون لأبي حنيفة مدرسة ومذهب؛ لأنه كان العهد قريبا عهد أبي حنيفة، وكانت الأقوال تنقل، قول وكيع، قول سفيان الثوري، سفيان بن عيينة، قول فلان وفلان من أهل العلم في الإمام أبي حنيفة، وكانت الحاجة في ذلك الوقت– باجتهاد عبد الله بن الإمام أحمد– كانت الحاجة قائمة في أن ينقل أقوال العلماء فيما نقل .ولكن بعد ذلك الزمان كما ذكر الطحاوي أجمع أهل العلم على أن لا ينقلوا ذلك، وعلى أن لا يذكروا الإمام أبا حنيفة إلا بالخير والجميل، هذا فيما بعد زمن الخطيب البغدادي .يعني في عهد الإمام أحمد ربما تكلموا، وفي عهد الخطيب البغدادي نقل مقولات في تاريخه معروفة، وحصل ردود عليه بعد، حتى وصلنا إلى استقراء منهج السلف في القرن السادس والسابع، وكتب في ذلك ابن تيمية الرسالة المشهورة:رفع الملام عن الأئمة الأعلام، وفي كتبه جميعا يذكر الإمام أبا حنيفة بالخير وبالجميل ويترحم عليه، وينسبه إلى شيء واحد وهو القول بالإرجاء إرجاء الفقهاء، دون سلسلة الأقوال التي نسبت إليه فإنه يوجد كتاب أبي حنيفة الفقه الأكبر، وتوجد رسائل له تدل على أنه في الجملة يتابع السلف الصالح إلا في هذه المسألة مسألة دخول الأعمال في مسمى الإيمان

Shaykh Ṣāliḥ Āl al-Shaykh was asked: What is your opinion about what is mentioned in the book of ʿAbdullāh ibn Imam Aḥmad accusing Abū Ḥanīfa of believing in the creation of the Qur'an and so forth? He answered: This is a good question. This is found in the book "Al-Sunna" by ʿAbdullāh ibn Imam Aḥmad. In his time, the controversy over the creation of the Qur'an was significant, and they

were using as evidence things attributed to Abū Ḥanīfa from which he was innocent, such as the creation of the Qur'an. Things were attributed to him that the Mu'tazilites transmitted regarding the interpretation of attributes and other matters from which he was innocent. Some of these spread among people and were transmitted to some scholars who judged by the apparent statement. This was before Abū Ḥanīfa had an established school and legal school, because it was close to Abū Ḥanīfa's time, and statements were being transmitted – the statement of Wakīʿ, the statement of Sufyān al-Thawrī, Sufyān ibn ʿUyayna, the statement of various scholars regarding Imam Abū Ḥanīfa. At that time, according to the judgment of ʿAbdullāh ibn Imam Aḥmad, there was a need to transmit the statements of scholars as they were reported.

But after that time, as al-Ṭaḥāwī mentioned, scholars unanimously agreed not to transmit that and to mention Imam Abū Ḥanīfa only in good and favourable terms. This was after the time of al-Khaṭīb al-Baghdādī. In the time of Imam Aḥmad, they may have spoken [critically], and in the time of al-Khaṭīb al-Baghdādī, statements were transmitted in his 'History' (Tārīkh) that are well-known, and there were refutations afterward, until we reach the examination of the methodology of the predecessors in the sixth and seventh centuries. Ibn Taymiyya wrote about this in his famous treatise: "Removing Blame from the Notable Imams," and in all his books, he mentions Imam Abū Ḥanīfa in good and favourable terms, prays for mercy upon him, and attributes to him only one thing, which is the view of Irjāʾ, the Irjāʾ of the jurists, without the series of statements attributed to him. For indeed, Abū Ḥanīfa's book "Al-Fiqh al-Akbar" exists, and he has epistles indicating that, in general, he follows the righteous predecessors except in this issue – the issue of including actions in the definition of faith.

ولما أراد العلماء طباعة كتاب السنة لعبد الله بن الإمام أحمد وكان المشرف على ذلك والمراجع له الشيخ العلامة عبد الله بن حسن آل الشيخ رحمه الله تعالى رئيس القضاة إذ ذاك في مكة، فنزع هذا الفصل بكامله من الطباعة، فلم يُطبع لأنه من جهة الحكمة الشرعية كان له وقته وانتهى، ثم هو اجتهاد ورعاية مصالح الناس أن ينزع وأن لا يبقى وليس هذا فيه خيانة للأمانة؛ بل الأمانة أن لا يجعل الناس يصدون عن ما ذكر عبد الله بن الإمام في كتابه من السنة والعقيدة الصحيحة لأجل نقول نقلت في ذلك، وطبع الكتاب بدون هذا الفصل وانتشر في الناس وفي العلماء على أن هذا كتاب السنة لعبد الله بن الإمام أحمد .حتى طبعت مؤخرا في رسالة علمية أو في بحث علمي وأُدخل هذا الفصل، وهو موجود في المخطوطات معروف، أدخل هذا .الفصل من جديد يعني أرجع إليه، وقالوا :إن الأمانة تقتضي إثباته

When the scholars wanted to print the book "Al-Sunna" by ʿAbdullāh ibn Imam Aḥmad, and the supervisor and reviewer of it was the learned **Shaykh ʿAbdullāh ibn Ḥasan Āl al-Shaykh**, may Allah have mercy on him, who was the Chief Judge in Makka at that time, he removed this entire chapter from the printing. It was not

printed because, from the perspective of Sharia wisdom, it had its time and that time has passed. It was a matter of judgment and consideration for people's welfare to remove it and not keep it, and this is not a betrayal of trust.

Rather, trustworthiness requires that people not be turned away from what ʿAbdullāh ibn (son of) the Imam mentioned in his book regarding the Sunna and correct creed because of statements that were transmitted in it. The book was printed without this chapter and spread among people and scholars as "The Book of Sunna" by ʿAbdullāh ibn Imam Aḥmad. Until recently, it was printed in an academic thesis or research where this chapter was included – it is known to exist in the manuscripts – this chapter was included again, meaning it was restored, and they said: Trustworthiness requires its inclusion.

وهذا لاشك أنه ليس بصحيح بل صنيع العلماء علماء الدعوة فيما سبق من السياسة الشرعية ومن معرفة مقاصد العلماء في تآليفهم واختلاف الزمان والمكان والحال وما استقرت عليه العقيدة وكلام أهل العلم في ذلك .ولما طبع كنا في دعوة عند فضيلة الشيخ الجليل الشيخ صالح الفوزان في بيته كان داعيا لسماحة الشيخ عبد العزيز رحمه الله وطرحت عليه، فقال رحمه الله في مجلس الشيخ صالح، قال لي :الذي صنعه المشايخ هو المتعين ومن السياسة الشرعية أن يحذف وإيراده ليس مناسبا .وهذا هو الذي عليه نهج العلماء . ..اهـ .باختصار من موقع الشيخ على **الإنترنت**.

There is no doubt that this is not correct. Rather, the approach of the scholars, the scholars of daʿwah in the past, was based on Sharia policy, understanding the intentions of scholars in their compositions, the differences in time, place, and circumstances, and what creed has settled upon, and the statements of scholars on that matter. When it was printed, we were at an invitation at the home of the venerable Shaykh, Shaykh Ṣāliḥ al-Fawzān, who had invited His Eminence Shaykh ʿAbd al-ʿAzīz, may Allah have mercy on him, and I presented it to him. He said, may Allah have mercy on him, in the gathering of Shaykh Ṣāliḥ, he said to me: "What the shaykhs did is what is required, and it is part of Sharia policy to remove it, and including it is not appropriate." And this is the approach of the scholars... End of summary from the Shaykh's website.

وراجع في مدى صحة نسبة القول بالإرجاء للإمام أبي حنيفة الفتوى رقم :106466.

For more on the authenticity of attributing the view of Irjāʾ to Imam Abū Ḥanīfa, see Fatwa No. 106466.

.والله أعلم

And Allah knows best.

]تَارِيخُ الْفَتْوَى [04 ربيع الثاني 1430

[Date of the Fatwa] 04 Rabī' al-Thānī 1430

Another Fatwa[25]:

السؤال #

ما مدى صحه هذا الكلام بأنه يوجد في كتاب عبد الله بن أحمد بن حنبل سب وشتم وتكفير لأبي حنيفة النعمان وقد أكد ذلك باسم الكتاب ورقم الصفحة؟

الإجابة #

:الحمد لله، والصلاة والسلام على رسول الله، وعلى آله وصحبه، أما بعد

فإنا ننبهك بداية إلى أن أهم ما يتعين علينا في هذا العصر إصلاح أنفسنا ومجتمعنا، فعلينا أن يحاسب كل منا نفسه، وينظر في عيوبه، ويسعى جاداً في إصلاحها، كما ننبه إلى تأكيد احترام وتوقير أهل العلم وتقديرهم، والتغاضي عن زلاتهم، فقد قال ابن القيم رحمه الله :العلماء بحار وأخطاؤهم .أقذار، والماء إذا جاوز القلتين لم يحمل الخبث

.وقال الذهبي رحمه الله :أخطأ ابن خزيمة في حديث الصورة ولو أن كل إمام أخطأ ألغيناه لم يبق لنا إمام

ويتأكد هذا الأمر في علماء السلف، فإنه لا يحق لنا أن نقول فيهم إلا الدعاء لهم بالمغفرة، فنقول ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل .في قلوبنا غلاً للذين آمنوا

The Question:

[25] See - https://www.islamweb.net/ar/fatwa/43484/%D8%AF%D9%81%D8%A7%D8%B9-%D8%B9%D9%86-%D8%A7%D9%84%D8%A5%D9%85%D8%A7%D9%85-%D8%A3%D8%A8%D9%8A-%D8%AD%D9%86%D9%8A%D9%81%D8%A9

How true is the claim that there are insults, slander, and pronouncements of disbelief against Abū Ḥanīfa al-Nuʿmān in the book of ʿAbd Allah ibn Aḥmad ibn Ḥanbal, which has been confirmed with the name of the book and page number?

The Answer:

Praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family, and his companions. To proceed:

We begin by reminding you that the most important thing incumbent upon us in this era is to reform ourselves and our society. Each of us should hold ourselves accountable, examine our own faults, and strive diligently to correct them. We also emphasize the importance of respecting, honouring, and appreciating scholars, and overlooking their mistakes. Ibn al-Qayyim, may Allah have mercy on him, said: "Scholars are like seas, and their mistakes are like impurities. When water exceeds two qullas (a measure of volume), it does not carry impurity."

Al-Dhahabī, may Allah have mercy on him, said: "Ibn Khuzayma erred regarding the hadith about the image, and if we were to disregard every Imam who made a mistake, we would have no Imam left."[26]

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[26] Al-Dhahabī said in his Siyar A'lām al-Nubalā' (14/374) with footnotes by Shu'ayb al-Arnā'ūṭ and others:

وَلابْنِ خُزَيْمَةَ عَظَمَةٌ فِي النُّفُوْسِ، وَجَلاَلَةٌ فِي القُلُوْبِ؛ لِعِلمِهِ وَدِينِهِ وَاتِّبَاعِهِ السُّنَّةَ.
وَكِتَابُه فِي)التَّوحيدِ (مُجَلَّدٌ كَبِيْرٌ، وَقَدْ تَأَوَّلَ فِي ذَلِكَ حَدِيْثَ الصُّورَةِ)١(.

"Ibn Khuzayma has great stature in the souls and reverence in the hearts, due to his knowledge, religiosity, and following of the Sunnah. His book on (Tawḥīd) is a large volume, and in it he (figuratively) interpreted (Ta'wīl) the hadith regarding the image.

،فَلْيَعْذُرِ مَنْ تَأَوَّلَ بَعْضَ الصِّفَاتِ، وَأَمَّا السَّلَفُ، فَمَا خَاضُوا فِي التَّأْوِيْلِ، بَلْ آمَنُوا وَكَفُّوا، وَفَوَّضُوا عِلمَ ذَلِكَ إِلَى اللهِ وَرَسُوْلِه وَلَوْ أَنَّ كُلَّ مَنْ أَخْطَأَ فِي اجْتِهَادِهِ – مَعَ صِحَّةِ إِيْمَانِهِ، وَتَوَخِّيْهِ لاتِّبَاعِ الحَقِّ – أَهْدَرْنَاهُ، وَبَدَّعنَاهُ، لَقَلَّ مَنْ يَسلَمُ مِنَ الأَئِمَّةِ مَعَنَا، رَحِمَ اللهُ الجَمِيْعَ بِمَنِّهِ وَكَرَمِهِ.

So let there be excuse for one who interpreted [ta'awwala] some of the attributes. As for the predecessors (Salaf), they did not delve into interpretation [al-ta'wīl], but rather believed, refrained [from speculation], and delegated [fawwaḍū] the knowledge of that to Allah and His Messenger, and if we were to disregard and declare innovation against everyone who erred in his independent reasoning [ijtihādihi] – despite the soundness of his faith and his striving to

This matter is especially important regarding the early scholars (salaf), for we have no right to say anything about them except to pray for their forgiveness, saying: "Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any resentment toward those who have believed."

وأما ما سأل عنه السائل فإنه يوجد فعلاً في كتاب السنة لعبد الله بن الإمام أحمد ابن حنبل كلام حول هذا الموضوع، وقد تكلم الدكتور محمد سعيد القحطاني في تحقيقه لهذا الكتاب على هذه الانتقادات التي انتقد بها أبو حنيفة، فذكر أن أكثر من خمسين في المائة منها لا يصح سنده عمن عزي إليهم، وذكر أن ما ذكر من اتهامه بالكفر إن قصد به ما نسب إليه من القول بخلق القرآن فهو مردود بما ورد بسند صحيح عند اللالكائي وعند البيهقي من نفي القول به عنه.

وبما روى الخطيب البغدادي في تاريخ بغداد عن الإمام أحمد أنه قال :لم يصح عندنا أن أبا حنيفة كان يقول بخلق القرآن، وذكر الدكتور كذلك أن عبد الله بن الإمام أحمد لم ينفرد بالكلام على أبي حنيفة، بل تكلم فيه ابن حبان والبخاري وابن قتيبة وابن أبي شيبة والخطيب البغدادي واللالكائي، ثم نقل عن ابن عبد البر أن من وثقوا أبا حنيفة وزكوه أكثر ممن تكلموا فيه، ونقل عن شيخ الإسلام ابن تيمية أنه قال :من ظن أنا أبا حنيفة وغيره من أئمة المسلمين أنهم يتعمدون مخالفة الحديث الصحيح لقياس أو غيره فقد أخطأ عليهم، وتكلم إما بظن وإما بهوى.

As for what the questioner asked about, there is indeed in the book "Al-Sunna" by ʿAbd Allah ibn Imam Aḥmad ibn Ḥanbal discussion regarding this topic. Dr. Muḥammad Saʿīd al-Qaḥṭānī, in his critical edition of this book, addressed these criticisms directed at Abū Ḥanīfa, stating that more than fifty percent of them have unreliable chains of transmission from those to whom they are attributed. He mentioned that the allegation of disbelief, if intended to refer to what was attributed to him regarding the claim that the Qur'an is created, is refuted by what has been reported with authentic chains of transmission in the works of al-Lālakāʾī and al-Bayhaqī, which deny that he held this view.

Al-Khaṭīb al-Baghdādī reported in Tārīkh Baghdād that Imam Aḥmad said: "It has not been authentically established with us that Abū Ḥanīfa claimed the Qur'an was created." The doctor also mentioned that ʿAbd Allah ibn Imam Aḥmad was not alone in criticizing Abū Ḥanīfa; Ibn Ḥibbān, al-Bukhārī, Ibn Qutayba, Ibn Abī Shayba, al-Khaṭīb al-Baghdādī, and al-Lālakāʾī also spoke about him.

follow the truth – few of the Imams would remain safe with us. May Allah have mercy on all of them by His favour and generosity." See more here - https://www.darultahqiq.com/al-dhahabi-on-delegation-tafwi%e1%b8%8d-al-mana-and-ibn-khuzaymas-interpretation-tawil-of-the-hadith-of-the-image-%e1%b9%a3urah/

Then he quoted Ibn ʿAbd al-Barr as saying that those who deemed Abū Ḥanīfa trustworthy and commended him are more numerous than those who criticized him. He also quoted Shaykh al-Islam Ibn Taymiyya as saying: "Whoever thinks that Abū Ḥanīfa and other Imams of the Muslims deliberately contradicted authentic hadith for the sake of analogy [qiyās] or something else has erred concerning them and has spoken either out of conjecture or out of desire."

هذا وليعلم أنه قد زكى الإمام أبا حنيفة كثير من الأئمة، فقد نقل المزي في تهذيب الكمال تزكيته والثناء عليه عن كثير من الأئمة منهم ابن معين وابن المبارك وابن جريج ويحيى بن سعيد القطان والشافعي، فذكروا من سعة علمه وورعه واشتغاله بالعبادة، وقد أطال المزي في ذلك فذكر في حياة أبي حنيفة والثناء عليه قريباً من ثلاثين صفحة، وقد ألف الذهبي كتاباً في فضائل أبي حنيفة وصاحبيه، سماه مناقب الإمام أبي حنيفة وصاحبيه أبي يوسف ومحمد بن الحسن، وذكر في هذا الكتاب ثناء التابعين وأتباعهم على أبي حنيفة، منهم الأعمش والمغيرة وشعبة وسعيد بن أبي عروبة وابن عيينة، وقد ألف فيه الحافظ محمد بن يوسف الصالحي الشافعي رحمه الله كتاباً سماه عقود الجمان في مناقب أبي حنيفة النعمان.

It should be known that many Imams have praised Imam Abū Ḥanīfa. Al-Mizzī in "Tahdhīb al-Kamāl" reported praise and commendation of him from many Imams, including Ibn Maʿīn, Ibn al-Mubārak, Ibn Jurayj, Yaḥyā ibn Saʿīd al-Qaṭṭān, and al-Shāfiʿī. They mentioned his extensive knowledge, his piety, and his devotion to worship. Al-Mizzī elaborated on this, dedicating nearly thirty pages to the life of Abū Ḥanīfa and praise of him.

Al-Dhahabī authored a book on the virtues of Abū Ḥanīfa and his two companions, titled "Manāqib al-Imām Abī Ḥanīfa wa Ṣāḥibayhi Abī Yūsuf wa Muḥammad ibn al-Ḥasan." In this book, he mentioned the praise of the Successors [tābiʿīn] and their followers for Abū Ḥanīfa, including al-Aʿmash, al-Mughīra, Shuʿba, Saʿīd ibn Abī ʿArūba, and Ibn ʿUyayna. The scholar Muḥammad ibn Yūsuf al-Ṣāliḥī al-Shāfiʿī, may Allah have mercy on him, also authored a book about him called "ʿUqūd al-Jumān fī Manāqib Abī Ḥanīfa al-Nuʿmān."

وقد ألفت في هذا العصر بعض الكتب في الرد عنه، بعضها في الرد على ابن أبي شيبة، وبعضها في الرد على الخطيب، ومن أهمها رسالة دكتوراه كتبها الدكتور محمد قاسم عبده الحارثي اسمها مكانة الإمام أبي حنيفة بين المحدثين، فحبذا لو أمكن الاطلاع عليها، وعلى تحقيق الدكتور القحطاني لكتاب السنة، وراجع الفتاوى التالية بأرقامها: 20876/31408/22612.

والله أعلم.

In this era, some books have been written in defence of him, some responding to Ibn Abī Shayba, and some responding to al-Khaṭīb. Among the most important of these is a doctoral dissertation written **by Dr. Muḥammad Qāsim ʿAbduh al-Ḥārithī entitled "The Status of Imam Abū Ḥanīfa Among the Hadith Scholars."** It would be beneficial to review it, along with Dr. al-Qaḥṭānī's critical edition of "Kitāb al-Sunna," and to consult the following fatwas by their numbers: 20876/31408/22612. And Allah knows best.

Abd al-Fattāḥ Abū Ghudda's (d. 1997) Introduction to Muḥammad ʿAbd al-Rashīd al-Nuʿmānī's (d. 1999) Work in Defence of Imam Abū Ḥanīfa

Imam Abu Hanifa's High Rank in Hadith: Reply to al-Albani et al:

All praise is due to Allah, the Patron of the pious and the righteous. May the most complete and enduring prayers and blessings be upon the Messenger of guidance and the Imam of the pious who is sent as a mercy to the worlds, and upon his family, his companions, and his beneficent followers until the Day of Judgement. Ameen!

This is a beneficial, precious, glorious unique book titled "Abu Hanifa's High Rank in Hadith" written by the late Muhammed Abdur Rashid al-Nu'mani[27] (may Allah protect him [1]) who was a great investigative scholar, critic, and Hadith Master. He held the post of Grand Shaykh of Hadith and its sciences at the University of Al- Ulum Al-Islamiyyah in Karachi, Pakistan. This school was founded by our teacher, magnificent scholar, Hadith Master, jurist of applied and theoretical law, Al-Mahasin Al-Sayyid Muhammed Yusuf Al-Hussaini al-Banuri – may Allah have mercy on him.

This edition [of the book] is distinguished from former editions in that it was read to the author (may Allah have mercy on him) and he took the time to make some minor changes. He also added a significant amount of important new material. The author, may Allah have mercy on him, spared no effort in collecting many jewels for this book.

[27] See his background here: https://islaminsight.org/maulana-abdur-rasheed-nomani-great-muhaddith-research-scholar/#:~:text=Revered%20Muhaddith%20Hadhrat%20Maulana%20Abdur,image%20of%20our%20pious%20predecessors.

Besides the followers of Abu Hanifa, quite a few jurists, Hadith Masters and historians wrote books to eliminate the confusion that some fanatics have stirred up regarding the stature of Imam Abu Hanifa (may Allah be pleased with him). Among these great scholars, are the great Imam, jurist and Hadith Master of North-West Africa, Abu Umar ibn Abd al Barr (follower of Maliki school), the great Imam, Hadith master and critic Shams Al-Din Al-Dhahabi (follower of Shafi'i school), the great Imam, jurist and Hadith Master Yusuf bin Hasan bin Abd Al-Hadi Al-Dimashqi al-Salihi (follower of Hanbali school) who is more commonly known as ibn al-Mibrad who died in the year 909 [2]. [In addition to those just mentioned,] the great Imam and the Hadith Master and critic Al-Suyuti (follower of Shafi'i school), the great Imam Hadith Master and critic Muhammed bin Yusuf Al-Salihi (follower of Shafi'i school), the great Shafii Jurist Imam Ibn Hajar Al-Haytami Al-Makki also wrote on this subject.

They authored long books narrating the virtues and excellence of Imam Abu Hanifa, stating his greatness and stature as an [Independent] Jurist. They defended the Imam against disgraceful and envious insulters.

Since the disease of the belittlement of the rank of Imam Abu Hanifa in Hadith has become epidemic in some Arab countries [3] where [earnest] readers are seeking access to refutational publications like this in order to counter accusations of the [smear] campaign against the Imam, we introduced this book to inform people about what the [true] masters of Hadith Science and Jurisprudence have to say about him. This work strives to serve as a lighthouse for those who seek guidance and as a reminder for those who are dreadful partisans. Verily Allah is the guide to the straight path and may the prayers and peace be upon our Prophet, Messenger and Master Muhammed and upon his family and companions, all of them. All praise is due to Allah the Lord of the worlds.

Abd Al-Fattah Abu Ghudda[28]

1 Dhi Al-Qaada 1415, Riyadh

Footnotes:

[28] See more on his background here - https://www.aboghodda.com/Biography-Eng.htm

1 At the time Shaykh Abd Al-Fattah Abu Ghudda was preparing this book for publication in the Middle East, the author was alive, but now both the author and the editor passed away. We ask Allah to cover them both in His mercy and turn their graves into a garden of Paradise. Ameen! [Tr]

2 The dates in this book are based on the Islamic Hijri calendar unless otherwise noted.

3 The said disease is spreading rapidly among the Anglophones and hence we decided to make this brilliant work available to the English-speaking Muslims. May Allah accept it from us and make it beneficial for those seeking the truth. Ameen! [Tr.]

The full work in English is available here:

https://archive.org/download/AbuHanifasHighRankInHadith/AbuHanifasHighRankInHadith_abdurRashidNumani.pdf

The final verdict of Aḥmad ibn Ḥanbal on Abū Ḥanīfa

Hafiz al-Dhahabi mentioned the following narration and verdict from Imam Ahmad Ibn Hanbal in his work on Imam Abu Ḥanīfa known as Manāqib al-Imām Abī Ḥanīfa wa Ṣāḥibayhi [The Virtues of Imam Abu Ḥanīfa and His Two Companions, p. 43]:

قَالَ ابْنُ كَأْسٍ: ثَنَا أَبُو بَكْرٍ الْمَروزِيُّ، سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ، يَقُولُ: « لَمْ يَصِحَّ عِنْدَنَا أَنَّ أَبَا حَنِيفَةَ رحمه الله، قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقُلْتُ: الْحَمْدُ لِلَّهِ يَا أَبَا عَبْدِ اللَّهِ، هُوَ مِنَ الْعِلْمِ بِمَنْزِلَةٍ! فَقَالَ: سُبْحَانَ اللَّهِ! هُوَ مِنَ الْعِلْمِ، وَالْوَرَعِ، وَالزُّهْدِ، وَإِيثَارِ الدَّارِ الآخِرَةِ بِمَحَلٍّ لا يُدْرِكُهُ فِيهِ أَحْمَدُ، وَلَقَدْ ضُرِبَ بِالسِّيَاطِ عَلَى أَنْ يَلِيَ الْقَضَاءَ لأَبِي جَعْفَرٍ فَلَمْ يَفْعَلْ»

Meaning:

Ibn Kaʿs said: Abū Bakr al-Marrūdhī told us, I heard Abū ʿAbdullāh Aḥmad ibn Ḥanbal saying: ***"It has not been authentically established with us that Abū Ḥanīfa, may Allah have mercy on him, said: 'The Qur'an is created.' So, I said: 'Praise be to Allah, O Abū ʿAbdullāh, he has a great position in knowledge!' He said: 'Glory be to Allah! He is at a level in knowledge, piety, asceticism, and preference for the Hereafter that Aḥmad cannot reach. He was beaten with whips to take up the position of judge for Abū Jaʿfar, but he refused to do so.'"***

Al-Khaṭīb al-Baghdādī mentioned the following about Ibn Kaʿs in his Tārīkh Baghdād (13/540-541):

6422– عَليّ بن محمد بن الحسن بن محمد بن عمر بن سعد بن مالك بن لحيى بن عَمرو بن يَحيَى بن الحارث أَبو القاسم النخعي القاضي المعروف بابن كاس.

نسبه الدَّارَقُطني ووافقه ابن الثلاج على نسبه إلى مالك ثم قال ابن كامل بن كميل بن زياد بن نهيك بن هيثم بن سعد بن مالك بن النخع.

وهو كُوفِيّ سَكَن بَغداد، وحَدَّث بها عن: أَحمد بن يَحيَى بن زكريا ويعقوب بن يوسف بن زياد الضبي، وَالحَسن، ومُحَمد ابنى عَليّ بن عفان وإبراهيم بن أبي العنبس وسليمان بن الربيع النهدي، ومُحَمد بن عُبَيد بن عتبة الكندي، والحُسين بن الحكم الحبري وسوادة بن علي الأحمسي والحارث بن أبي أسامة.

وكان ثقة فاضلا عارفا بالفقه على مذهب أبي حنيفة يقرئ القران.

رَوَى عنه الدَّارَقُطني، وابن شاهين وعليّ بن عَمرو الحريري، وابن الثلاج.

كتب إلى محمد بن محمد بن الحسين المعدل من الكوفة، وحدثنيه الصوري عنه، قال: حَدثنا أَبو الحسن بن سفيان الحافظ قال سنة أربع وعشرين وثلاث مِئَة فيها مات أَبو القاسم عَليّ بن محمد بن كاس النخعي القاضي، وَكان من المقدمين في الفقه من الكوفيين الثقات، وَكان خرج من الكوفة قبل الثلاث مِئَة وولي ولايات بالشام ثم قدم إلى بغداد ثم ولي الرملة فخرج إليها وقدم بعد ذلك بغداد وركب في سمارية فغرق وأخرج حيا فمات، وَكان مقدما في علم أبي حنيفة ومقدما في علم الفرائض.

أخبرنا السمسار، قال: أَخبَرنا الصفار، قال حَدَّثنا ابن قانع أن أبا القاسم بن كاس الفقيه غرق في يوم عاشوراء سنة أربع وعشرين وثلاث مِئَة ومات من ذلك.

Meaning:

"6422- ʿAlī ibn Muḥammad ibn al-Ḥasan ibn Muḥammad ibn ʿUmar ibn Saʿd ibn Mālik ibn Luḥayy ibn ʿAmr ibn Yaḥyā ibn al-Ḥārith, Abū al-Qāsim al-Nakhaʿī, the judge known as Ibn Kās.

Al-Dāraquṭnī gave his lineage, and Ibn al-Thalj agreed with him on his lineage up to Mālik, then Ibn Kāmil said: Ibn Kumayl ibn Ziyād ibn Nuhayk ibn Haytham ibn Saʿd ibn Mālik ibn al-Nakhaʿ.

He was from Kufa but lived in Baghdad, and narrated there from: Aḥmad ibn Yaḥyā ibn Zakariyyā, Yaʿqūb ibn Yūsuf ibn Ziyād al-Ḍabbī, al-Ḥasan and Muḥammad the sons of ʿAlī ibn ʿAffān, Ibrāhīm ibn Abī al-ʿAnbas, Sulaymān ibn al-Rabīʿ al-Nahdī, Muḥammad ibn ʿUbayd ibn ʿUtbah al-Kindī, al-Ḥussain ibn al-Ḥakam al-Ḥibrī, Sawādah ibn ʿAlī al-Aḥmasī, and al-Ḥārith ibn Abī Usāmah.

He was trustworthy [thiqa], virtuous, knowledgeable in jurisprudence according to the school of Abū Ḥanīfa and taught the Qur'an.

Al-Dāraquṭnī, Ibn Shāhīn, ʿAlī ibn ʿAmr al-Ḥarīrī, and Ibn al-Thalj narrated from him.

Muḥammad ibn Muḥammad ibn al-Ḥussain al-Muʿaddil wrote to me from Kufa, and al-Ṣūrī narrated it to me from him, saying: Abū al-Ḥasan ibn Sufyān al-Ḥāfiẓ

told us: "In the year 324, Abū al-Qāsim ʿAlī ibn Muḥammad ibn Kās al-Nakhaʿī the judge died. **He was among the foremost in jurisprudence from the trustworthy scholars of Kufa**. He had left Kufa before the year 300 and held positions in Syria, then came to Baghdad, then was appointed to al-Ramlah, so he went there. Later he returned to Baghdad, rode in a barge, and drowned. He was pulled out alive but then died. He was foremost in the knowledge of Abū Ḥanīfah's school and foremost in the knowledge of inheritance laws."

Al-Simsār informed us, saying: Al-Ṣaffār informed us, saying: Ibn Qāniʿ told us that Abū al-Qāsim ibn Kās the jurist drowned on the day of ʿĀshūrā in the year 324 and died from that."

As for the next narrator known as Abū Bakr al-Marrūdhī, then he is a well-known disciple of Aḥmad ibn Ḥanbal. His entry is in Ṭabaqāt al-Ḥanābila (1/52) of Ibn Abī Yaʿlā as follows:

أَحْمَد بْن عَلِيّ بْنِ سعيد أبو بكر

أصله من مرو وقيل أصله بغدادي ولي قضاء حمص ونزلها فحدث بها عَنْ إمامنا أَحْمَد وغيره روى عنه أبو عبد الرحمن النسائي وغيره وذكره النسائي فقال: ثقة.

Meaning:

Aḥmad ibn ʿAlī ibn Saʿīd Abū Bakr

He was originally from Merv, though it is said his origin was Baghdad. He was appointed as judge of Homs and settled there, narrating hadith from our Imam Aḥmad and others. Abū ʿAbd al-Raḥmān al-Nasāʾī and others narrated from him. **Al-Nasāʾī mentioned him and said: "Trustworthy [thiqa**]."

The assertion that Ibn Ḥanbal's final stance toward Abū Ḥanīfa was commendatory in nature finds substantiation in the verification conducted by the eighth-century Ḥanbalī known as **Najm al-Dīn al-Ṭūfī (d. 716/1316).** This attestation from within the Ḥanbalī scholarly tradition provides compelling evidence for the authenticity of Ibn Ḥanbal's positive evaluation. Al-Ṭūfī mentioned the following in his Sharḥ Mukhtaṣar al-Rawḍa (3/289-290):

وَبَالَغَ بَعْضُهُمْ فِي التَّشْنِيعِ عَلَيْهِ حَتَّى صَنَّفَ كِتَابًا فِي الْخِلَافِ بَيْنَ النَّبِيِّ ﷺ وَأَبِي حَنِيفَةَ، وَكَثُرَ عَلَيْهِ الطَّعْنُ مِنْ أَئِمَّةِ السَّلَفِ حَتَّى بَلَغُوا فِيهِ مَبْلَغًا وَلَا تَطِيبُ النَّفْسُ بِذِكْرِهِ، وَأَبَى اللَّهُ إِلَّا عِصْمَتَهُ مِمَّا قَالُوهُ، وَتَنْزِيهَهُ عَمَّا إِلَيْهِ نَسَبُوهُ.

وَجُمْلَةُ الْقَوْلِ فِيهِ: أَنَّهُ قَطْعًا لَمْ يُخَالِفِ السُنَّةَ عِنَادًا، وَإِنَّمَا خَالَفَ فِيمَا خَالَفَ مِنْهَا اجْتِهَادًا لِحُجَجٍ وَاضِحَةٍ، وَدَلَائِلَ صَالِحَةٍ لَائِحَةٍ، وَحُجَجُهُ بَيْنَ النَّاسِ مَوْجُودَةٌ، وَقَلَّ أَنْ يَنْتَصِفَ مِنْهَا مُخَالِفُوهُ، وَلَهُ بِتَقْدِيرِ الْخَطَأِ أَجْرٌ، وَبِتَقْدِيرِ الْإِصَابَةِ أَجْرَانِ، وَالطَّاعِنُونَ عَلَيْهِ إِمَّا حُسَّادٌ، أَوْ جَاهِلُونَ بِمَوَاقِعِ الِاجْتِهَادِ، وَآخِرُ مَا صَحَّ عَنِ الْإِمَامِ أَحْمَدَ رضي الله عنه إِحْسَانُ الْقَوْلِ فِيهِ، وَالثَّنَاءُ عَلَيْهِ. ذَكَرَهُ أَبُو الْوَرْدِ مِنْ أَصْحَابِنَا فِي كِتَابِ «أُصُولُ الدِّينِ» وَاللَّهُ سبحانه وتعالى أَعْلَمُ بِالصَّوَابِ.

Meaning:

“Some of them went to extremes in condemning him to the point that one composed a book about the disagreements between the Prophet ﷺ and Abū Ḥanīfa. The criticism against him from the early Imams [a'immat al-salaf] increased until they reached a level that one's soul is not comfortable mentioning, but Allah refused except to protect him from what they said, and to clear him from what they attributed to him.

The summary of what can be said about him: He definitely did not oppose the Sunna out of stubbornness, but rather he differed in what he differed from it through independent judgment [ijtihād] based on clear arguments and sound, evident proofs. His arguments are well-known among people, and rarely do his opponents do justice to them. If he erred, he receives one reward, and if he was correct, he receives two rewards.[29] Those who criticize him are either envious or

[29] This is based on the following ḥadīth found in Ṣaḥīḥ al-Bukhārī (no. 7352):

٧٣٥٢ – حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ : أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ».

7352 - ʿAbd Allāh ibn Yazīd narrated to us, Ḥaywā narrated to us, Yazīd ibn ʿAbd Allāh ibn al-Hād narrated to me, from Muḥammad ibn Ibrāhīm ibn al-Ḥārith, from Busr ibn Saʿīd, from Abū Qays, client of ʿAmr ibn al-ʿĀṣ, from ʿAmr ibn al-ʿĀṣ: that he heard the Messenger of Allah ﷺ say: **"When a judge judges and exercises independent reasoning [ijtihād] then is correct, he has two rewards, and when he judges and exercises independent reasoning then errs, he has one reward."**

ignorant of the proper contexts of independent judgment [ijtihād]. ***The last authentic report from Imam Aḥmad, may Allah be pleased with him, shows his good opinion of him and praise for him. This was mentioned by Abū al-Ward from our companions in the book "Foundations of Religion" [Uṣūl al-Dīn],*** and Allah, glory and exalted is He, knows best what is correct."

As for the book being referred to by al-Ṭūfī then this may be a reference to Abū Bakr ibn Abī Shayba (d. 235 AH) who has a critique of Abū Ḥanīfa in his Muṣannaf. Qāsim ibn Quṭlūbughā (d. 879 AH) has also left a work in reply to the section in the Muṣannaf Ibn Abī Shayba. This work has been mentioned by Qāsim ibn Quṭlūbughā's contemporary, Shamsud-Dīn al-Sakhāwī (d. 902 AH), in his al-Ḍaw' al-Lāmi' as being entitled: Al-Ajwibah 'an I'tirāḍāt ibn Abī Shaybah 'alā Abī Ḥanīfa.

Muhammad 'Awwāma has mentioned some points in his editing of the said Musannaf in his introduction to volume 20 (pp. 9-12). He mentioned that others who defended Imam Abū Ḥanīfa against the claims made by Abū Bakr ibn Abī Shayba included: i) 'Abdul Qādir al-Qurashī (d. 775 AH) in his al-Durar al-Munīfa fī al-Radd 'alā Ibn Abī Shayba 'an Abī Ḥanīfa (this work was also mentioned by Qāsim ibn Quṭlūbughā in his Tāj al-Tarājim, (p. 196), ii) Muḥammad ibn Yūsuf al-Ṣāliḥī al-Shāfi'ī as mentioned in his 'Uqūd al-Jumān (p. 402), iii) Muḥammad Zāhid al-Kawtharī (d. 1371 AH) in his al-Nukat al-Ṭarīfa fī al-Taḥadduth 'an Rudūd ibn Abī Shayba 'alā Abī Ḥanīfa. The latter work was praised by the last Ottoman Shaykh al-Islām, Muṣṭafā Ṣabrī, in his Mawqif al-'Aql (3: 393), and finally, iv) Dr. Muḥammad Qāsim 'Abduh al-Ḥārithī in his Makānat al-Imām Abī Ḥanīfa bayn al-Muḥaddithīn (pp. 318-506). Additionally, there is also a work by 'Abdul Majīd Maḥmūd 'Abdul Majīd entitled al-Ittijāhāt al-fiqhiyyah 'inda Aṣḥāb al-ḥadīth (see pp. 458-576) which also addressed this issue.

Ibn ʿAbd al-Barr on Imām Abū Ḥanīfa's Trustworthiness in Hadith

Imām Abū ʿUmar ibn ʿAbd al-Barr al-Mālikī (d. 463 AH) clarified that the majority of scholars in the time of the Salaf[30] until his time in the 5th Islamic century deemed Imām Abū Ḥanīfa (d. 150 AH) to be trustworthy [thiqa] in hadith in his Jāmiʿ Bayān al-ʿIlm (2/1082), by stating:

2112 - وَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: أَبُو حَنِيفَةَ رَوَى عَنْهُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَحَمَّادُ بْنُ زَيْدٍ، وَهُشَيْمٌ، وَوَكِيعُ بْنُ الْجَرَّاحِ، وَعَبَّادُ بْنُ الْعَوَّامِ، وَجَعْفَرُ بْنُ عَوْنٍ، وَهُوَ ثِقَةٌ لَا بَأْسَ بِهِ،

2113 - وَقَالَ يَحْيَى بْنُ سَعِيدٍ: رُبَّمَا اسْتَحْسَنَّا الشَّيْءَ مِنْ قَوْلِ أَبِي حَنِيفَةَ فَنَأْخُذُ بِهِ.

2114 - قَالَ يَحْيَى: وَقَدْ سَمِعْتُ مِنَ أَبِي يُوسُفَ الْجَامِعَ الصَّغِيرَ، [ص:1084] ذَكَرَهُ الْأَزْدِيُّ نا مُحَمَّدُ بْنُ حَرْبٍ، سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ، فَذَكَرَهُ مِنْ أَوَّلِهِ إِلَى آخِرِهِ حَرْفًا بِحَرْفٍ" قَالَ أَبُو عُمَرَ رَحِمَهُ اللَّهُ: " الَّذِينَ رَوَوْا عَنْ أَبِي حَنِيفَةَ **وَوَثَّقُوهُ وَأَثْنَوْا عَلَيْهِ أَكْثَرَ مِنَ الَّذِينَ تَكَلَّمُوا فِيهِ**، وَالَّذِينَ تَكَلَّمُوا فِيهِ مِنْ أَهْلِ الْحَدِيثِ، أَكْثَرُ مَا عَابُوا عَلَيْهِ الْإِغْرَاقَ فِي الرَّأْيِ وَالْقِيَاسِ وَالْإِرْجَاءَ وَكَانَ يُقَالُ: يُسْتَدَلُّ عَلَى نَبَاهَةِ الرَّجُلِ مِنَ الْمَاضِينَ بِتَبَايُنِ النَّاسِ فِيهِ قَالُوا: أَلَا تَرَى إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، أَنَّهُ قَدْ هَلَكَ فِيهِ فَتَيَانِ مُحِبٌّ مُفْرِطٌ وَمُبْغِضٌ مُفَرِّطٌ

2112 - ʿAlī ibn al-Madīnī said: "Abū Ḥanīfa - al-Thawrī, Ibn al-Mubārak, Ḥammād ibn Zayd, Hushaym, Wakīʿ ibn al-Jarrāḥ, ʿAbbād ibn al-ʿAwwām, and Jaʿfar ibn ʿAwn narrated from him. He is trustworthy [thiqa], there is no harm in him."

2113 - Yaḥyā ibn Saʿīd said: "Sometimes we would find something good in the statement of Abū Ḥanīfa and we would take it."

[30] The first three pious generations of Muslims.

2114 - Yaḥyā said: "I have heard from Abū Yūsuf (his work) al-Jāmiʿ al-Ṣaghīr, al-Azdī mentioned it. Muḥammad ibn Ḥarb narrated to us: 'I heard ʿAlī ibn al-Madīnī,' and he mentioned it from beginning to end, word for word."

Abū ʿUmar (Ibn ʿAbd al-Barr), may Allah have mercy upon him, said: ***"Those who narrated from Abū Ḥanīfa and deemed him trustworthy [waththaqūhu] and praised him are more numerous (akthar) than those who spoke against him***. Those who spoke against him from among the people of hadith - most of what they criticized him for was excessive use of juridical opinion [raʾy] and analogy [qiyās] and theological postponement [irjāʾ]. It used to be said: 'The excellence of a man from the past is indicated by people's disagreement about him.' They said: 'Do you not see ʿAlī ibn Abī Ṭālib, peace be upon him - that two groups have perished regarding him: an excessive lover and an excessive hater.'"

Kitāb al-Sunna edited by Muḥammad Saʿīd al-Qaḥṭānī

The first known edited edition of *Kitāb al-Sunna* emerged through the efforts of a Salafi researcher known as Muḥammad Saʿīd al-Qaḥṭānī, who conducted his critical investigation at Umm al-Qurā University in Makka (Makka al-Mukarrama). This work constituted al-Qaḥṭānī's doctoral dissertation, resulting in a comprehensive two-volume publication completed in 1405 AH (1985 CE). It was officially published in 1406 AH (1986 CE).

Al-Qaḥṭānī's edition subsequently emerged as a pivotal scholarly reference for academic discourse surrounding this foundational text, particularly in the intellectual exchanges between adherents of the Salafi methodology and their doctrinal interlocutors. It bears noting that during the intervening period of approximately fifty-four years (published in 1930 with no editing of the narrations to 1984 when it was completed as a doctorate), the text circulated predominantly within Arabic-reading scholarly circles without the benefit of critical apparatus, thereby facilitating the dissemination of narratives that contemporary hadith criticism would later classify as epistemologically problematic or methodologically untenable, texts which evidence a discernible hermeneutical inclination toward anthropomorphist [tajsīm] interpretations of the divine attributes (Ṣifāt of Allah).

The title page of the doctoral edition:

٣٠١٠٢٠٠٠٠٠٠٩٨١

مكتبة طلبة القسم العالي

جامعة أم القرى
كلية الشريعة والدراسات الإسلامية
الدراسات العليا - فرع العقيدة

كتاب السنة

للإمام أبي عبد الرحمن عبد الله بن إمام أهل السنة أحمد بن محمد بن حنبل الشيباني

٢١٣ - ٢٩٠ هـ

رسالة مقدمة لنيل درجة الدكتوراه

تحقيق ودراسة

محمد بن سعيد بن سالم قسيل القحطاني

إشراف الأستاذ الدكتور

بركات عبد الفتاح دويدار

٩٨١

UMM AL-QURA UNIVERSITY

١٤٠٥ هـ

Muḥammad Saʿīd al-Qaḥṭānī mentioned the following reasons on p. 12 on why he decided to edit this work from manuscripts:

وانطلاقاً من هذا المبدأ استعنت بالله وفكرت في تحقيق كتاب من هذا التراث العظيم فوقع اختياري على كتاب السنة للإمام أبي عبد الرحمن عبد الله بن إمام أهل السنة أحمد بن حنبل رحمهما الله .

Based on this principle, I sought help from Allah and considered editing a book from this great heritage, and my choice fell upon the Book of the Sunna by Imam Abū 'Abd al-Raḥmān 'Abd Allāh, son of the Imam of Ahl al-Sunna, Aḥmad ibn Ḥanbal, may Allah have mercy on both of them.

وقد دفعني الى ذلك أمور منها :

I was motivated to do this by several factors, including:

1 – إن هذا الكتاب من أوائل المصادر التي كتبت في عقيدة السلف. فإخراجه للناس في هذا العصر من الأهمية بمكان .

1 - ***This book is among the earliest sources written on the creed of the predecessors [ʿaqīdat al-salaf].***[31] Publishing it for people in this era is of great importance.

٢ – إن هذا الكتاب ألف على نمط علمي فريد ألا وهو طريقة المحدثين المبنية على علم مصطلح الحديث. هذا العلم الذي نبغت فيه هذه الأمة وبلغت به شأواً عظيماً لم ولن تشابهها في ذلك أمة من الأمم. وهو علم يقوم على الاستقراء والتجرد في معرفة أي حكم أو قضية من خلال قواعده المعروفة في هذا الفن. وإذا كتب كتاب في العقيدة على وفق هذا المنهج فجدير به أن يخرج للناس حتى تعم به الفائدة .

[31] A thorough analytical assessment of this text further reveals that it encompasses numerous narrations that are methodologically problematic—lacking sound authentication [taṣḥīḥ] according to established criteria of ḥadīth scholarship. Many of these accounts cannot be substantiated through reliable chains of transmission [asānīd] and are inconsistent with authenticated theological positions. Consequently, these narrations cannot be credibly attributed to the esteemed early Muslim authorities [al-salaf al-ṣāliḥ] whose doctrinal positions are otherwise well-documented through verified sources. The methodological deficiencies in both the collection and authentication processes raise significant epistemological concerns regarding the text's reliability as a representation of early Islamic theological discourse. This assessment necessitates a more critical scholarly approach to evaluating the work's claims about the theological positions of the pious predecessors.

2 - This book was composed in a unique scholarly style, namely the method of hadith scholars [muḥaddithīn] based on the science of hadith terminology. This is the science in which this nation excelled and reached a great height that no other nation has or will match. It is a science based on induction and impartiality in understanding any ruling or issue through its well-known principles in this discipline. When a book on creed is written according to this methodology, it deserves to be published for people so that its benefit may be widespread.

– أن هذا الكتاب كتب على أثر مرحلة عصيبة من مراحل التاريخ الاسلامي . مرحلة تجلى فيها استعلاء الإيمان فوق قوى أهل البدع والأهواء التي ما تركت سبيلا إلى هدم العقيدة إلا سلكته مستعينة في ذلك بالسلطات الحاكمة أيام المأمون لضرب الاتجاه السلفي السليم ورفع لواء البدعة والزام الناس به تحت مطارق السجن والجلد .

3 - This book was written in the aftermath of a difficult period in Islamic history. A period in which the elevation of faith above the forces of the people of innovation [ahl al-bidaʿ] and capricious desires was manifested. These forces did not leave any path to demolishing the creed except that they took it, aided in that by the ruling authorities during the days of al-Ma'mūn, to strike at the sound approach of the predecessors [salafī] and raise the banner of innovation and force people to accept it under the hammers of imprisonment and flogging.

– إن هذا الكتاب قد تعرض له بعض المبتدعة المعاصرين بالتجريح والشتم وتشويه الحقائق محاولة منهم في صد الناس عنه، مستغلين في ذلك جهل عموم الناس بمعرفة الرواة وأحوالهم. مع أن طريقة المحدثين أن من أسند فقد بريء من التبعة .

4 - This book has been subjected to criticism, insult, and distortion of facts by some contemporary innovators[32] in an attempt to deter people from it, exploiting in this the ignorance of the general public about the narrators and their

[32] A critical scholarly examination of this work reveals significant concerns regarding its content and transmission. The text contains severe polemical attacks against Imam Abū Ḥanīfa that exceed the boundaries of legitimate academic critique. Moreover, it propagates numerous problematic narrations that explicitly promote anthropomorphic conceptions of the Divine [tajsīm]. From a methodological perspective, the manuscript's chain of transmission [isnād] includes at least one unidentified transmitter purportedly conveying the text from 'Abd Allāh ibn Aḥmad. Additionally, a later link in this transmission chain features the controversial figure 'Abd Allāh al-Anṣārī, a polarizing personality known for his zealous Ḥanbalī-Ṣūfī orientations. These factors collectively raise substantial questions regarding the work's authenticity, reliability, and scholarly value that cannot be dismissed in rigorous academic discourse.

conditions. Despite the fact that the method of the hadith scholars is that whoever provides a chain of narration is absolved of responsibility.

هـ – إن هذا الكتاب قد طبع سنة ١٣٤٩ طبعة محرومة حيث حذف منه في موضع واحد ٣٩٦ سطراً. كما أن تلك الطبعة نسخة مطابقة للمخطوطة من غير تخريج ولا خدمة تفي بالغرض لاخراج الكتاب على الصورة المطلوبة .

5 - **This book was printed in the year 1349 [Hijri] in a deficient edition, where 396 lines were deleted from it in one place.** Also, that edition was an exact copy of the manuscript without referencing or services that fulfill the purpose of producing the book in the required form.

٦ – لقد آن الأوان لاخراج كتب العقيدة السلفية المبنية على منهج المحدثين والبراءة من كتب علم الكلام الجاهلي الذي لم يثمر إلا بلبلة الأفكار ونفث الشبهات في نفوس ضعاف الايمان .

6 - The time has come to produce books on the predecessors' creed [ʿaqīdat al-salafiyya] based on the methodology of the hadith scholars, and to disassociate from the books of pre-Islamic theological rhetoric [ʿilm al-kalām al-jāhilī], which has only resulted in confusion of thoughts and instilling doubts in the souls of those weak in faith.

هذه هي أبرز العوامل التي جعلتني أختار تحقيق هذا الكتاب .

These are the most prominent factors that made me choose to edit this book.

The known published editions:

1. Kitāb al-Sunna, ʿAbdullāh bin Aḥmad bin Ḥanbal, introduction by ʿAbd al-Wahhāb al-Khaljī, published by al-Dār al-ʿIlmiyya in Delhi, India, 1404 AH (approximately 1983-1984 CE).

2. Kitāb al-Sunna, ʿAbdullāh bin Aḥmad bin Ḥanbal, edited by Muḥammad bin Saʿīd bin Sālim al-Qaḥṭānī, 1st edition, Saudi Arabia, 1406 AH (1986 CE).

3. Kitāb al-Sunna, ʿAbdullāh bin Aḥmad bin Ḥanbal, edited by Muḥammad al-Saʿīd Basyūnī Zaghlūl, published by Dār al-Kutub al-ʿIlmiyya, Beirut, 1424 AH (approximately 2003-2004 CE).

4. Kitāb al-Sunna, ʿAbdullāh bin Aḥmad bin Ḥanbal, edited by Muḥammad Yaḥyā Sūs, introduction by Muṣṭafā al-ʿAdawī, published by Dār Ibn Rajab, Egypt, 1427 AH (approximately 2006-2007 CE).

5. Kitāb al-Sunna wa al-Radd ʿalā al-Jahmiyya (The Book of Sunna and Refutation of the Jahmiyya), ʿAbdullāh bin Aḥmad bin Ḥanbal, edited by Aḥmad bin ʿAlī al-Qufaylī al-Riyāshī, 1st edition, Dār ibn al-Jawzi, Saudi Arabia, 2008 CE.

6. Kitāb al-Sunna, ʿAbdullāh bin Aḥmad bin Ḥanbal, edited by ʿĀdil bin ʿAbdullāh Āl Ḥamdān, 1st edition, 1433 AH (approximately 2011-2012 CE).

7. Kitāb al-Sunna, by Abu ʿAmr al-Atharī Usāma bin Ismāʿīl Āl ʿUkāsha, Al-Fārūq al-Ḥadīth for Printing and Publishing, Number of volumes: 2, Year of publication: 2021 CE.

8. Kitāb al-Sunna, ʿAbdullāh bin Aḥmad bin Ḥanbal, edited by Maktab Dār al-Baṣīra, published by Dār al-Baṣīra, Egypt (publication date not specified).

Al-Qaḥṭānī on the Manuscripts of Kitāb al-Sunna He Utilised

In his seminal critical edition of *Kitāb al-Sunna*, Muḥammad Saʿīd al-Qaḥṭānī employed a diverse corpus of manuscript evidence, with particular emphasis on the exemplar preserved in the Ẓāhiriyya collection in Damascus, Syria. This manuscript holds exceptional codicological significance, as it represents the oldest extant witness of the text and possesses a documented chain of transmission (sanad) that establishes textual provenance directly to ʿAbdullāh ibn

Aḥmad ibn Ḥanbal, who is said to be the original compiler. He mentioned the following (1/87-90):

The Manuscripts

By the grace and generosity of Allah, I was able to collect the manuscripts of this book, which were:

1. The copy from the Ẓāhiriyya Library in Damascus.
2. The copy from Shaykh Abdullah bin Hasan Al al-Shaykh's library.
3. The copy from the Public Library in Riyadh.
4. The copy from the Egyptian National Library.
5. The copy from the Taymūriyya Library.
6. The copy from Khuda Bakhsh Library in India.

1. The Primary Manuscript I Relied Upon and Reason for Selecting It:

The oldest copy I found is the one from the Ẓāhiriyya Library, which bears the number (1047) Hadith. **Its date of writing is Thursday, the nineteenth of Dhū al-Qaʿda in the year six hundred and forty-four [644 AH].**

Scribe: **Al-Anjab ibn Makki ibn Al-Anjab ibn Ahmad al-Ṭaybī.** Number of folios: (112). Number of lines per page: (22) lines. Average number of words per line: (16) words. Location: Al-Qādiriyya School.

I have adopted this copy as the primary source and designated it with the letter (A) for the following reasons:

1. It is the oldest copy of the book.
2. **It is unique in having a feature not found in other copies: it is narrated with a chain of transmission (sanad) from its scribe back to its author.**
3. It has notations in its margins recording its readings before scholars.
4. After the scribe's chain of transmission, it also uniquely contains an introduction with which the author began his book.
5. It is free from any damage or obliteration.
6. **This copy contains unique additions, including material related to Abu Ḥanīfa, which amounts to 396 lines. In other copies, this section is obliterated to the extent of one line**, with only the beginning of the title

visible, which reads: "What I memorized from my father and the Shaykhs regarding..." and then a blank space.

7. Since the four copies other than A and B rely on copy B, I have been content with using copy A as the primary source and copy B as a supporting copy for A.

The Supporting Manuscript:

This is the copy from Shaykh Abdullah bin Hasan Al al-Shaykh's library (may Allah have mercy on him), which is available in the Central Library at Umm al-Qura University.

Its number: 1497. Date of copying: Monday, the tenth of Jumada al-Ula in the year 783 AH. Scribe: Abdullah bin Muhammad bin Abdullah al-Hanbali al-Nabulsi. Location: The Hanbali School in the city of Nablus. Number of folios: (109) folios. Number of lines: (20) lines. Number of words: (18) words.

Description: It is a good copy, but it is truncated at the beginning. After the Basmala, it states: "Imam Abu Abd al-Rahman was asked..." etc.

This is contrary to the Ẓāhiriyya copy, as previously mentioned.

I have made this the supporting copy and designated it with the letter (B) due to its quality and because it comes second chronologically after copy (A), with approximately one hundred and forty years between them.

2. **The Third Copy:**

The copy from the Saudi Library in Riyadh, bearing the seal of Shaykh Muhammad bin Ibrahim Al al-Shaykh's endowment (may Allah have mercy on him).

Its number: (288). Date of copying: 1283 AH. Scribe: Abdul Aziz Salih al-Sayrafi. Number of pages: (364) pages. Number of lines: (18) lines. Number of words: (10) words.

Description: This copy is completely identical to copy (B), in fact, it is copied from it, except that it is deficient in that its final third has damage.

4. The Khuda Bakhsh Copy from India:

Its number: (3700) Hadith. Number of folios: (98) folios. Lines: (33) lines. Scribe: Not mentioned. Date of copying: 1300 AH.

Description: It is an incomplete copy, as it does not mention the Khawarij, although it is identical to copy (B).

5. The Taymūriyya Copy:

Its number: (335) Hadith. Number of folios: (111) folios. Date of copying: 13 Rabī' in the year 1329 AH. Scribe: Not mentioned.

Description: It is a copy transcribed directly from copy (B).

6. The Egyptian National Library Copy:

Its number: (1747) Hadith. Number of folios: (143) folios. Date of copying: Not mentioned, but it is clearly after the year 1000 [AH]. Scribe: Ibrahim bin Muhammad bin Muhsin al-Tuwayjiri.

Description: It is a copy transcribed from (B) and is further marred by very poor handwriting.

The Printed Edition:

This book was printed in 1349 AH at the Salafi Press in Makka, and a committee of Shaykhs and scholars supervised its correction and printing under the chairmanship of the erudite scholar, His Eminence Shaykh Abdullah bin Hasan bin Hussain Al al-Shaykh.

Shaykh Ibrahim al-Shuri, the director of the Saudi Institute and inspector of education in Makka, assisted in the correction.

The original from which the book was printed is the copy from Shaykh Abdullah bin Hasan's library, written in 783 AH, which I have designated with the letter (B).

There is no doubt that this edition played a positive role in introducing this book and its value, and the truth be told, it helped me in reading some texts when I first began working.

However, it is identical to its original; its hadiths were not referenced, it was not compared with other copies, the verses were not numbered, and there were no comments on the issues mentioned in the book. In addition to the numerous errors in the texts and notable figures mentioned in this edition, if we add to all this that the original is missing what I mentioned in copy (A), the urgent need for a critical edition of this book becomes clear—to comment on it and present it to people in a new form that I hope will be acceptable, Allah willing.

This edition was later reproduced in India.

The Zahiriyya manuscript

Al- Qaḥṭānī was quoted above as saying about this manuscript:

“The oldest copy I found is the one from the Ẓāhiriyya Library, which bears the number (1047) Hadith. Its date of writing is Thursday, the nineteenth of Dhū al-Qaʿda in the year six hundred and forty-four [644 AH].

Scribe: Al-Anjab ibn Makki ibn Al-Anjab ibn Ahmad al-Ṭaybī. Number of folios: (112). Number of lines per page: (22) lines. Average number of words per line: (16) words. Location: Al-Qādiriyya School.”

The Bahith al-Ilmi catalogue mentioned the following details for this copy:

المؤلف عبد الله بن أحمد]-290هـ -903م/[تأليف **عنوان كتاب السنة القسم** 047 أهل **السنة** والجماعة 022.42 الأجزاء من الحديث **المكتبة** الأسد **عداد** سوريا **الرقم الأول** 8952 **الرقم الثاني** 1047 **نسخ الاسم** الأنجب بن مكي بن الأنجب بن أحمد الطيبي **تاريخ النسخ** 644 **رقم الورق** 111 ورقة,22س ;24.5 X17 المكتبة الظاهرية دمشق **تحويل العنوان كتاب السنه** - سم **ملحوظات**

Meaning:

Author:

ʿAbdullāh ibn Aḥmad [d. 290 AH - 903 CE]/Composition

Title: Kitāb al-Sunna

Section: 047 Ahl al-Sunna wa-al-Jamāʿah 022.42 Hadith Compilations

Library: Al-Assad

Location: Syria

First Number: 8952

Second Number: 1047

Copyist's Name: Al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī

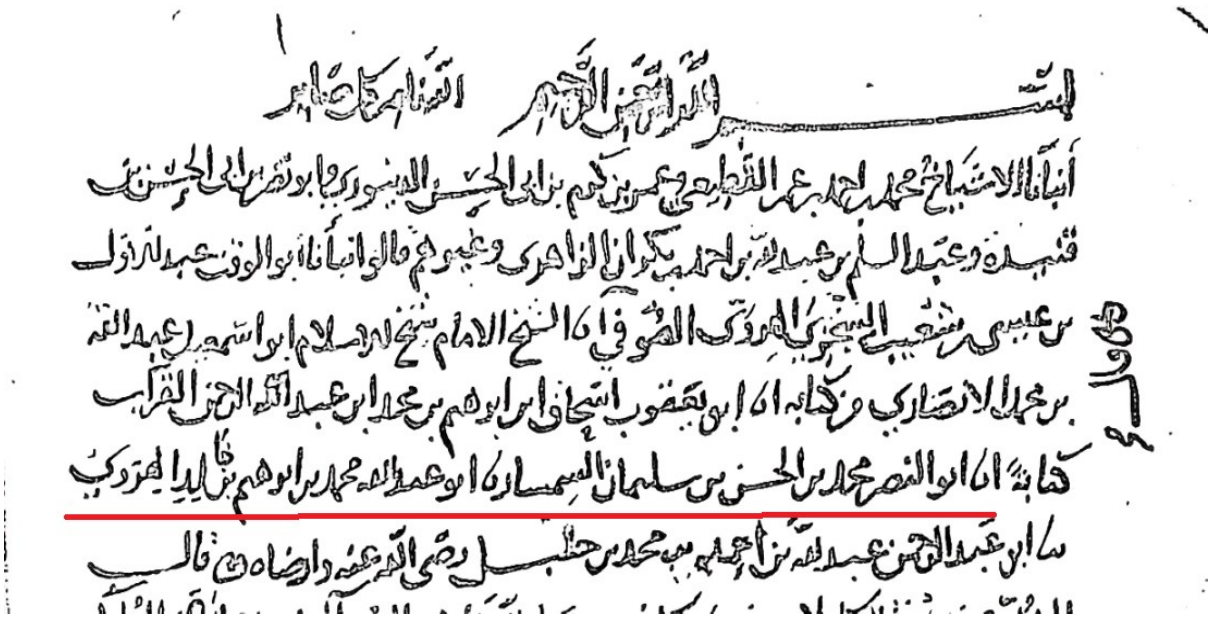
Copy Date: 644 [AH]

Number of Pages: 111 pages, 22 lines; 24.5X17 cm

Notes: Al-Ẓāhiriyyah Library - Damascus

Title Conversion: Kitāb al-Sunna

The chain of transmission for this copy



Muḥammad Saʿīd al-Qaḥṭānī provided the following information about the only known chain of transmission and the background to the narrators:

أنبأنا الأشياخ :محمد بن أحمد بن عمر القطيعي)١ (، وعمر بن كرم بن أبي الحسن الدينوري)٢(، وأبو نصر بن أبي الحسن بن قُنَيدَة)٣ (، وعبد السلام بن عبد الله بن أحمد ابن بكران)الداهري) (٤ (وغيرهم قالوا :أنبأنا أبو الوقت عبد الأول بن عيسى بن شعيب السجزي الهروي)1 (الصوفي قال :أنا الشيخ الامام شيخ الاسلام أبو إسماعيل عبد الله بن محمد الانصاري)٢ (من كتابه،

The Shaykhs informed us: Muḥammad ibn Aḥmad ibn 'Umar al-Qaṭī'ī (1), 'Umar ibn Karam ibn Abī al-Ḥasan al-Dīnawarī (2), Abū Naṣr ibn Abī al-Ḥasan ibn Qunayda (3), and 'Abd al-Salām ibn 'Abdillāh ibn Aḥmad ibn Bakrān (al-Dāhirī) (4) and others said: Abū al-Waqt 'Abd al-Awwal ibn 'Īsā ibn Shu'ayb al-Sijzī al-Harawī (1) **al-Ṣūfī** informed us saying: I was informed by the Shaykh, the Imam, Shaykh al-Islām **Abū Ismā'īl 'Abdullāh ibn Muḥammad al-Anṣārī** (2) from his book.

————————————————————————————

Footnotes:

(1) Al-Azjī the historian, Abū al-Ḥasan ibn Abī al-'Abbās, born in 546 AH and heard from Abū al-Waqt. More than one of the preservers [of ḥadīth] described him as a preserver [ḥāfiẓ], and he was appointed as the shaykh of ḥadīth at al-Mustanṣiriyyah. He died in 634 AH. See his biography in: Dhayl Ṭabaqāt al-Ḥanābilah (2:212), Shadharāt al-Dhahab (5:162), al-A'lām (5:321), 4th edition.

(2) Abū Ḥafṣ al-Baghdādī, born in 539 AH, heard from Abū al-Waqt 'Abd al-Awwal ibn 'Īsā and others. He died in 629 AH. See his biography in: al-Takmilah li-Wafayāt al-Naqalah by al-Mundhirī (3:313), al-Nujūm al-Zāhirah (6:279), Shadharāt al-Dhahab (5:132), Tārīkh 'Ulamā' al-Mustanṣiriyyah by Dr. Nājī Ma'rūf (1:244), 3rd edition.

(3) He is the righteous shaykh Abū Naṣr al-Muhadhdhab ibn Abī al-Ḥasan 'Alī ibn Abī Naṣr Hibatullāh ibn 'Abdillāh, known as Ibn Qunayda al-Baghdādī al-Azjī, the reciter, the tailor. He heard from Abū al-Waqt 'Abd al-Awwal ibn 'Īsā. "Qunayda" is with a ḍammah on the qāf, fatḥah on the nūn, sukūn on the yā', followed by an unpointed dāl with fatḥah and a tā' marbūṭah. He died in 626 AH. See: al-Takmilah by al-Mundhirī (3:252), al-'Ibar (5:106), al-Nujūm al-Zāhirah (6:273), al-Shadharāt (5:121).

(4) Al-Dāhirī, in the original: al-Zāhirī, which is a miswriting. The correct form is from Mu'jam al-Buldān and others. He was born in 546 AH, heard from Abū al-

Waqt 'Abd al-Awwal ibn 'Īsā and others. He died in 628 AH. Al-Dāhirī: attributed to al-Dāhiriyyah, with an unpointed dāl, and after the kasrah on the hā', an unpointed rā'. It is a village in the rural area of Baghdad. See: al-Takmilah (3:283), Mu'jam al-Buldān by Yāqūt (2:435), al-Nujūm al-Zāhirah (6:277), al-Shadharāt by Ibn al-'Imād (5:128).

(1) Al-Sijzī: with a kasrah on the sīn, sukūn on the jīm, and at the end a zāy, attributed to Sijistān. The great narrator of the world, he accompanied Shaykh al-Islām al-Anṣārī, and arrived in Baghdad where people crowded around him. He was good, humble, affectionate, with a good appearance, firm in religion, loving of narration. He died in 553 AH, having lived long enough to connect the younger with the older generations. See: al-Lubāb by Ibn al-Athīr (2:105), Wafayāt al-A'yān by Ibn Khallikān (3:226), Tadhkirat al-Ḥuffāẓ by al-Dhahabī (4:1315), Shadharāt al-Dhahab (4:166).

(2) Al-Harawī, the jurist, exegete, preserver, preacher, from the descendants of Abū Ayyūb al-Anṣārī. Born in 396 AH, he heard from Isḥāq al-Qarrāb, and from him =

p. 102:

أنا أبو يعقوب إسحاق بن إبراهيم بن محمد بن عبد الرحمن القراب)1 (كتابة، أنا أبو النصر محمد بن الحسن بن سليمان السمسار)٢ (نا أبو عبد الله محمد بن إبراهيم بن خالد الهروي)٣ (، ثنا أبو عبد الرحمن عبد الله بن أحمد بن محمد بن حنبل رضي الله عنه وأرضاه قال :

I was informed in writing by Abū Ya'qūb Isḥāq ibn Ibrāhīm ibn Muḥammad ibn 'Abd al-Raḥmān al-Qarrāb (1), [who said]: I was informed by **Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār (2), [who said]: Abū 'Abdillāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī (3)** narrated to us, [who said]: Abū 'Abd al-Raḥmān 'Abdullāh ibn Aḥmad ibn Muḥammad ibn Ḥanbal, may Allah be pleased with him and make him pleased, said:

الحمد لله عند مفتتح كل كلام، وذكر كل نعمة، وصلى الله على محمد النبي ( )*(.وآله سئل عما قالته العلماء في الجهمية (**)الضلال، واكفارهم والصلاة خلفهم ؟ ، (xxx)

Praise be to Allah at the beginning of every speech, and at the mention of every blessing, and may Allah send blessings upon Muḥammad the Prophet (*) (and his family). He was asked about what the scholars said regarding the misguided Jahmiyya (**), and declaring them disbelievers (xxx), and praying behind them?

قال عبد الله رحمه الله :١ – سمعت أبي رحمه الله يقول :من قال :القرآن مخلوق فهو عندنا كافر .لان القرآن من علم الله – عز وجل – وفيه اسماء الله – عز وجل (****) .

'Abdullāh, may Allah have mercy on him, said: 1 - I heard my father, may Allah have mercy on him, saying: Whoever says: "The Qur'an is created," he is in our view a disbeliever. Because the Qur'an is from the knowledge of Allah - Mighty and Majestic - and in it are the names of Allah - Mighty and Majestic (****).

٢ – سمعت أبي رحمه الله يقول :إذا قال الرجل :العلم مخلوق، فهو كافر، لأنه يزعم أنه لم يكن له علم حتى خلقه .

2 - I heard my father, may Allah have mercy on him, saying: If a man says: "Knowledge is created," he is a disbeliever, because he claims that Allah had no knowledge until, He created it.

Footnote continued from the = sign:

أبو الوقت وغيره، كان كثير السهر بالليل شديد القيام في نصر السنة، مات سنة ٤٨١ هـ، انظر :تذكرة الحفاظ)٣ :١١٨٣(، ذيل طبقات الحنابلة)١:٥٠(، الاعلام للزركلي)٤:١٢٢(.

Abū al-Waqt and others [heard from him]. He used to stay up a lot at night, strongly standing up for the support of the Sunna. He died in 481 AH. See: Tadhkirat al-Ḥuffāẓ (3:1183), Dhayl Ṭabaqāt al-Ḥanābila (1:50), al-A'lām by al-Ziriklī (4:122).

(1) السرخسي الهروي الحافظ، محدث هراة، ولد سنة ٣٥٢ هـ .حدث عنه شيخ الاسلام أبو اسماعيل الهروي وغيره .مات سنة ٤٢٩ هـ وله سبع وسبعون سنة .انظر :سير أعلام النبلاء)١٧/٥٧٠(، تذكرة الحفاظ)٣/١١٠٠(، طبقات الحفاظ للسيوطي)ص ٤٢٤(، الشفرات)٣:٢٤٤(الاعلام)١ :٢٩٣(

(1) Al-Sarakhsī al-Harawī, the preserver [of ḥadīth], narrator of Herat, born in 352 AH. Shaykh al-Islām Abū Ismā'īl al-Harawī and others narrated from him. He died in 429 AH at the age of seventy-seven. See: Siyar A'lām al-Nubalā' (17/570), Tadhkirat al-Ḥuffāẓ (3/1100), Ṭabaqāt al-Ḥuffāẓ by al-Suyūṭī (p. 424), al-Shadharāt (3:244), al-A'lām (1:293).

(٢) محمد بن الحسن بن أحمد أبو بكر السمسار ذكره ابن ثابت فقال :كان صدوقا من أهل القرآن، مات سنة ٣٨٨ هـ .وسبب ترجيحي لذلك هو تاريخ ولادة تلميذه اسحاق القراب سنة ٣٥٢ هـ ، والله أعلم بالصواب انظر المنهج الاحمد)٢:٩٤.

(2) **I searched extensively in the sources available to me but did not find a biography that could be close to being a biography of this person** except what was mentioned in "al-Manhaj al-Aḥmad" as follows: Muḥammad ibn al-Ḥasan ibn Aḥmad Abū Bakr al-Simsār was mentioned by Ibn Thābit, who said: "He was truthful, from the people of the Qur'an. He died in 388 AH." The reason for my preference for this is the birth date of his student Isḥāq al-Qarrāb in 352 AH. And Allah knows best what is correct. See al-Manhaj al-Aḥmad (2:94).

(٣) لم أعثر له على ترجمة فيها اطلعت عليه من المصادر.

(3) **I did not find a biography for him in the sources I have examined.**

(x) انفردت نسخة أ بهذا دون نسخة ب.

(*) Copy A is unique in having this without copy B.

(x) الجهمية :فرقة من فرق الفيلال سميت بهذا الاسم نسبة إلى جهم بن صفوان أبو محرز من أهل ترمذ بخراسان ضال مبتدع، زعم أن الله لم يتخذ إبراهيم خليلا ولم يكلم موسى تكليها، صاحب خصومات وكلام، وقد أضل بكلامه بشراً كثيراً، وقد زعم أن القرآن مخلوق، وجحد صفات الله الازلية وقال بفناء الجنة والنار، وان الايمان هو المعرفة فقط والكفر هو الجهل بالله فقط ، وان الناس لا أفعال لهم على الحقيقة وإنما على المجاز، وقد قتله سلم بن احوز المازني في آخر ملك بني أمية سنة ١٢٨ هـ انظر :الرد على الزنادقة والجهمية للامام أحمد)ص ٢٣ (ط /السلفية وكتاب السنة للامام احمد)ص) (٨١ (تاريخ الطبري)٣٣٠٧ (مقالات الاسلامين)١ :٣٣٨(، ميزان الاعتدال للذهبي)١ :٤٢٦(.

(**) The Jahmiyya: One of the misguided sects named after Jahm ibn Ṣafwān Abū Muḥriz, from the people of Tirmidh in Khurasan, a misguided innovator. He

claimed that Allah did not take Ibrāhīm as a friend nor did He speak to Moses with speech. He was a person of disputes and rhetoric, and he misled many people with his words. He claimed that the Qur'an is created, denied Allah's eternal attributes, and said that Paradise and Hell would perish, and that faith is only knowledge and disbelief is only ignorance of Allah, and that people do not have real actions but only metaphorical ones. He was killed by Salm ibn Aḥwaz al-Māzinī at the end of the Umayyad dynasty in 128 AH. See: al-Radd 'alā al-Zanādiqa wa al-Jahmiyya by Imam Aḥmad (p. 23), Salafiyyah edition, and Kitāb al-Sunna by Imam Aḥmad (p. 81), Tārīkh al-Ṭabarī (3307), Maqālāt al-Islāmiyyīn (1:338), Mīzān al-I'tidāl by al-Dhahabī (1:426).

في ب اكفارهم ؟ xxx

(xxx) In copy B: "declaring them disbelievers?"

.)انظر :مسائل الامام احمد رواية ابن هاني)٢ : (١٥٣ – ١٥٤ (تحقيق الشاويش

(****)

See: Masā'il al-Imām Aḥmad, narration of Ibn Hānī (2:153-154), edited by al-Shāwīsh.

End of what Al- Qaḥṭānī mentioned.

The Unknown Narrator(s) in the Chain of Transmission Back to ʿAbdullāh ibn Aḥmad

In the above chain of transmission there is the following link:

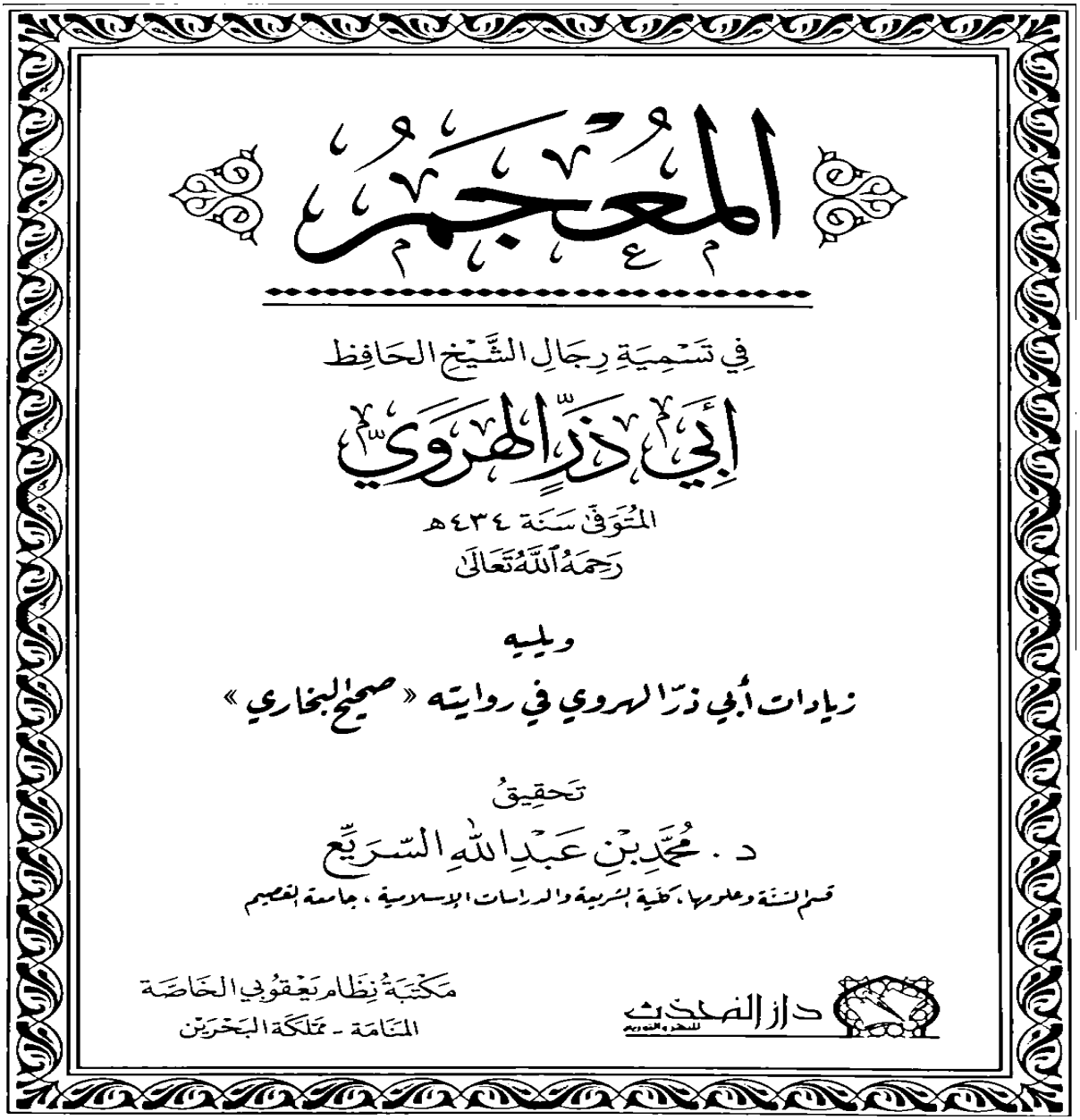
Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār --→ Abū 'Abdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī

Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār

Al-Qaḥṭānī said about Abū al-Naṣr al-Simsār:

"**I searched extensively in the sources available to me but did not find a biography that could be close to being a biography of this person** except what was mentioned in "al-Manhaj al-Aḥmad" as follows: Muḥammad ibn al-Ḥasan ibn Aḥmad Abū Bakr al-Simsār was mentioned by Ibn Thābit, who said: "He was truthful, from the people of the Qur'an. He died in 388 AH." The reason for my preference for this is the birth date of his student Isḥāq al-Qarrāb in 352 AH. And Allah knows best what is correct. See al-Manhaj al-Aḥmad (2:94)."

Al-Qaḥṭānī's assumption that al-Simsār may be Muḥammad ibn al-Ḥasan ibn Aḥmad Abū Bakr al-Simsār is unfounded, and as of 2022, there is a newly published source mentioning an entry for Abū al-**Naṣr** al-Simsār who may be also known as as Abū al-**Naḍr** al-Simsār, although some thought they are two different narrators (see below). The following work was published in 2022 for the first time:



Al-Muʿjam fī Tasmiyat Rijāl of Abu Dharr al-Harawī

Meaning:

Al-Muʿjam fī Tasmiyat Rijāl al-Shaykh al-Ḥāfiẓ Abī Dharr al-Harawī [who died in the year 434 AH]. In English this means: [The Lexicon/Dictionary On Naming the Men (Narrators) of the Shaykh, the Preserver of Hadith], Taḥqīq [Critical Edition by] Dr. Muḥammad bin ʿAbdillāh al-Surayyiʿ [Department of Arabic Language and Literature, College of Arabic and Islamic Studies, Qassim University]

Published by: Maktabat Niẓām Yaʿqūbī al-Khāṣṣa [Niẓām Yaʿqūbī Private Library, Kingdom of Bahrain] and Dār al-Hudā li-l-Nashr wa-l-Tawzīʿ [Dar al-Huda for Publishing and Distribution].

On p. 390 was the following with highlighting:

[٢٤٩. محمد بن الحسن بن سليمان بن علي السمسار[١]]

٥٠٤ ـ **أخبرنا** محمد بن الحسن بن سليمان بن علي، أبو النضر ـ **ثقة**[٢] ـ، السمسَارُ، بهرَاة، نا أبو علي الحُسَيْنُ بن إدرِيسَ الأنصاري، قال: نا ابن أبي الشوارب، نا يحيى بن سليم، عن الأزوَر بن غالب، عن سليمان التيمي، عن أنَس بن مالك، قال: قال رسُول الله ﷺ: «**أسْبِغ الوضوء يزاد في عمُرك، وسَلِّم على أهل بيتك يكثر خير بيتك، وسَلِّم على من لقيت من أمتي تكثر حسناتك، ولا تنم إلا على طهارة، فإنك إن مت مت شهِيدًا، وصل صلاة الضحى، فإنها صلاة الأوَّابين قبلك، وصل بالليل والنهار تحفظك الحفظة، ووَقِّر الكبير، وارحم الصغير، تلقاني غدًا**»[٣].

[٢٥٠. محمد بن الحسن بن فورك الأصبهاني[٤]]

٥٠٥ ـ **أخبرنا** أبو بكر محمد بن الحسَن بن فُورَكَ الأصبهانِي، قرأت عليه، بنيسَابُور ـ **وكان إمامًا في علمه، ثقة مأمُونًا** ـ، قال: نا أبو محمَّد عبد الله بن جعفر بن أحمد بن فارس، نا يونس بن حبيب، نا أبو داود، نا عبد الله بن حسان العنْبري، قال: حدثتني جدتايَ دحيبة وصَفيَّة بنتا عُلَيْبَة، عن رِبيبَتِهِمَا وجدة أبيهما

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(١) (... ـ ٣٧٣هـ)، انظر ترجمته في: «تاريخ الإسلام» (٨/ ٣٩٤، ٤٩٥).

(٢) لم أجد فيه لغير المؤلف كلامًا، وهو راوي كتاب «السُّنَّة» لعبد الله بن أحمد بن حنبل، وقد دار في حاله كلام وبحث، وهنا توثيقه صريحًا من تلميذه وبلديِّه.

(٣) أخرجه من طريق المؤلف ـ ناصًّا على أنه من «معجمه» ـ: القاضي عياض في «الغنية» (ص٢٢٥)، ولم يسق توثيق المؤلف لشيخه. وأخرجه العقيلي (١٥٨)، وابن عدي (٢٦٦١)، والمالِيني في «الأربعين» (ص١٧٢)، والقضاعي في «مسند الشهاب» (٦٤٩)، من طريق يحيى بن سليم، والأزور منكر الحديث، وضعَّف العقيلي هذا الحديث بطرقه عن أنس، وضعف أبو حاتم وأبو زرعة ـ كما في «العلل» (١٢٨) ـ أحاديث طول العمر بإسباغ الوضوء.

(٤) (... ـ ٤٠٦هـ)، انظر ترجمته في: «المنتخب من السياق» (ص١٧)، «الفيصل» للحازمي (١/ ٢٠٢)، «التقييد» (١/ ١٨٤)، «تكملة الإكمال» لابن نقطة (٤/ ٥١١)، «تاريخ الإسلام» (٩/ ١٠٩)، «سير أعلام النبلاء» (١٧/ ٢١٤).

Typed up parts that are relevant:

[٢٤٩. مُحَمَّد بْن الْحَسَن بْن سُلَيْمَان بْن عَلِيّ السِّمْسَار)1([

[249. Muḥammad bin al-Ḥasan bin Sulaymān bin ʿAlī al-Simsār (1)]

٥٠٤ – أَخْبَرَنَا مُحَمَّد بْن الْحَسَن بْن سُلَيْمَان بْن عَلِيّ، أَبُو النَّضْر – ثِقَة)٢(–، السِّمْسَار، بِهَرَاة، نا أَبُو عَلِيّ الْحُسَيْنُ بْن إِدْرِيس الْأَنْصَارِيّ، قَالَ :نا ابْن أَبِي الشَّوَارِب، نا يَحْيَى بْن سُلَيْم، عَنْ الْأَزْوَر بْن غَالِب، عَنْ سُلَيْمَان التَّيْمِيّ، عَنْ أَنَس بْن مَالِك، قَالَ :قَالَ رَسُول اللَّهِ ﷺ :أَسْبِغ الْوُضُوءَ يُزَادْ فِي عُمُرِكَ، وَسَلِّمْ عَلَى أَهْلِ بَيْتِكَ يَكْثُرْ خَيْرُ بَيْتِكَ، وَسَلِّمْ عَلَى مَنْ لَقِيتَ مِنْ أُمَّتِي تَكْثُرْ حَسَنَاتُكَ، وَلَا تَنَمْ إِلَّا عَلَى طَهَارَة، فَإِنَّكَ إِنْ مِتَّ مِتَّ شَهِيدًا، وَصَلِّ صَلَاةَ الضُّحَى، فَإِنَّهَا صَلَاةُ الْأَوَّابِينَ قَبْلَكَ، وَصَلِّ بِاللَّيْلِ وَالنَّهَارِ تُحْفَظْكَ الْحَفَظَةُ، وَوَقِّرِ الْكَبِيرَ، وَارْحَمِ الصَّغِيرَ، تَلْقَانِي غَدًا)٣(.

504 - **Muḥammad ibn al-Ḥasan bin Sulaymān ibn ʿAlī, Abū al-Naḍr – trustworthy (thiqa)** (2) -, al-Simsār, in Herāt, informed us that Abū ʿAlī al-Hussain ibn Idrīs al-Anṣārī said: Ibn Abī al-Shawārib told us, Yaḥyā ibn Sulaym told us, from al-Azwar bin Ghālib, from Sulaymān al-Taymī, from Anas bin Mālik, who said: The Messenger of Allāh ﷺ said: "Perfect your ablution and your life will be prolonged, greet your family with peace and the goodness in your home will increase, greet whomever you meet from my nation and your good deeds will multiply, do not sleep except in a state of purity, for if you die you will die as a martyr, perform the Duḥā prayer for it is the prayer of those who constantly return to Allāh before you, pray during the night and day and the guardian angels will protect you, respect the elderly, show mercy to the young, and you will meet me tomorrow." (3)

Footnotes 2 and 3 mentioned:

(1) (... - (373h), see his biography in Tārīkh al-Islām (8/394, 495).

(2) I did not find any commentary about him other than the authors**, and he is the narrator of Kitāb al-Sunna by ʿAbdullāh bin Aḥmad bin Ḥanbal**. There has been discussion and research about his status, and here is his explicit authentication from his student and fellow townsman.

(3) It was transmitted through the author's chain - specifically stating that it is from his lexicon - **by Qādi ʿIyāḍ in al-Ghunya (p. 225), who did not mention the author's authentication of his Shaykh**. It was also transmitted by al-ʿUqaylī (158), Ibn ʿAdī (2661), al-Mālinī in al-Arbaʿīn (p. 172), and al-Quḍāʿī in Musnad al-Shihāb (649), through the path of Yaḥyā bin Sulaym. Al-Azwar is a narrator of rejected hadith, and al-ʿUqaylī weakened this hadith in its chains from Anas. Abū Ḥātim and Abū Zurʿa - as in al-ʿIlal (128) - also weakened the hadiths about prolonging life through perfecting ablution.

An article on al-Muʿjam fī Tasmiyat Rijāl of al-Ḥāfiẓ Abī Dharr al-Harawī

بيان حال معجم رجال أبي ذر الهروي

Statement on the Condition of Mu'jam Rijāl Abī Dharr al-Harawī[33]

هذا الكتاب ليس له نُسخ في خزائن العالم إلا نسخة أندلسية وحيدة، في الخزانة الملكية بمراكش، وهي نسخة الشريف الكتاني، وهي في الأصل نسخة الحافظ العلائي قبله، ثم من بعده أحمد بن يحيى بن محمد الرقاد.

This book has no copies in the world's libraries except for a single Andalusian copy in the Royal Library in Marrakech, which is the copy of al-Sharīf al-Kattānī, originally the copy of al-Ḥāfiẓ al-'Alā'ī before him, then after him Aḥmad ibn Yaḥyā ibn Muḥammad al-Raqqād.

والنسخة تقع ضمن مجموع، احتوى لكتابين، و ناسخها نقلها عن أصل المحدِّث الأنصاري، ويرويها بواسطة القيسي: واللخمي، عنه.

[33] Sourced from - https://www.facebook.com/story.php?story_fbid=1185616930257521&id=100064276766544&rdid=ZKUNqXh9fK1vmCYt#

The copy is contained within a collection that included two books, and its copyist transmitted it from the original of the traditionist [muḥaddith] al-Anṣārī, and narrates it through al-Qaysī and al-Lakhmī from him.

وهذه النسخة تواجه عدة إشكاليات:

This copy faces several problems:

أ- ناسخها مجهول الهوية بالمرَّة، وتاريخها مجهول أيضاً، ويُحتمل أنها نسخت في القرن 6 هجري

a) Its copyist is completely unknown in identity, and its date is also unknown, and it is likely that it was copied in the 6th century AH

ب- مبتلاة بالأرَضة والرطوبة والحموضة في كافة أوراقها، بحيث طمستْ أو سقطتْ بها كلمات كثيرة، أخلَّت بالسياق العام للنص.

b) It is afflicted with termites, humidity and acidity in all its pages, such that many words have been obliterated or have fallen out, disrupting the general context of the text.

ج- خطُّها دقيق جداً، أحياناً يصعب قراءته، لذلك توجد بالهوامش إيضاحات وتدخلات خارجية بخطٍّ مغاير لا يُعرف لمن؟!

c) Its script is very fine, sometimes difficult to read, therefore there are clarifications and external interventions in the margins in a different handwriting whose author is unknown!

د- الفاصل الزمني بين المؤلف المتوفى سنة 434 هجري، وصاحب الأصل الأنصاري المتوفى سنة 542 هجري نحو 108 سنوات، ولا يُعرف أصله المنسوخ منه.

d) The temporal gap between the author who died in 434 AH, and the owner of the original al-Anṣārī who died in 542 AH is about 108 years, and the original from which it was copied is not known.

هـ- الناسخ تدخل في إلحاق تراجم وبيانات كثيرة داخل الكتاب، ولا يُعرف من أين نقل هذه المعلومات، إذ لم يصرّح بذلك.

e) The copyist intervened by adding many biographies and data within the book, and it is not known from where he transmitted this information, as he did not declare this.

وقد طار بعض الحشوية فرحا بهذا الكتاب بدعوى أنهم وجدوا فيه توثيق أبي النضر محمد بن الحسن بن سليمان بن علي الهروي السمسار راوي كتاب السنة لعبد الله بن الإمام أحمد، ولا يسعفهم ذلك فإن كتاب السنة فيه اعجام واضح، واسم راوي الكتاب هو أبو النصر، وليس أبو النضر..

Some anthropomorphists [ḥashwiyya] rejoiced at this book claiming that they found in it authentication of **Abū al-Naḍr Muḥammad ibn al-Ḥasan ibn Sulaymān ibn 'Alī al-Harawī al-Simsār**, the narrator of Kitāb al-Sunna of 'Abd Allah ibn Imām Aḥmad, but this does not help them because Kitāb al-Sunna has clear diacritical marks, and the name of the book's narrator is Abū al-Naṣr, not Abū al-Naḍr.

ثم إن ترجمة أبي النضر وردت في جزء مضطرب لا يُعرف من كتبه، هل هو الهروي أم الناسخ المجهول.

Moreover, the biography of Abū al-Naḍr appeared in a disturbed section where it is not known who wrote it, whether it was al-Harawī or the unknown copyist.

وحتى ترجمة أبي النضر، وردت بهذه الصيغة» :أخبرنا محمد بن الحسن بن سليمان بن علي أبو النضر "ثقة "السمسار بهراة».

Even the biography of Abū al-Naḍr appeared in this form: **"*Muḥammad ibn al-Ḥasan ibn Sulaymān ibn 'Alī Abū al-Naḍr 'trustworthy' [thiqa] al-Simsār of Herat informed us.*"**

فوقوع التوثيق في وسط الاسم غريب جداً، لا يُعهد من النقاد في أثناء ترجمة الشخص، فكأن التوثيق مقحم وسط الكلام..

The occurrence of the authentication in the middle of the name is very strange, not customary from critics during a person's biography, as if the authentication is inserted in the middle of the speech.

ثم إن حوافُ الورقات أضرَّتها الأرَضة، فكيف اطمأنَّ المحقق لسياق النص، لا سيَّما مع فرادة النسخة وانعدام البدَل.

Moreover, the edges of the pages have been damaged by termites, so how can the editor be confident about the context of the text, especially with the uniqueness of the copy and the absence of alternatives.

Textual Analysis of the Reliability Assessment of al-Simsār

A critical philological question emerges from the textual evidence presented above concerning the authenticity of the reliability designation (thiqa) attributed to Muḥammad bin al-Ḥasan bin Sulaymān Abū al-Naḍr al-Simsār. The interrogative at hand is whether this evaluative terminology was genuinely articulated by Abū Dharr al-Harawī (d. 434 AH) or represents a posterior interpolation by a subsequent transmitter or copyist in the manuscript tradition.

The editor of the aforementioned lexicographical work (Muʿjam) has astutely observed that an identical transmissive chain—originating with Abū Dharr, proceeding through al-Simsār, and continuing via his informant Abū ʿAlī al-Ḥussain bin Idrīs al-Anṣārī—appears in al-Qāḍī ʿIyāḍ's (d. 544 AH) al-Ghunya. Significantly, this parallel attestation lacks the explicit reliability marker (thiqa) that appeared in the Mu'jam of Abū Dharr al-Harawī. This discrepancy in the documentary record raised a methodological question regarding the textual history of the reliability assessment and its attribution to Abū Dharr al-Harawī.

As documented by al-Qāḍī ʿIyāḍ, the transmission reads as follows in his Al-Ghunya (Fihrist Shuyūkh al-Qāḍī ʿIyāḍ, p. 225):[34]

[34] Edited by: Māhir Zuhayr Jarrār, published by Dār al-Gharb al-Islāmī, 1st edition, 1402 AH - 1982 CE.

حدثنا الفقيه أبو الحسن بن مغيث، قال؛ حدثنا أبو عبد الله ابن منظور قال؛ حدثنا أبو ذر الهروي وحدثنا محمد بن الحسن بن سليمان أبو النصر السمسار حدثنا أبو علي الحسين بن إدريس الأنصاري حدثنا ابن أبي الشوارب حدثنا يحي بن سليم عن الأزور بن غالب عن سليمان التيمي عن أنس بن مالك قال؛ قال رسوله الله، ﷺ:

«أسبغ الوضوء يزد في عمرك، وسلم على أهل بيتك يكثر خير بيتك، وسلم على من لقيت من أمتي تكثر حسناتك، ولا تنم إلا على طهارةٍ، فإن مت مت شهيدًا، وصل صلاة الضحى، فإنها صلاة الأوابين قبلك، وصل بالليل والنهار تحفظك الحفظة، ووقر الكبير وارحم الصغير تلقاني غدًا».

Meaning:

The jurist Abū al-Ḥasan ibn Mughīth narrated to us, he said: Abū ʿAbdullāh Ibn Manẓūr narrated to us, he said: **Abū Dharr al-Harawī narrated to us, and Muḥammad ibn al-Ḥasan ibn Sulaymān Abū al-Naṣr al-Simsār narrated to us, Abū ʿAlī al-Hussain ibn Idrīs al-Anṣārī** narrated to us, Ibn Abī al-Shawārib narrated to us, Yaḥyā bin Sulaym narrated to us, from al-Azwar bin Ghālib, from Sulaymān al-Taymī, from Anas bin Mālik who said: The Messenger of Allah ﷺ said: "Perfect your ablution and your life will be prolonged, greet your family with peace and the goodness in your home will increase, greet whomever you meet from my nation and your good deeds will multiply, do not sleep except in a state of purity, for if you die you will die as a martyr, perform the Duha prayer for it is the prayer of those who constantly return to Allah before you, pray during the night and day and the guardian angels will protect you, respect the elderly, show mercy to the young, and you will meet me tomorrow."

A Syrian Shāfiʿī scholar known as Maḥmūd Yazbak Abū ʿAbd al-Raḥmān mentioned the following as part of his assessment of Kitāb al-Sunna which shall be presented later on in full:

وقال بعض محققي الوهابية من غير البرّاك أنه وثّقه أبو ذر الهروي في معجم شيوخه فرجعت لمعجم شيوخ الهروي بواسطة أخ من تونس بارك الله فيه فوجدت كلمة ثقة مقحمة في فراغ بين كلمتين بين أبي النضر والسمسار

“Some Wahhābī researchers other than al-Barrāk claimed that Abū Dharr al-Harawī authenticated him in his lexicon (Mu’jam) of teachers. I checked the lexicon of al-Harawī's teachers with the help of a brother from Tunisia, may Allah bless him, and found the word "thiqa" [trustworthy] inserted in a space between two words - between ‘Abū al-Naḍr’ and ‘al-Simsār.’”

The absence of the reliability designation (tawthīq) in al-Qāḍī ʿIyāḍ's transmission presents a methodological dilemma in the authentication history of Abū al-Nasr al-Simsār. Given that al-Qāḍī ʿIyāḍ (d. 544 AH) provides an identical isnād without the crucial evaluative term "thiqa," a compelling argument emerges for potential textual interpolation in the manuscript tradition.

This textual discrepancy generates a bifurcated interpretive framework: if interpolation has indeed occurred, it represents a posterior addition to the documentary record and consequently invalidates the authentication attributed to Abū Dharr al-Harawī. Conversely, should the term "thiqa" prove authentic to Abū Dharr's original articulation, it would substantially alter al-Simsār's status from majhūl (unknown) to muwaththaq (authenticated), thereby potentially legitimizing transmissions dependent upon his authority.

The resolution of this textual problem has profound implications for the evaluation of narrations in Kitāb al-Sunna and similar texts where al-Simsār appears in transmission chains, underscoring the critical importance of manuscript provenance and textual criticism in ḥadīth authentication methodologies.

Whilst one may concede that Abū Dharr al-Harawī conferred the designation of trustworthiness [thiqa] upon Abū al-Nasr al-Simsār, this attestation alone does not substantiate the claim that the entire chain of transmission preserved in the Zahiriyya manuscript is devoid of hidden defects [ʿilal]. Moreover, it cannot be definitively established that all subnarrators within this isnād meet the formal criteria of reliability required in hadith authentication methodology. This methodological concern is particularly pertinent when examining al-Simsār's teacher, whose status in terms of reliability remains problematic due to the absence of any documented taʿdīl (positive character assessment) from recognized hadith critics, as shall be elucidated in the subsequent analysis below.

It is pertinent to observe that the agnomen (kunya) of al-Simsār appears with orthographic variation across other primary sources. ***In the aforementioned isnād for Kitāb al-Sunna, it is documented as Abū al-Naṣr, whereas in the Muʿjam of Abū Dharr al-Harawī, it is recorded as Abū al-Naḍr. Concurrently, al-Qāḍī ʿIyāḍ renders it as Abū al-Naṣr in his work***. Of particular significance is the transmission practice of Abū Ismāʿīl ʿAbd Allāh ibn Muḥammad al-Anṣārī, who features as one of the transmitters in the aforementioned chain for Kitāb al-Sunna. Textual

evidence from his controversial Dhamm al-Kalām wa Ahlihi[35] demonstrates that he has transmitted from al-Simsār employing both variants of the kunya—Abū al-Naṣr and Abū al-Naḍr—as exemplified in the following attestations:

2/310:

أَخْبَرَنَا أَبُو يَعْقُوب أَخْبَرَنَا أَبُو النَّضْرِ مُحَمَّدُ بْنُ الْحَسَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ خَالِدٍ أَخْبَرَنَا الرَّبِيعُ أَخْبَرَنَا الشَّافِعِيُّ قَالَ لم أسمع أَحد أَحَدًا يَنْسِبُهُ عَامَّةُ عِلْمِهِ أَوْ يَنْسِبُ نَفْسَهُ إِلَى عِلْمٍ يُخَالِفُ فِي أَنَّ اللَّهَ فَرَضَ اتِّبَاعَ أَمْرِ رَسُولِ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّسْلِيمَ لِحُكْمِهِ وَأَنَّ اللَّهَ لَمْ يَجْعَلْ لِأَحَدٍ بَعْدَهُ إِلَّا اتِّبَاعَهُ وَأَنَّهُ لَا يَلْزَمُ قَولٌ بِكُلِّ حَالٍ إِلَّا بِكِتَابِ اللَّهِ أَوْ سُنَّةِ رَسُولِ اللَّهِ وَأَنَّ مَا سِوَاهُمَا تَبَعٌ لَهُمَا وَأَنَّ فَرْضَ اللَّهِ عَلَيْنَا وَعَلَى مَنْ قَبْلَنَا وَبَعْدَنَا فِي قَبُولِ الْخَبَرِ عَنْ رَسُولِ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ وَاحِدٌ لَا يُخْتَلَفُ فِيهِ أَنَّهُ الْفَرْضُ وَوَاجِبٌ قَبُولُ الْخَبَرِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا فِرْقَةً سَأَصِفُ قَوْلَهَا إِنْ شَاءَ اللَّهُ افْتَرَضَ اللَّهُ عَلَيْنَا اتِّبَاعَ نَبِيِّهِ صَلَّي اللَّهُ عَلَيْهِ وَسلم فَقَالَ {فَلَا وَرَبك لايؤمنون} الْآيَة وَفَرَضَ عَلَيْنَا اتِّبَاعَ أَمْرِهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ {وَمَا آتَاكُم الرَّسُول فَخُذُوهُ}
ثُمَّ بَنَى عَلَى هَذَا كِتَاب إِجمَاع [أهل] الْعِلْمِ

This example mentioned his kunya as Abū al-Naḍr.

3/217:

وَأَخْبَرَنَا أَبُو يَعْقُوب أَخْبَرَنَا أَبُو النَّضْرِ السِّمْسَارُ أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ خَالِدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ قَالُوا حَدثنَا سُرَيج ابْن يُونُسَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ جَابر ابْن عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ (قَالُوا يَا رَسُولَ اللَّهِ انْسِبْ لَنَا رَبَّكَ فَأَنْزَلَ اللَّهُ تَعَالَى {قُلْ هُوَ اللَّهُ أَحَدٌ}

In this chain of transmission, it was mentioned as Abū al-Naḍr reporting from Muḥammad ibn Ibrāhīm ibn Khālid (who is the narrator also in Kitāb al-Sunna who took from ʿAbd Allāh ibn Aḥmad ibn Ḥanbal).

5/81:

وأخبرناه أبو يعقوب، أبنا أبو نصر السمسار، أبنا محمد بن إبراهيم بن خالد، ثنا عبد الله بن أحمد بن حنبل؛ قال: قال أبي مثله.
وقد ذكرنا عن شريك؛ أنه قال:

[35] See later for what al-Subki and Ibn Hajar al-Asqalani said about this work.

((حديثٌ أو أثرٌ فيه بعض الضعف أحب إلي من رأيهم)).

In this chain of transmission, it was mentioned as Abū Naṣr reporting from Muḥammad ibn Ibrāhīm ibn Khālid (who is the narrator also in Kitāb al-Sunna who took from ʿAbd Allāh ibn Aḥmad ibn Ḥanbal).

Additionally, Ibn al-Jawzī in his Manāqib Aḥmad ibn Ḥanbal (p. 209) recorded the agnomen as Abū al-Naḍr transmitting from the aforementioned Muḥammad ibn Ibrāhīm ibn Khālid as follows:

أخبرنا عبد الملك بن أبي القاسم الكُروخي, قال: أخبرنا عبد الله بن محمد الأنصاري, قال: أخبرنا محمد بن أحمد بن الحسين, قال: أخبرنا جدي أبو النضر, قال: أخبرنا محمد بن إبراهيم بن خالد, قال: حدثنا عبد الله بن أحمد, قال: قال أبي: هذه الأحاديث نرويها كما جاءت.

Abū 'Abdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī is also unknown (majhūl)

Al-Qaḥṭānī said about Abū 'Abdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī:

لم أعثر له على ترجمة فيها اطلعت عليه من المصادر.

Meaning:

"I did not find a biography for him in the sources I have examined."

Ibn Ḥibbān (d. 354/965) transmitted from Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī. A specialized biographical dictionary titled Riyy al-Ẓamʾān bi-Tarājim Shuyūkh Ibn Ḥibbān [Satisfying the Thirst with Biographies of Ibn Ḥibbān's

Teachers] documents Ibn Ḥibbān's educational network, including detailed information about al-Harawī. This work, authored by Abū Idrīs Sharīf ibn Ṣāliḥ al-Tashādī al-Miṣrī with annotations by Muḥammad ʿAmr ibn ʿAbd al-Laṭīf, provides valuable insight into the chain of authorities through which Ibn Ḥibbān acquired his knowledge.

The following is the entry from the above-named work (2/779-780):

٢٩٣ – محمد بن إبراهيم بن خالد، أبو عبد الله، الخالِدِيُّ (٥٧٨)، الهروي (٥٧٩).روى عن: أبي عتبة أحمد بن الفرج بن سليمان -- الحِجَازِيِّ، وداود بن أحمد بن سليمان الدِّمْيَاطِيِّ، والربيع بن سليمان – صاحب الشَّافِعِيِّ –، والعباس بن الوليد بن مزيد، وعبد الأعلي بن سالم الكتَّانِيِّ (٥٨٠)، وأبي عبد الرحمن عبد الله بن أحمد بن حنبل، وأبي

الطيب محمد بن أحمد بفلسطين، وأبو بكر بن أبي الدُّنيا، وابن الفرجِيِّ (٥٨١).روى عنه: أبو حاتم بن حِبَّان في غير "الصحيح"، وأبو النصر محمد بن الحسن بن سليمان السمسار، وأبو القاسم منصور بن العباس.لم أقف له على ترجمة.رواية ابن حِبَّان عنه في: "المجروحين" (١/ ١٠٦) ط. الوعيّ، و (١/ ١٠٣) ط. السّلفيّ، و "روضة العقلاء" (ص ٧٩، و ٨٢)، و "الثقات" (٨/ ٤٥).وله رواية في: "أحاديث في ذم الكلام وأهله" للهَرَوِيِّ (٢/ ١٧٩)، و (٣/ ٣٠)، و (٤/ ١٠٨)، و "السنة" لعبد الله بن أحمد بن حنبل (١/ ١٠٢)، و "تاريخ دمشق" (٩/ ٤٤٣).٢٩٤ – محمد بن إبراهيم، الدّستوائيُّ (٥٨٢)

Footnotes:

(٥٧٨) "الأنساب" (٢/ ٣١١).

(٥٧٩) "الأنساب" (٥/ ٦٣٧).

(٥٨٠) هذا الراوي ذكره ابن الملقن في "البدر المنير" (١/ ٤٤٤) حيث قال: "قال ابن حِبَّان في "ثقاته"، في ترجمة حسّان بن أَزْهَر هَذَا: (ثنا) = محمد بن إبراهيم بن خالد، (ثنا) عبد الأعلى بن سالم الكتَّانِيّ، ثنا أبو المغيرة عبد القدوس بن الحجَّاج ... ".

(قلتُ): وقد بحثتُ في الثقات" عن راوٍ اسمه (حسان بن أزهر) فلم أهتد إليه، ولعل ابن الملقن اعتمد على نسخة أخرى للثقات، غير = المطبوعة التي بين أيدينا، والله أعلم.

(٥٨١) جاء في إحدى النسخ (ابن الفرج)، وهو أشبه، وهو أحمد بن الفرج، انظر حاشية "المجروحين" بتحقيق: محمود إبراهيم زايد.

Meaning:

293 - **Muḥammad ibn Ibrāhīm ibn Khālid, Abū ʿAbdullāh, al-Khālidī (578), al-Harawī** (579).

He narrated from: Abū ʿUtbah Aḥmad ibn al-Faraj ibn Sulaymān al-Ḥijāzī, and Dāwūd ibn Aḥmad ibn Sulaymān al-Dimyāṭī, and al-Rabīʿ ibn Sulaymān - the companion of al-Shāfiʿī -, and al-ʿAbbās ibn al-Walīd ibn Mazīd, and ʿAbd al-Aʿlā ibn Sālim al-Kattānī (580), and Abū ʿAbd al-Raḥmān ʿAbdullāh ibn Aḥmad ibn Ḥanbal, and Abū al-Ṭayyib Muḥammad ibn Aḥmad in Palestine, and Abū Bakr ibn Abī al-Dunyā, and Ibn al-Farḥī (581).

Those who narrated from him: Abū Ḥātim ibn Ḥibbān in works other than "al-Ṣaḥīḥ," and Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār, and Abū al-Qāsim Manṣūr ibn al-ʿAbbās.

I have not found a biography for him.[36]

Ibn Ḥibbān's narration from him appears in: "Al-Majrūḥīn" (1/106) Waʿy edition, and (1/103) Salafī edition, and "Rawḍat al-ʿUqalāʾ" (p. 79, and 82), and "Al-Thiqāt" (8/45).

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[36] And Al-Albānī said in his Tamam al-Minna (1/25):

والخلاصة أن توثيق ابن حبان يجب أن يتلقى بكثير من التحفظ والحذر لمخالفته العلماء في توثيقه للمجهولين

"In conclusion, the authentication [tawthīq] of Ibn Ḥibbān must be received with much caution and wariness due to his disagreement with the scholars in his authentication of unknown [majhul narrators]."

ومجرد ذكر ابن حبان له في الثقات غير كاف، فقد قال المحدث المعلمي اليماني في الأنوار الكاشفة: "ولا ينفعه ذكر ابن حبان في الثقات لماعرف من تساهل ابن حبان".

And mere mention by Ibn Ḥibbān in al-Thiqāt is not sufficient, for Abdur Rahman al-Mu'allimī al-Yamānī (a Salafi) said in Al-Anwār al-Kāshifa (p. 108): ***"Ibn Ḥibbān's mention of him in al-Thiqāt does not benefit him due to Ibn Ḥibbān's known leniency."***

And he has narrations in: "Aḥādīth fī Dhamm al-Kalām wa Ahlihi" by al-Harawī (2/179), and (3/30), and (4/108), and "Al-Sunna" by ʿAbdullāh ibn Aḥmad ibn Ḥanbal (1/102), and "Tārīkh Dimashq" (9/443).

Footnotes:

(578) "Al-Ansāb" (2/311).

(579) "Al-Ansāb" (5/637).

(580) This narrator was mentioned by Ibn al-Mulaqqin in "Al-Badr al-Munīr" (1/444) where he said: "Ibn Ḥibbān said in his 'Thiqāt,' in the biography of Ḥassān ibn Azhar: (He told us) Muḥammad ibn Ibrāhīm ibn Khālid, (he told us) ʿAbd al-Aʿlā ibn Sālim al-Kattānī, Abū al-Mughīrah ʿAbd al-Quddūs ibn al-Ḥajjāj told us..."

(I say): I have searched in "Al-Thiqāt" for a narrator named (Ḥassān ibn Azhar) but could not find him. Perhaps Ibn al-Mulaqqin relied on another manuscript of al-Thiqāt, different from the printed one we have, and Allāh knows best.

(581) In one of the manuscripts it appears as (Ibn al-Faraj), which is more likely, and he is Aḥmad ibn al-Faraj. See the footnote of "Al-Majrūḥīn" edited by: Maḥmūd Ibrāhīm Zāyid.

End of quotes.

In Islamic scholarship, particularly in hadith studies prosopographical research involves the systematic study of biographical dictionaries (ṭabaqāt) and narrator evaluation works (kutub al-rijāl) to understand the networks of scholars, their relationships, common teachers, students, and transmission patterns. This approach helps establish the reliability of hadith narrators and the authenticity of transmission chains (isnād).

The field draws connections between seemingly disparate individuals to reveal intellectual genealogies, scholarly networks, and the social dynamics of knowledge transmission in classical Islamic scholarship.

The prosopographical research conducted by both al-Qaḥṭānī and Abū Idrīs Sharīf ibn Ṣāliḥ al-Tashādī al-Miṣrī reveals a significant lacuna in the biographical documentation regarding **Abū ʿAbdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī.** Both of these editors are from the Salafi sect and their examination of primary sources failed to yield any formal testimonials of accreditation (taʿdīl) from the early generations of ḥadīth critics concerning this transmitter. ***Consequently, Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī must be classified according to established principles of ḥadīth methodology as a narrator of indeterminate reliability (majhūl al-ḥāl).*** This classification has profound implications for the authentication of the transmission chain (isnād) leading to ʿAbdullāh ibn Aḥmad ibn Ḥanbal and, by extension, to the text of Kitāb al-Sunna.

The problematic nature of this isnād is particularly significant given that the Ẓāhiriyya manuscript represents the sole extant primary codex of Kitāb al-Sunna containing a complete chain of transmission traced back to ʿAbdullāh ibn Aḥmad ibn Ḥanbal with a full text. This methodological observation necessarily impacts scholarly assessment of the manuscript's overall textual authority within the framework of classical ḥadīth criticism.

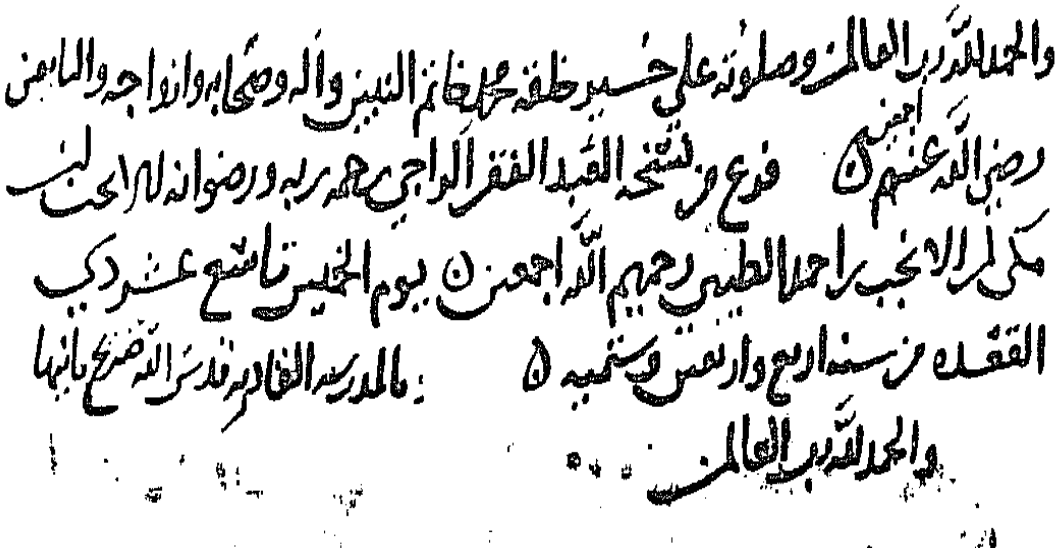
The unknown reliability of the scribes of the two primary manuscripts used by al-Qaḥṭānī

Al- Qaḥṭānī has been quoted earlier on as saying the following about the two main manuscripts he utilised and their scribes:

“The oldest copy I found is the one from the Ẓāhiriyya Library, which bears the number (1047) Hadith. **Its date of writing is Thursday, the nineteenth of Dhū al-Qaʿda in the year six hundred and forty-four [644 AH].**

Scribe: **Al-Anjab ibn Makki ibn Al-Anjab ibn Ahmad al-Ṭaybī.** Number of folios: (112). Number of lines per page: (22) lines. Average number of words per line: (16) words. Location: Al-Qādiriyya School."

This can be seen at the end of the Ẓāhiriyya manuscript (folio 111a):



والحمد لله رب العالمين وصلوته على خير خلقه محمد خاتم النبيين وآله وصحابه وازواجه والتابعين
رضي الله عنهم أجمعين فرغ من نسخه العبد الفقير الراجي رحمة ربه ورضوانه الانجب بن مكي بن الانجب بن أحمد الطيبي رحمهم الله أجمعين يوم
الخميس تاسع عشر ذي القعده من سنة أربع وأربعين وستمئة بالمدرسة القادرية قدس الله ضريح بانيها والحمد لله رب العالمين

At the end of the manuscript of Kitāb al-Sunna and the published edition by al-Qaḥṭānī (2/648) it mentioned the following:

فرغ من نسخه العبد الفقير الراجي رحمة ربه ورضوانه الانجب بن مكي بن الانجب بن أحمد الطيبي رحمهم الله أجمعين . يوم الخميس تاسع عشر ذي القعدة من سنة أربع وأربعين وستمئة بالمدرسة القادرية قدس الله ضريح بانيها والحمد لله رب العالمين .

: وورد في نسخة ب

آخر كتاب السنة للإمام أبي عبد الرحمن بن الامام أحمد بن حنبل رضي الله عنهما. وصلى الله على سيدنا محمد وآله وصحبه وسلم تسليماً كثيراً . قال كاتبه :

علقه لنفسه عبد الله بن محمد بن عبد الله الحنبلي النابلسي عفا الله عنه وغفر له . وكان الفراغ من تعليقه في يوم الاثنين موفي عشر شهر جمادي الأولى سنة ٧٨٣ هـ . بمنزله بمدرسة الحنابلة بمدينة نابلس عمرها الله وسائر بلاد الاسلام بدوام ذكره آمين .

فرغ من نسخه العبد الفقير الراجي رحمة ربه ورضوانه الانجب بن مكي بن الانجب بن أحمد الطيبي رحمهم الله أجمعين . يوم الخميس تاسع عشر ذي القعدة من سنة أربع وأربعين وستمئة بالمدرسة القادرية قدس الله ضريح بانيها والحمد لله رب العالمين

Meaning:

The poor servant, hopeful for his Lord's mercy and pleasure, al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī—may Allāh have mercy on all of them—completed its transcription on Thursday, the nineteenth of Dhū al-Qaʿda, in the year six hundred and forty-four [644 AH], at the Qādiriyya School. May Allāh sanctify the tomb of its founder. Praise be to Allāh, Lord of the worlds.

And in manuscript B it appears:

End of the Book of Sunna by Imām Abū ʿAbd al-Raḥmān [ʿAbdullāh], son of Imām Aḥmad ibn Ḥanbal, may Allāh be pleased with both of them. May Allāh bless our master Muḥammad, his family, and his companions, and grant them abundant peace.

The scribe said: ʿAbdullāh ibn Muḥammad ibn ʿAbdullāh al-Ḥanbalī al-Nābulusī—may Allāh pardon him and forgive him—wrote this for himself. The transcription was completed on Monday, at the end of the tenth of Jumādā al-Ūlā in the year 783 AH, at his residence in the Ḥanbalī School in the city of Nablus. May Allāh prosper it and all the lands of Islām with the permanence of His remembrance, Āmīn.

The poor servant, hopeful for his Lord's mercy and pleasure, al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī—may Allāh have mercy on all of them—completed

its transcription on Thursday, the nineteenth of Dhū al-Qaʿda, in the year six hundred and forty-four [644 AH], at the Qādiriyya School. May Allāh sanctify the tomb of its founder. Praise be to Allāh, Lord of the worlds."

Critical Manuscript Analysis of the Kitāb al-Sunna Recensions

It is important to highlight al-Qaḥṭānī's significant codicological observations regarding the Ẓāhiriyya manuscript of Kitāb al-Sunna. His examination[37] reveals that "this copy **contains unique additions, including material related to Abū Ḥanīfa, which amounts to 396 lines. In other copies, this section is obliterated to the extent of one line,** with only the beginning of the title visible, which reads: 'What I memorized from my father and the Shaykhs regarding...' and then a blank space."

Al-Qaḥṭānī also mentioned the following under the section detailing narrations about Imam Abu Ḥanīfa (1/180, footnote no. 1):

بعد هذا العنوان في نسخة ب الموجودة في مكتبة الشيخ عبد الله بن حسن آل الشيخ رحمه الله المكتوبة سنة ٧٨٣ هـ بياض بمقدار سطر واحد. وكتب في المطبوعة (ص (٣٧) ما نصه : بياض في الاصل قدر سطر، انتهى. وبمقارنة هذه النسخة مع النسخة الاصلية نسخة الظاهرية المكتوبة سنة ٦٤٣ هـ وجدت أن أصل المطبوعة ناقصة عن نسخة الظاهرية بثمانية وتسعين وثلاثمائة سطر. أي بتسع ورقات وهكذا انفردت هذه النسخة – أي الظاهرية – بهذا الموضوع دون سائر النسخ الاخرى. فلله الحمد والمنة على أن وفقني لمعرفة ذلك.

"(1) After this title in copy B, which is in the library of Shaykh 'Abdullāh ibn Ḥasan Āl al-Shaykh, may Allah have mercy on him, written in the year 783 Hijri, there is a blank space of one line. In the printed version (p. 37), it is written: "Blank in the original about one line," end quote. **By comparing this copy with the original copy of al-Ẓāhiriyya written in 643 Hijri, I found that the original of the printed version is missing 398 lines from the al-Ẓāhiriyya copy, which amounts to nine**

[37] As quoted earlier from his introduction to Kitab al-Sunna (1/88).

pages. Thus, this copy – meaning al-Ẓāhiriyya – is unique in containing this topic compared to all other copies. All praise and gratitude be to Allah for guiding me to discover this.

ويظهر لي – والله أعلم – أن هذا الموضوع قد حذف عمداً إما من قبل ناسخ حنفي متعصب وإما من قبل ناسخ حنبلي رأى أنه لا جدوى من إدراج هذا الموضوع في كتاب من أمهات كتب العقيدة. وقد تساءلت كثيراً ما الذي جعل المصنف رحمه الله يدرج هذا الموضوع في كتاب السنة؟ هل ذلك لأن أبا حنيفة غالى في القياس بعكس مذهب الامام أحمد؟ أم لأنه اتهم بخلق القرآن ؟ أم بالارجاء كما سيأتي ؟ أم لسبب آخر لا أعرفه ؟

It appears to me – and Allah knows best – that this topic was deliberately omitted either by a fanatical Ḥanafī copyist or by a Ḥanbalī copyist who saw no benefit in including this topic in a book that is among the primary works on creed. I have often wondered what made the author, may Allah have mercy on him, include this topic in the Kitāb al-Sunna? Was it because Abū Ḥanīfa went to extremes in analogical reasoning [qiyās], contrary to Imam Aḥmad's approach? Or because he was accused of believing the Qur'an was created? Or of Irjā' [postponement], as will be discussed later? Or for another reason, unknown to me?

وعلى أية حال : جميع ما أورده المصنف في أبي حنيفة لا يخرج عن ثلاثة أمور:

اولا : ما لم يثبت فهذا لا يحتاج الى كبير بحث وسيبين في موضعه إن شاء الله.

ثانيا : ما ثبتت صحته فسيخرج في موضعه.

ثالثا : ما خرج عن هذين الأمرين من سباب ولمز فهذا أمر مرفوض لا نقره.

In any case, everything the author mentioned about Abū Ḥanīfa falls into three categories:

First: **What is not established – this does not need much investigation and will be explained in its place, Allah willing**.

Second: What is proven authentic – this will be addressed in its place.

Third: **What goes beyond these two matters in terms of insults and defamation – this is unacceptable and we do not approve of it."**

This textual variance holds considerable methodological implications for establishing the relative authority of extant manuscripts. The five alternative copies demonstrate substantial textual lacunae when compared with the Ẓāhiriyya codex. Moreover, these alternative recensions lack any documented chain of transmission (isnād) traced back to the author, ʿAbdullāh ibn Aḥmad.

In textual criticism and scholarly analysis of historical manuscripts, lacunae represent portions of a text that have been lost, damaged, or deliberately omitted. These gaps can occur for various reasons:

Physical damage to the manuscript (deterioration, water damage, fire, insect bites etc.)

Missing pages or folios

Deliberate omission by a scribe or copyist

Censorship of certain passages

Incompleteness of the source material

When scholars encounter lacunae in manuscripts, they may try to reconstruct the missing content by comparing different manuscript copies or using contextual clues from the surrounding text.

Applying established principles of manuscript criticism, one must acknowledge the superior textual integrity of the Ẓāhiriyya manuscript on two critical grounds: first, its more comprehensive textual preservation, particularly the significant section concerning Abū Ḥanīfa; and second, its possession of a formal transmission chain, albeit one containing at least one narrator of indeterminate reliability (majhūl al-ḥāl), as well as the unknown reliability of the 7th century scribe known as al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī. This comparative analysis suggests that the Ẓāhiriyya manuscript represents the most authoritative extant witness to the text, despite the aforementioned concerns regarding its transmission lineage.

When conducting a critical examination of historical texts such as Kitāb al-Sunna, the scholarly obligation extends beyond mere validation of the work's general attribution. In accordance with established principles of textual criticism (taḥqīq al-nuṣūṣ), editors bear responsibility for conducting a comprehensive authentication process that scrutinizes the text at both macro and micro levels. This necessitates verification that the manuscript is free from interpolation (taḥrīf) and that every section—not merely select passages—can be reliably attributed to the purported author through rigorous methodological analysis.

The fundamental principle of scholarly editing demands transparent acknowledgment of any textual anomalies or problematic passages that may compromise the integrity of attribution. Methodological integrity requires scholars to refrain from validating a text's authenticity based solely on the correspondence of certain reports with material found in other historical sources, as such correlation provides insufficient evidence for comprehensive authentication of the full text.

In the specific case of Kitāb al-Sunna, numerous textual indicators present substantive grounds for scholarly reservation regarding the comprehensive attribution of the text to ʿAbdullāh ibn Aḥmad ibn Ḥanbal. These concerns are compounded by the problematic transmission chain containing at least one narrator of indeterminate reliability (majhūl al-ḥāl), as well as the absence of manuscript witnesses chronologically proximate to the author's era. These factors collectively render the complete authentication of this specific text highly problematic from a methodological perspective.

Particularly noteworthy are specific textual elements that raise significant questions of authenticity, including passages containing explicit condemnations and polemical discourse directed at Imam Abū Ḥanīfa, alongside numerous reports classified by hadith scholars as objectionable (munkar) or weak (ḍaʿīf) in some manner.

The Epistemological Implications of Majhūl Status: Evaluating the Isnād Integrity of the Zāhiriyya Manuscript Recension

The following warrants particular attention given that contemporary Salafis assert their methodological continuity with the classical Ahl al-Hadith tradition regarding hadith terminology and classification principles.

The late **Muhammad Nāṣir al-Dīn al-Albānī** (d. 1999 CE), who achieved prominence as a ḥadīth scholar within Salafi circles, offered his insights regarding the classification of unknown (majhūl) narrators that can be applied to evaluating the transmission chain of Kitāb al-Sunna attributed to ʿAbdullāh ibn Aḥmad ibn Ḥanbal.

He mentioned the following in his Tamām al-Minnah fī al-Taʿlīq ʿalā Fiqh al-Sunna (pp. 19-20):

القاعدة الرابعة رد حديث المجهول

The Fourth Rule: Rejecting the Hadith of the Unknown [Majhūl] Narrator

قال الخطيب في «الكفاية» ص ٨٨: «المجهول عند أصحاب الحديث هو كل من لم يشتهر بطلب العلم في نفسه ولا عرفه العلماء به ومن لم يعرف حديثه إلا من جهة راو واحد». وأقل ما ترتفع به الجهالة أن يروي عن الرجل اثنان فصاعدا من المشهورين بالعلم كذلك.

Al-Khaṭīb said in al-Kifāya [The Sufficiency] p. 88: "The unknown [majhūl] according to the scholars of hadith is anyone who is not well-known for seeking knowledge himself, nor do scholars recognize him as such, and whose hadith is not known except through one narrator." The minimum requirement for removing this unknown status is that two or more people well-known for knowledge narrate from the person.

قلت: إلا أنه لا يثبت له حكم العدالة بروايتهما عنه وقد زعم قوم أن عدالته تثبت بذلك. ثم ذكر فساد قولهم في باب خاص عقب هذا فليراجعه من شاء.

I say: ***However, the status of moral probity [ʿadālah] is not established for him merely by their narration from him, though some people have claimed that his moral probity is established by this***. He [al-Khaṭīb] then mentioned the invalidity of their statement in a special chapter following this, so whoever wishes may refer to it.

قلت: والمجهول الذي لم يرو عنه إلا واحد هو المعروف بمجهول العين وهذه هي الجهالة التي ترتفع برواية اثنين عنه فأكثر وهو المجهول الحال والمستور وقد قبل روايته جماعة بغير قيد وردها الجمهور كما في «شرح النخبة» ص ٢٤ قال:

«والتحقيق أن رواية المستور ونحوه مما فيه الاحتمال لا يطلق القول بردها ولا بقبولها بل يقال: هي موقوفة إلى استبانة حاله كما جزم به إمام الحرمين».

I say: The unknown person from whom only one has narrated is known as majhūl al-ʿayn [unknown identity], and this is the unknown status that is removed by the narration of two or more from him. He is [then known as] majhūl al-ḥāl [unknown state] and al-mastūr [the veiled]. Some have accepted his narration without qualification ***while the majority rejected it***, as stated in "Sharḥ al-Nukhba" p. 24, which says:

"The investigation shows that the narration of al-mastūr and similar cases where there is possibility [of acceptance or rejection] should not be absolutely accepted or rejected, but rather it should be said: It is suspended until his state becomes clear, as Imam al-Ḥaramayn[38] definitively stated."

قلت: وإنما يمكن أن يتبين لنا حاله بأن يوثقه إمام معتمد في توثيقه وكأن الحافظ أشار إلى هذا بقوله: إن مجهول الحال هو الذي روى عنه اثنان فصاعدا ولم يوثق»وإنما قلت: «معتمد في توثيقه» لأن هناك بعض المحدثين لا يعتمد عليهم في ذلك لأنهم شذوا عن الجمهور فوثقوا المجهول منهم ابن حبان وهذا ما بينته في القاعدة التالية نعم يمكن أن تقبل روايته إذا روى عنه جمع من الثقات ولم يتبين في حديثه ما ينكر عليه وعلى هذا عمل المتأخرين من الحفاظ كابن كثير والعراقي والعسقلاني وغيرهم. وانظر بعض الأمثلة فيما يأتي ٢٠٤ – ٢٠٧.

I say: **<u>His state can only become clear to us if a reliable Imam in authentication deems him trustworthy.</u>** It seems that al-Ḥāfiẓ referred to this by saying: "Majhūl

[38] This is Abd al-Malik ibn Yūsuf al-Juwaynī al-Shafiʿī (d. 478 AH).

al-ḥāl is one from whom two or more have narrated but who has not been authenticated." **I only said "reliable Imam in authentication" because there are some hadith scholars who cannot be relied upon in this matter, as they deviated from the majority and authenticated unknown narrators**, among them Ibn Ḥibbān, as I have explained in the following rule. Yes, his narration can be accepted if a group of trustworthy narrators narrate from him and nothing objectionable is found in his hadith. This is the practice of the later preservers [ḥuffāẓ] such as Ibn Kathīr, al-ʿIrāqī, al-ʿAsqalānī, and others. See some examples in what follows, 204-207. (End of quote).

Let us examine what al-Khaṭīb al-Baghdādī stated in his work known as al-Kifāya fī ʿIlm al-Riwāya [The Sufficiency in the Science of Narration]. In this influential text, he establishes clear criteria for identifying and evaluating unknown narrators in hadith transmission chains. From pp. 88-91:

بَابُ ذِكْرِ الْمَجْهُولِ وَمَا بِهِ تَرْتَفِعُ عَنْهُ الْجَهَالَةُ الْمَجْهُولُ عِنْدَ أَصْحَابِ الْحَدِيثِ: هُوَ كُلُّ مَنْ لَمْ يُشْتَهَرْ بِطَلَبِ الْعِلْمِ فِي نَفْسِهِ، وَلَا عَرَفَهُ الْعُلَمَاءُ بِهِ، وَمَنْ لَمْ يُعْرَفْ حَدِيثُهُ إِلَّا مِنْ جِهَةِ رَاوٍ وَاحِدٍ، مِثْلُ عَمْرٍو ذِي مُرٍّ وَجَبَّارٍ الطَّائِيِّ وَعَبْدِ اللَّهِ بْنِ أَغَرَّ الْهَمْدَانِيِّ وَالْهَيْثَمِ بْنِ حَنَشٍ وَمَالِكِ بْنِ أَغَرَّ

Chapter: Mention of the Unknown [Majhūl] Narrator and How Their Unknown Status Is Removed

The unknown [majhūl] according to the scholars of ḥadīth is: anyone who is not well-known for seeking knowledge himself, nor do scholars recognize him as such, and whose ḥadīth is only known through one narrator, such as ʿAmr Dhī Murr, Jabbār al-Ṭāʾī, ʿAbdullāh ibn Agharr al-Hamdānī, al-Haytham ibn Ḥanash, and Mālik ibn Agharr.

وَسَعِيدِ بْنِ ذِي جُدَّانَ وَقَيْسِ بْنِ كُرْكُمٍ وَخَمِرِ بْنِ مَالِكٍ، وَهَؤُلَاءِ كُلُّهُمْ لَمْ يَرْوِ عَنْهُمْ غَيْرُ أَبِي إِسْحَاقَ السَّبِيعِيِّ، وَمِثْلُ سَمْعَانَ بْنَ مُشَنَّجٍ وَالْهِزْهَازِ بْنِ مِيزَنٍ لَا يُعْرَفُ عَنْهُمَا رَاوٍ إِلَّا الشَّعْبِيُّ، وَمِثْلُ بَكْرِ بْنِ قِرْوَاشٍ وَحَلَامِ بْنِ جَزْلٍ لَمْ يَرْوِ عَنْهُمَا إِلَّا أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَاثِلَةَ، وَمِثْلُ يَزِيدَ بْنِ سُحَيْمٍ لَمْ يَرْوِ عَنْهُ إِلَّا خِلَاسُ بْنُ عَمْرٍو، وَمِثْلُ جُرَيِّ بْنِ كُلَيْبٍ لَمْ يَرْوِ عَنْهُ إِلَّا قَتَادَةُ بْنُ دِعَامَةَ، وَمِثْلُ عُمَيْرِ بْنِ إِسْحَاقَ لَمْ يَرْوِ عَنْهُ سِوَى عَبْدِ اللَّهِ بْنِ عَوْنٍ، وَغَيْرُ مَنْ ذَكَرْنَا خَلْقٌ كَثِيرٌ تَتَّسِعُ أَسْمَاؤُهُمْ

And Saʿīd ibn Dhī Juddān, Qays ibn Kurkum, and Khamir ibn Mālik—all of these were only narrated from by Abū Isḥāq al-Sabīʿī. And like Samʿān ibn Mushannaj and al-Hizhāz ibn Mīzan, from whom no narrator is known except al-Shaʿbī. And

like Bakr ibn Qirwāsh and Ḥalām ibn Jazl, from whom only Abū al-Ṭufayl ʿĀmir ibn Wāthilah narrated. And like Yazīd ibn Suḥaym, from whom only Khilās ibn ʿAmr narrated. And like Jurayy ibn Kulayb, from whom only Qatādah ibn Diʿāmah narrated. And like ʿUmayr ibn Isḥāq, from whom only ʿAbdullāh ibn ʿAwn narrated. And besides those we have mentioned, there are many others whose names would be too numerous to list.

وَأَقَلُّ مَا تَرْتَفِعُ بِهِ الْجَهَالَةُ أَنْ يَرْوِيَ عَنِ الرَّجُلِ اثْنَانِ فَصَاعِدًا مِنَ الْمَشْهُورِينَ بِالْعِلْمِ كَذَلِكَ

أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَعْقُوبَ، أنا مُحَمَّدُ بْنُ نُعَيْمٍ، أنا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الْقَارِئُ، نا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدِ بْنِ يَحْيَى، قَالَ: سَمِعْتُ أَبِي، يَقُولُ: إِذَا رَوَى عَنِ الْمُحَدِّثِ رَجُلَانِ ارْتَفَعَ عَنْهُ اسْمُ الْجَهَالَةِ

The minimum requirement for removing this unknown status is that two or more people well-known for knowledge narrate from the person.

Muḥammad ibn Aḥmad ibn Yaʿqūb informed us, Muḥammad ibn Nuʿaym informed us, Ibrāhīm ibn Ismāʿīl al-Qāriʾ informed us, Abū Zakariyyā Yaḥyā ibn Muḥammad ibn Yaḥyā told us, saying: I heard my father saying: "When two men narrate from a traditionist, the designation of being unknown is removed from him."

قَالَ الْخَطِيبُ: إِلَّا أَنَّهُ لَا يَثْبُتُ لَهُ حُكْمُ الْعَدَالَةِ بِرِوَايَتِهِمَا عَنْهُ: فَقَدْ زَعَمَ قَوْمٌ أَنَّ عَدَالَتَهُ تَثْبُتُ بِذَلِكَ، وَنَحْنُ نَذْكُرُ فَسَادَ قَوْلِهِمْ بِمَشِيئَةِ اللَّهِ تَعَالَى وَتَوْفِيقِهِ

Al-Khaṭīb said: However, the status of moral probity [ʿadālah] is not established for him merely by their narration from him. Some people have claimed that his moral probity [ʿadālah] is established by this, but we will mention the invalidity of their statement with Allah's will and guidance.

بَابُ ذِكْرِ الْحُجَّةِ عَلَى أَنَّ رِوَايَةَ الثِّقَةِ عَنْ غَيْرِهِ لَيْسَتْ تَعْدِيلًا لَهُ احْتَجَّ مَنْ زَعَمَ أَنَّ رِوَايَةَ الْعَدْلِ عَنْ غَيْرِهِ تَعْدِيلٌ لَهُ، بِأَنَّ الْعَدْلَ لَوْ كَانَ يَعْلَمُ فِيهِ جَرْحًا لَذَكَرَهُ، وَهَذَا بَاطِلٌ، لِأَنَّهُ يَجُوزُ أَنْ يَكُونَ الْعَدْلُ لَا يَعْرِفُ عَدَالَتَهُ، فَلَا تَكُونُ رِوَايَتُهُ عَنْهُ تَعْدِيلًا وَلَا خَبَرًا عَنْ صِدْقِهِ، بَلْ يَرْوِي عَنْهُ

Chapter: Mention of the Argument That the Narration of a Reliable Person from Another Is Not an Authentication of Him

Those who claim that the narration of a just person [ʿadl] from another constitutes authentication [taʿdīl] of the latter argue that if the just person [ʿadl] knew of any criticism about him, he would have mentioned it. This is false, because it is possible that the just person [ʿadl] does not know about his moral probity [ʿadālah], so his narration from him does not constitute authentication [taʿdīl] or information about his truthfulness. Rather, he narrates from him.

لِأَغْرَاضٍ يَقْصِدُهَا، كَيْفَ وَقَدْ وُجِدَ جَمَاعَةٌ مِنَ الْعُدُولِ الثِّقَاتِ رَوَوْا عَنْ قَوْمٍ أَحَادِيثَ أَمْسَكُوا فِي بَعْضِهَا عَنْ ذِكْرِ أَحْوَالِهِمْ، مَعَ عِلْمِهِمْ بِأَنَّهَا غَيْرُ مَرْضِيَّةٍ، وَفِي بَعْضِهَا شَهِدُوا عَلَيْهِمْ بِالْكَذِبِ فِي الرِّوَايَةِ وَبِفَسَادِ الْآرَاءِ وَالْمَذَاهِبِ فَمِنْ ذَلِكَ

For purposes he intends. How can this be when there have been found a group of just [ʿudūl] and reliable narrators who have narrated ḥadīths from people about whom they have withheld mentioning their conditions in some cases, despite their knowledge that these conditions were not satisfactory, and in other cases they have testified against them for lying in narration and for corrupt opinions and schools of thought? Among examples of this:

مَا أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْفَضْلِ الْقَطَّانُ، أنا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ دُرُسْتُوَيْهِ، ثنا يَعْقُوبُ بْنُ سُفْيَانَ، حَدَّثَنِي أَحْمَدُ بْنُ الْخَلِيلِ، ثنا هَارُونُ بْنُ مَعْرُوفٍ، ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: حَدَّثَنِي الْحَارِثُ، وَكَانَ كَذَّابًا "

Muhammad ibn al-Hussain ibn al-Faḍl al-Qaṭṭān informed us, ʿAbdullāh ibn Jaʿfar ibn Durustawayh informed us, Yaʿqūb ibn Sufyān told us, Aḥmad ibn al-Khalīl told me, Hārūn ibn Maʿrūf told us, Jarīr told us, from Mughīrah, from al-Shaʿbī, who said: "Al-Ḥārith told me, and he was a liar."

أَخْبَرَنَا يُوسُفُ بْنُ رَبَاحِ بْنِ عَلِيٍّ الْبَصْرِيُّ، أنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْمُهَنْدِسُ بِمِصْرَ، ثنا أَبُو بِشْرٍ مُحَمَّدُ بْنُ أَحْمَدَ الدُّولَابِيُّ، قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ «مُحَمَّدُ بْنُ أَبِي صَفْوَانَ الثَّقَفِيُّ، حَدَّثَنِي أَبِي، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: «ثَنَا ثُوَيْرُ بْنُ أَبِي فَاخِتَةَ، وَكَانَ مِنْ أَرْكَانِ الْكَذِبِ

Yūsuf ibn Rabāḥ ibn ʿAlī al-Baṣrī informed us, Aḥmad ibn Muḥammad ibn Ismāʿīl al-Muhandis in Egypt informed us, Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī told us, saying: Abū ʿAbdullāh Muḥammad ibn Abī Ṣafwān al-Thaqafī told me, my father told me, saying: I heard Sufyān al-Thawrī saying: "Thuwayr ibn Abī Fākhitah told us, and he was among the pillars of lying."

أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ عَبْدِ الْجَبَّارِ السُّكَّرِيُّ، أنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الشَّافِعِيُّ، حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الْأَزْهَرِيُّ، ثنا ابْنُ الْغَلَابِيِّ، ثنا يَزِيدُ بْنُ هَارُونَ، «ثَنَا أَبُو رَوْحٍ وَكَانَ مَجْنُونًا، وَكَانَ يُعَالِجُ الْمَجَانِينَ، وَكَانَ كَذَّابًا»

ʿAbdullāh ibn Yaḥyā ibn ʿAbd al-Jabbār al-Sukkarī informed me, Muḥammad ibn ʿAbdullāh ibn Ibrāhīm al-Shāfiʿī informed us, Jaʿfar ibn Muḥammad al-Azharī told us, Ibn al-Ghalābī told us, Yazīd ibn Hārūn told us, "Abū Rawḥ told us, and he was insane, and he used to treat the insane, and he was a liar."

أَخْبَرَنِي الْحُسَيْنُ بْنُ عَلِيٍّ الطَّنَاجِيرِيُّ، ثنا عُمَرُ بْنُ أَحْمَدَ الْوَاعِظُ، ثنا عَبْدُ اللَّهِ [٩٠] بْنُ مُحَمَّدٍ الْبَغَوِيُّ، حَدَّثَنِي أَحْمَدُ بْنُ مُلَاعِبٍ، «ثَنَا مُخَوَّلُ بْنُ إِبْرَاهِيمَ وَكَانَ رَافِضِيًّا»

Al-Hussain ibn ʿAlī al-Ṭanājīrī informed me, ʿUmar ibn Aḥmad al-Wāʿiẓ told us, ʿAbdullāh [90] ibn Muḥammad al-Baghawī told us, Aḥmad ibn Mulāʿib told me, "Mukhawwal ibn Ibrāhīm told us, and he was a Rāfiḍī [extreme Shīʿite]."

أَخْبَرَنِي عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ السِّمْسَارُ، ثنا عُمَرُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ النَّاقِدُ، ثنا أَبُو بَكْرٍ الْقَاسِمُ بْنُ زَكَرِيَّا الْمُقْرِئُ، «ثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ كَعْبٍ وَكَانَ رَافِضِيًّا»

ʿAlī ibn Muḥammad ibn al-Ḥasan al-Simsār informed me, ʿUmar ibn Muḥammad ibn ʿAlī al-Nāqid told us, Abū Bakr al-Qāsim ibn Zakariyyā al-Muqriʾ told us, "ʿAlī ibn al-Hussain ibn Kaʿb told us, and he was a Rāfiḍī [extreme Shīʿite]."

أَخْبَرَنَا ابْنُ الْفَضْلِ، أنا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثنا يَعْقُوبُ بْنُ سُفْيَانَ، ثنا أَبُو بَكْرٍ الْحُمَيْدِيُّ، ثنا سُفْيَانُ، «ثَنَا عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ وَكَانَ شِيعِيًّا، وَكَانَ عِنْدَنَا رَافِضِيًّا صَاحِبَ رَأْيٍ»

Ibn al-Faḍl informed us, ʿAbdullāh ibn Jaʿfar informed us, Yaʿqūb ibn Sufyān told us, Abū Bakr al-Ḥumaydī told us, Sufyān told us, "ʿAbd al-Malik ibn Aʿyan told us, and he was a Shīʿite, and according to us he was a Rāfiḍī [extreme Shīʿite], a person of [heretical] opinions."

أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي بَكْرٍ الطِّرَازِيُّ بِنَيْسَابُورَ، أنا أَبُو حَامِدٍ أَحْمَدُ بْنُ عَلِيِّ بْنِ حَسْنَوَيْهِ الْمُقْرِئُ، ثنا أَبُو الْأَزْهَرِ أَحْمَدُ بْنُ الْأَزْهَرِ، ثَنَا بَكْرُ بْنُ الشَّرُودِ الصَّنْعَانِيُّ، بِصَنْعَاءَ وَكَانَ قَدَرِيًّا دَاعِيَةً "

Abū al-Ḥasan ʿAlī ibn Abī Bakr al-Ṭirāzī in Naysābūr informed us, Abū Ḥāmid Aḥmad ibn ʿAlī ibn Ḥasanawayh al-Muqriʾ informed us, Abū al-Azhar Aḥmad ibn al-Azhar told us, Bakr ibn al-Sharūd al-Ṣanʿānī told us, in Ṣanʿāʾ, and he was a Qadarī [one who denies divine decree] propagator."

أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ، ثنا دَعْلَجُ بْنُ أَحْمَدَ، ثنا أَحْمَدُ بْنُ عَلِيٍّ الْأَبَّارُ، حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ الضَّرِيرُ الْوَاسِطِيُّ، قَالَ: سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، يَقُولُ: ثنا شُعْبَةُ، عَنْ شَرْقِيِّ بْنِ قِطَامِيٍّ، بِحَدِيثِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ كَانَ يَبِيتُ مِنْ وَرَاءِ الْعَقَبَةِ، فَقَالَ شُعْبَةُ: "حِمَارِي وَرِدَائِي فِي الْمَسَاكِينِ صَدَقَةٌ، إِنْ لَمْ يَكُنْ شَرْقِيٌّ كَذَبَ عَلَى عُمَرَ، قَالَ: قُلْتُ: فَلِمَ تَرْوِي عَنْهُ؟

Muḥammad ibn al-Hussain al-Qaṭṭān informed us, Daʿlaj ibn Aḥmad told us, Aḥmad ibn ʿAlī al-Abbār told us, Muḥammad ibn Ismāʿīl al-Ḍarīr al-Wāsiṭī told me, saying: I heard Yazīd ibn Hārūn saying: Shuʿba told us, from Sharqī ibn Qiṭāmī, with the hadith of ʿUmar ibn al-Khaṭṭāb that he used to spend the night beyond the pass. Shuʿba said: "My donkey and my cloak are charity for the poor if Sharqī did not lie about ʿUmar." He said: I said: "Then why do you narrate from him?"

أَخْبَرَنَا ابْنُ رِزْقٍ، أنا عُثْمَانُ بْنُ أَحْمَدَ، ثنا حَنْبَلُ بْنُ إِسْحَاقَ، سَمِعْتُ عَاصِمَ بْنَ عَلِيٍّ، يَقُولُ: سَمِعْتُ شُعْبَةَ، يَقُولُ: «لَوْ لَمْ أُحَدِّثْكُمْ إِلَّا عَنْ ثِقَةٍ لَمْ أُحَدِّثْكُمْ عَنْ ثَلَاثِينَ»

Ibn Rizq informed us, ʿUthmān ibn Aḥmad informed us, Ḥanbal ibn Isḥāq told us, I heard ʿĀṣim ibn ʿAlī saying: I heard Shuʿba saying: "If I were to only narrate to you from trustworthy narrators, I would not narrate to you from thirty [narrators]."

أَخْبَرَنَا الْقَاضِي أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ الصَّيْمَرِيُّ، ثنا أَبُو عُبَيْدِ اللَّهِ مُحَمَّدُ بْنُ عِمْرَانَ الْمَرْزُبَانِيَّ، حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، ثنا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ عُمَرَ الْأَخْبَارِيُّ الْكَاتِبُ، قَالَ: ثنا الْفَضْلُ بْنُ مَرْوَانَ، قَالَ: «مَضَيْتُ مَعَ الْمُعْتَصِمِ إِلَى عَلِيِّ بْنِ عَاصِمٍ لِيَسْمَعَ مِنْهُ، فَقَالَ عَلِيُّ بْنُ عَاصِمٍ: ثَنَا عَمْرُو بْنُ عُبَيْدٍ، وَكَانَ قَدَرِيًّا، فَقُلْتُ: يَا أَبَا الْحَسَنِ، إِذَا كَانَ قَدَرِيًّا فَلِمَ تَرْوِي عَنْهُ؟ فَالْتَفَتَ عَلِيُّ إِلَى الْمُعْتَصِمِ فَقَالَ: أَلَا تَرَى كَاتِبَكَ هَذَا يَشْغَبُ عَلَيْنَا؟ قَالَ: «وَهَذَا فِي إِمَارَةِ الْمُعْتَصِمِ قَبْلَ أَنْ يَلِيَ الْخِلَافَةَ

The judge Abū ʿAbdullāh al-Hussain ibn ʿAlī al-Ṣaymarī informed us, Abū ʿUbaydillāh Muḥammad ibn ʿImrān al-Marzubānī told us, Aḥmad ibn Muḥammad al-Makkī told me, Abū Jaʿfar Aḥmad ibn ʿUmar al-Akhbārī al-Kātib told us, saying: Al-Faḍl ibn Marwān told us, saying: "I went with al-Muʿtaṣim to ʿAlī ibn ʿĀṣim to hear from him. ʿAlī ibn ʿĀṣim said: ʿAmr ibn ʿUbayd told us, and he was a Qadarī

[one who denies divine decree]. I said: 'O Abū al-Ḥasan, if he was a Qadarī, why do you narrate from him?' ʿAlī turned to al-Muʿtaṣim and said: 'Do you not see how this scribe of yours is causing trouble for us?' He said: This was during the rule of al-Muʿtaṣim before he assumed the caliphate."

فَإِنْ قَالُوا: هَؤُلَاءِ قَدْ بَيَّنُوا حَالَ مَنْ رَوَوْا عَنْهُ بِجَرْحِهِمْ لَهُ، فَلِذَلِكَ لَمْ تَثْبُتْ عَدَالَتُهُ، وَفِي هَذَا دَلِيلٌ عَلَى أَنَّ مَنْ رَوَى عَنْ شَيْخٍ وَلَمْ يَذْكُرْ مِنْ حَالِهِ أَمْرًا يَجْرَحُهُ بِهِ فَقَدْ عَدَّلَهُ، قُلْنَا: هَذَا خَطَأٌ، لِمَا قَدَّمْنَا ذِكْرَهُ مِنْ تَجْوِيزِ كَوْنِ الرَّاوِي غَيْرَ عَارِفٍ بِعَدَالَةِ مَنْ رَوَى عَنْهُ، وَلِأَنَّهُ لَوْ عَرَفَ جَرْحًا فِيهِ لَمْ يَلْزَمْهُ ذِكْرُهُ، وَإِنَّمَا يَلْزَمُ الِاجْتِهَادُ فِي مَعْرِفَةِ حَالِهِ الْعَامِلِ بِخَبَرِهِ، وَلِأَنَّ مَا قَالُوهُ بِمَثَابَةِ مَنْ قَالَ: لَوْ عَلِمَ الرَّاوِي عَدَالَةَ مَنْ رَوَى عَنْهُ لَزَكَّاهُ، وَلَمَّا أَمْسَكَ عَنْ تَزْكِيَتِهِ، دَلَّ عَلَى أَنَّهُ لَيْسَ بِعَدْلٍ عِنْدَهُ

If they say: *These people have clarified the condition of those they narrated from by criticizing them, and therefore their moral probity [ʿadālah] is not established, and in this is evidence that whoever narrates from a Shaykh without mentioning anything that would discredit him has effectively vouched for his moral probity [ʿaddalahu], we say: This is a mistake, due to what we have previously mentioned about the possibility that the narrator might not know about the moral probity [ʿadālah] of the one he narrates from, and because even if he knew of a criticism about him, he is not obligated to mention it. Rather, what is obligatory is for the one who acts upon his report to strive to know his condition. And because what they have said is equivalent to someone saying: If the narrator knew about the moral probity [ʿadālah] of the one he narrated from, he would have explicitly affirmed it, and since he refrained from affirming it, this indicates that he is not considered just [ʿadl] according to him.*

أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ، أنا دَعْلَجُ، ثنا أَحْمَدُ بْنُ عَلِيٍّ الْأَبَّارُ، ثنا أَبُو غَسَّانَ يَعْنِي زُنَيْجًا، نا جَرِيرٌ، عَنْ أَبِي فِهْرٍ، قَالَ «صَلَّيْتُ خَلْفَ الزُّهْرِيِّ شَهْرًا، فَكَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾ [الملك: ١] وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: ١] فَقُلْتُ لِجَرِيرٍ: مَنْ أَبُو فِهْرٍ هَذَا؟ «فَقَالَ: لِصٌّ كَانَ بِشَنْسَتَ، يَعْنِي بَعْضَ قُرَى الرَّيِّ، فَقِيلَ لَهُ: تَرْوِي عَنِ اللُّصُوصِ؟ قَالَ: نَعَمْ، كَانَ مَعَ بَعْضِ السَّلَاطِينِ

Muḥammad ibn al-Hussain al-Qaṭṭān informed us, Daʿlaj informed us, Aḥmad ibn ʿAlī al-Abbār told us, Abū Ghassān, meaning Zunayj, told us, Jarīr told us, from Abū Fihr, who said: "I prayed behind al-Zuhrī for a month, and he would recite in the dawn prayer 'Blessed is He in whose hand is dominion' [Sūrat al-Mulk: 1] and 'Say: He is Allah, [the] One' [Sūrat al-Ikhlāṣ: 1]." I said to Jarīr: "Who is this Abū Fihr?" He said: "A thief who was in Shansat," meaning one of the villages of al-Rayy. It was said to him: "Do you narrate from thieves?" He said: "Yes, he was with some of the rulers."

أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ عَلَّانَ، أنا أَبُو الْفَتْحِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْأَزْدِيُّ الْحَافِظُ، ثنا أَبُو عَرُوبَةَ الْحَرَّانِيُّ، ثنا مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ، ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: قَالَ شُعْبَةُ: «لَا تَحْمِلُوا عَنْ سُفْيَانَ الثَّوْرِيِّ إِلَّا عَمَّنْ تَعْرِفُونَ، فَإِنَّهُ كَانَ لَا يُبَالِي عَمَّنْ حَمَلَ، إِنَّمَا يُحَدِّثُكُمْ عَنْ مِثْلِ أَبِي شُعَيْبٍ الْمَجْنُونِ، «فَقَالَ رَجُلٌ لِشُعْبَةَ: ثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ رَجُلٍ، فَسَأَلْتُ عَنْهُ فِي قَبِيلَتِهِ، فَإِذَا هُوَ لِصٌّ يَنْقُبُ الْبُيُوتَ

Muḥammad ibn Jaʿfar ibn ʿAllān informed us, Abū al-Fatḥ Muḥammad ibn al-Hussain al-Azdī al-Ḥāfiẓ informed us, Abū ʿArūba al-Ḥarrānī told us, Muḥammad ibn Mūsā al-Qaṭṭān told us, Abū Dāwūd al-Ṭayālisī told us, saying: Shuʿba said: "Do not take [narrations] from Sufyān al-Thawrī except from those you know, for he did not care from whom he took [narrations]. He would narrate to you from the likes of Abū Shuʿayb the insane." A man said to Shuʿba: "Sufyān al-Thawrī told us from a man, so I inquired about him in his tribe, and behold, he was a thief who broke into houses."

أَخْبَرَنَا ابْنُ الْفَضْلِ، أنا دَعْلَجُ، أنا أَحْمَدُ بْنُ عَلِيٍّ الْأَبَّارُ، ثنا مُسْلِمُ بْنُ عَبْدِ الرَّحْمَنِ الْبَلْخِيُّ، عَنْ مَكِّيِّ بْنِ إِبْرَاهِيمَ، قَالَ: قَالَ شُعْبَةُ: «سُفْيَانُ ثِقَةٌ يَرْوِي «عَنِ الْكَذَّابِينَ

Ibn al-Faḍl informed us, Daʿlaj informed us, Aḥmad ibn ʿAlī al-Abbār told us, Muslim ibn ʿAbd al-Raḥmān al-Balkhī told us, from Makkī ibn Ibrāhīm, who said: Shuʿba said: "Sufyān is trustworthy who narrates from liars."

أَخْبَرَنَا أَبُو بَكْرٍ الْبَرْقَانِيُّ، قَالَ: قَرَأْتُ عَلَى بِشْرِ بْنِ أَحْمَدَ الْإِسْفَرَايِينِيِّ، حَدَّثَكُمْ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ عَمْرَو بْنَ عَلِيٍّ، يَقُولُ: قَالَ لِي يَحْيَى: «لَا تَكْتُبْ عَنْ مُعْتَمِرٍ إِلَّا عَمَّنْ تَعْرِفُ، فَإِنَّهُ يُحَدِّثُ عَنْ كُلِّ» فَإِنْ قَالُوا: إِذَا رَوَى الثِّقَةُ عَمَّنْ لَيْسَ بِثِقَةٍ، وَلَمْ يَذْكُرْ حَالَهُ، كَانَ غَاشًّا فِي الدِّينِ، قُلْنَا: نِهَايَةُ أَمْرِهِ أَنْ يَكُونَ حَالُهُ كَذَلِكَ، مَعَ مَعْرِفَتِهِ بِأَنَّهُ غَيْرُ ثِقَةٍ، وَقَدْ لَا يَعْرِفُهُ بِجَرْحٍ وَلَا تَعْدِيلٍ، فَبَطَلَ مَا ذَكَرُوهُ

Abū Bakr al-Barqānī informed us, saying: I read to Bishr ibn Aḥmad al-Isfarāyīnī, ʿAbdullāh ibn Muḥammad ibn Sinān told you, saying: I heard ʿAmr ibn ʿAlī saying: Yaḥyā said to me: "Do not write from Muʿtamir except from those you know, for he narrates from everyone." If they say: When a trustworthy person narrates from someone who is not trustworthy, and does not mention his condition, he is being deceitful in religion, we say: The utmost that can be said is that this would be his condition if he knew that the person was not trustworthy. But it may be that he does not know him in terms of criticism [jarḥ] or validation [taʿdīl], so what they have mentioned is invalid. [End of quotes from al-Kifāya fī ʿIlm al-Riwāya].

An example of a majhūl (unknown) narrator spreading a fabricated manuscript (nuskha) with 600 Hadiths

Al-Ṭabarānī recorded the following in his al-Muʿjam al-Kabīr (22/60):

١٤٤ - حَدَّثَنَا الْوَلِيدُ بْنُ حَمَّادٍ الرَّمْلِيُّ، ثنا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، ثنا بِشْرُ بْنُ عَوْنٍ، ثنا بَكَّارُ بْنُ تَمِيمٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ قَالَ: سَأَلَ سَائِلٌ رَسُولَ اللهِ ﷺ *مَا بَالُ يَوْمِ الْجُمُعَةِ يُؤَذَّنُ فِيهَا بِالصَّلَاةِ فِي نِصْفِ النَّهَارِ وَقَدْ نَهَيْتَ عَنْ سَائِرِ الْأَيَّامِ*؟، فَقَالَ: «إِنَّ اللهَ يُسَعِّرُ جَهَنَّمَ كُلَّ يَوْمٍ فِي نِصْفِ النَّهَارِ، وَيُخْبِثُهَا فِي يَوْمِ الْجُمُعَةِ»

144 - al-Walīd ibn Ḥammād al-Ramlī narrated to us, Sulaymān ibn ʿAbd al-Raḥmān narrated to us, **Bishr ibn ʿAwn** narrated to us, Bakkār ibn Tamīm narrated to us, from Makḥūl, from Wāthila who said: A questioner asked the Messenger of Allah ﷺ: "What is the matter with Friday that the call to prayer is made on it at midday when you have forbidden it on other days?" He said: "Verily Allah kindles Hell every day at midday and extinguishes it on Friday."

As for Bishr ibn ʿAwn in the above sanad, Ibn Ḥibbān mentioned the following about him in his al-Majrūḥīn (1/190):

بشر بْن عون الْقرشِي الشَّامي يَرْوِي عَن بكار بْن تَمِيم عَن مَكْحُول روى عَنْهُ سُلَيْمَان بْن عَبْد الرَّحْمَن الدِّمَشْقِي روى عَن بكار بْن تَمِيم عَن مَكْحُول عَن واثلة نُسْخَة فِيهَا سِتّمائَة حَدِيث كلهَا مَوْضُوعَة لَا يَجُوز الِاحْتِجَاج بِهِ بِحَال مِنْهَا بِإِسْنَادِهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَسْتَغْنِيَ الرِّجَالُ بِالرِّجَالِ وَالنِّسَاءُ بِالنِّسَاءِ وَالسِّحَاقُ زِنًا فِيمَا بَيْنَهُمْ وَبِإِسْنَادِهِ عَنِ النَّبِيِّ ﷺ قَالَ السَّيْفُ وَالْقَوْسُ فِي السَّفَرِ بِمَنْزِلَةِ الرِّدَاءِ وَبِإِسْنَادِهِ عَنِ النَّبِي ﷺ قَالَ يُسَلِّمُ النِّسَاءُ عَلَى الرِّجَالِ وَلا يُسَلِّمُ الرِّجَالُ عَلَى النِّسَاء فِيمَا يشبه هَذَا الأَحَادِيثَ الَّتِي أَكْرَهُ ذِكْرَهَا لِئَلَّا يَطُولَ الْكِتَابُ بِهَا حَدَّثَنَا بِتِلْكَ *النُّسْخَةِ* مُحَمَّدُ بْنُ الْحَسَنِ بْنِ قُتَيْبَةَ بِعَسْقَلانَ ثَنَا عَبْدُ اللَّهِ بْنُ الْحَسَنِ اللَّيْثِيُّ ثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ ثَنَا بِشْرُ بْنُ عَوْنٍ ثَنَا بَكَّارُ بْنُ تَمِيم عَن مَكْحُول عَن واثلة بْنِ الأَسْقَعِ بِهَذِهِ الأَحَادِيثِ الثَّلاثِ وَتلك النُّسْخَة كلهَا

"Bishr ibn ʿAwn al-Qurashī al-Shāmī narrates from Bakkār ibn Tamīm from Makḥūl. Sulaymān ibn ʿAbd al-Raḥmān al-Dimashqī narrated from him. He narrated from Bakkār ibn Tamīm from Makḥūl from Wāʾila ***a manuscript containing six hundred ḥadīths, all of them fabricated***. It is not permissible to cite him as evidence under any circumstances. Among them is with his chain from the

Messenger of Allah ﷺ that he said: 'The world will not pass away until men are satisfied with men and women with women, and lesbianism becomes adultery amongst them.' And with his chain from the Prophet ﷺ he said: 'The sword and the bow *during* travel are like the cloak.' And with his chain from the Prophet ﷺ he said: 'Women greet men, but men do not greet women' - and similar to these ḥadīths which I dislike mentioning lest the book become lengthy with them. Muḥammad ibn al-Ḥasan ibn Qutayba in ʿAsqalān related to us that *manuscript*. ʿAbdullāh ibn al-Ḥasan al-Laythī related to us. Sulaymān ibn ʿAbd al-Raḥmān related to us. Bishr ibn ʿAwn related to us. Bakkār ibn Tamīm related to us from Makḥūl from Wāʾila ibn al-Asqaʿ with these three ḥadīths. And that entire manuscript."

Ibn Abī Ḥātim al-Rāzī mentioned in his Kitāb al-Jarḥ wa al-Taʿdīl (2/408):

بكار بن تميم وبشر ١٦٠٥ - سألت أبي عن *بكار بن تميم* فقال *مجهولان*. عون: سألت أبي عن *بكار بن تميم* روى عن مكحول روى عنه *بشر بن*

1605 - Bakkār ibn Tamīm narrated from Makḥūl. Bishr ibn ʿAwn narrated from him. I asked my father about Bakkār ibn Tamīm and he said: ***'Bakkār ibn Tamīm and Bishr are unknown [majhūlān].'***

The examination of this ḥadīth from al-Ṭabarānī's al-Muʿjam al-Kabīr reveals fundamental transmission problems that parallel the systematic issues identified in Kitāb al-Sunna. The chain contains multiple critically deficient narrators, including Bishr ibn ʿAwn, whom Ibn Ḥibbān categorically rejected as transmitting a manuscript of six hundred entirely fabricated ḥadīths, declaring it "not permissible to cite him as evidence under any circumstances." Additionally, both Bishr ibn ʿAwn and Bakkār ibn Tamīm are classified as unknown (majhūlān) by Abū Ḥātim al-Rāzī, representing precisely the type of transmission gaps that render texts unreliable according to established ḥadīth methodology.

This example demonstrates the broader pattern of transmission weakness affecting early Islamic texts, where unknown narrators, extended chronological gaps, and fabricated materials infiltrate what are presented as authentic prophetic traditions. The unknown transmitter(s) compromise the reliability of Kitāb al-Sunna, this ḥadīth exemplifies how seemingly authoritative collections can contain fundamentally unreliable material when subjected to rigorous critical

analysis. Scholars must apply consistent methodological standards that would reject such deficient chains rather than selectively accepting materials based on their doctrinal content or source prestige.

Critical Evaluation of the Transmission Chain of Kitāb al-Sunna

Upon examining the Isnād (chain of transmission) of Kitāb al-Sunna attributed to ʿAbdullāh ibn Aḥmad ibn Ḥanbal, significant methodological concerns emerge regarding mainly **Abū ʿAbdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī** in this transmission pathway. The absence of explicit taʿdīl (positive accreditation) for al-Harawī from recognized authorities in narrator criticism constitutes a substantial deficiency according to established ḥadīth methodology.

When applying al-Khaṭīb al-Baghdādī's criteria for unknown narrators (majhūlūn) as delineated in his authoritative work al-Kifāya fī ʿIlm al-Riwāya, al-Harawī fails to meet the minimum threshold for removing the unknown status, as there is insufficient attestation from recognized scholars regarding his reliability as a transmitter. This creates a critical weakness in the chain's epistemological integrity.

Furthermore, according to the principles established by leading ḥadīth authorities, the mere existence of a transmission pathway does not validate its content when containing problematic narrators lacking proper accreditation.

Consequently, the Ẓāhiriyya codex of Kitāb al-Sunna cannot be authenticated solely on its own chain of transmission, as it contains elements that render it categorically weak (ḍaʿīf) at least according to classical ḥadīth criticism principles. This determination is not based on doctrinal considerations alone but stems from applying the standard methodological apparatus established by early ḥadīth scholars for evaluating transmission reliability.

This assessment aligns with the rigorous standards articulated by classical authorities who emphasized that chains containing narrators of unestablished reliability cannot independently substantiate attribution, particularly for texts containing contentious theological material or extraordinary claims about respected scholarly figures. This matter shall be discussed further on.

There is also another issue that needs discussing and that is the status of the subnarrator in the Zahiriyya manuscript that was mentioned as: **Abū Ismā'īl 'Abdullāh ibn Muḥammad al-Anṣārī.** His background shall be assessed below.

Abū Ismā'īl 'Abdullāh al-Anṣārī (d. 481 AH) and his controversial background

In the chain of transmission found in the Zahiriyya manuscript were two well-known Sufis, the first being Abū Ismāʿīl ʿAbdullāh ibn Muḥammad al-Anṣārī[39] (d. 481 AH) and the second being his disciple, Abū al-Waqt ʿAbd al-Awwal ibn ʿĪsā ibn Shuʿayb al-Sijzī al-Harawī al-Ṣūfī[40] (d. 553 AH).

It is worth noting that many Salafis openly express disdain for Tasawwuf (The Sufi path) and Sufi practices in general but interestingly tend to overlook or downplay the Sufi affiliations of scholars in chains of transmission when those chains support texts or narrations that align with their own creedal positions. This selective approach to evaluating narrators reveals a certain inconsistency: Sufi connections that might otherwise be grounds for rejection are conveniently ignored when the transmitted text serves their theological interests. This pattern demonstrates how pragmatic considerations can sometimes override stated methodological principles in the authentication and acceptance of religious texts.

It will also be noteworthy to mention that Abū Ismāʿīl al-Anṣārī also held onto some unorthodox views and controversial creedal stances. Despite being an important link in this chain of transmission, his theological positions included certain beliefs that diverged from what many would consider mainstream orthodoxy of his time. This further highlights the complex nature of evaluating chains of transmission, where a narrator's theological views might be scrutinized

[39] He is also known as Khwaja ʿAbd Allāh al-Anṣārī.

[40] Al-Dhahabī quoted the following from Ibn al-Samʿānī in his Tārīkh al-Islām (12/66, edited by Bashshār ʿAwwād Maʿrūf):

وَسَمِعْتُ أَنَّ أَبَاهُ سَمَّاهُ مُحَمَّدًا، فَسَمَّاهُ الإِمَامُ عَبْدُ اللهِ الأَنْصَارِيُّ عَبْدَ الأَوَّلِ، وَكَنَّاهُ بِأَبِي الوَقْتِ، وَقَالَ: الصُّوفِيُّ ابْنُ وَقْتِهِ.

Meaning: "And I heard that his father named him Muḥammad, but Imam ʿAbd Allāh al-Anṣārī named him ʿAbd al-Awwal and gave him the kunya Abū al-Waqt, and said***: 'The Sufi is the son of his time [ibn waqtihi].'"***

or overlooked depending on how useful their transmitted texts are to various scholarly traditions.

The following sections are full translations with my footnotes with the original Arabic text provided from a research-based group[41]:

The first article about the creed of Abū Ismāʿīl al-Anṣārī:

أبو اسماعيل الهروي :ذكر من أثنى عليه أو ذمه

هو المتصوف الحلولي أبو إسماعيل عبد الله بن محمد الأنصاري الهروي، أحد أعمدة التجسيم و التشبيه .وقد كان حنبليا متعصبا، كما نقل ذلك عنه التاج السبكي في طبقاته حيث قال":كان شديد التعصب للفرق الحنبلية بحيث كان ينشد على المنبر على ما حكى عنه تلميذه محمد بن طاهر:

أنا حنبلي ما حييت وإن أمت فوصيتي للناس أن يتحنبلوا ."انتهى

Abū Ismāʿīl al-Harawī: Mention of Those Who Praised or Criticized Him

He is the incarnationist [ḥulūlī][42] Sufi Abū Ismāʿīl ʿAbdullāh ibn Muḥammad al-Anṣārī al-Harawī, one of the pillars of anthropomorphism [tajsīm] and likening [tashbīh]. He was a fanatical Ḥanbalī, as reported by al-Tāj al-Subkī in his Ṭabaqāt[43]

[41] Known as:

التاريخ و السير و العقائد (History, Biographies, and Islamic Beliefs).

[42] In Islamic theological debates, ḥulūlī is often used critically to describe those who believe in concepts where Allah's essence merges with or dwells within creation - a view considered heretical by mainstream Islamic theology, which emphasizes Allah's absolute transcendence (tanzīh). The term was historically applied to certain mystical or esoteric groups whose doctrines were perceived as blurring the distinction between Creator and creation.

[43] The full quote from his Ṭabaqāt al-Shāfiʿiyyah al-Kubrā (4/273) is provided in a later section.

where he said: "He was severely fanatical for the Ḥanbalī sect to the extent that he would recite from the pulpit, as narrated by his student Muḥammad ibn Ṭāhir:

'I am a Ḥanbalī as long as I live, and if I die, my testament to people is to become Ḥanbalīs.'" End quote.

1- ذكر بعض من أثنى عليه

لقد أكثر أئمة الحنابلة من الثناء على أبي اسماعيل الهروي و خاصة المجسمة منهم كابن أبي يعلى الذي قال في طبقات الحنابلة ":كَانَ يدعى شيخ الإسلام وَكَانَ إمام أهل السنة بهراة ويسمى خطيب أعجم لتبحر علمه وفصاحته ونبله ."انتهى

1- Mention of Some Who Praised Him

The Ḥanbalī Imams frequently praised Abū Ismāʿīl al-Harawī, especially the anthropomorphists [mujassima] among them, such as Ibn Abī Yaʿlā who said in Ṭabaqāt al-Ḥanābila[44]: "He was called the Shaykh of Islam and was the Imam of the people of Sunna in Herat and was called the 'Non-Arab Orator' for his profound knowledge, eloquence, and nobility." End quote.

، وأما ما قاله الذهبي في السير" :قال أبو الوقت السجزي :دخلت نيسابور ، وحضرت عند الأستاذ أبي المعالي الجويني فقال :من أنت ؟ قلت :خادم الشيخ أبي إسماعيل الأنصاري ، فقال :رضي الله عنه ."قلت " :اسمع إلى عقل هذا الإمام ودع سب الطغام إن هم إلا كالأنعام ."انتهى ،

As for what al-Dhahabī said in al-Siyar[45]: "Abū al-Waqt al-Sijzī said: I entered Nishapur and attended the gathering of al-Ustadh Abū al-Maʿālī al-Juwaynī. He asked: 'Who are you?' I said: 'The servant of Shaykh Abū Ismāʿīl al-Anṣārī.' He said: 'May Allah be pleased with him.'" I [al-Dhahabī] say: "Listen to the intellect of this Imam, and leave the insults of the rabble, for they are but like cattle." End quote.

و قال أيضا في تذكرة الحفاظ" :اسمع ترضي هذا الإمام عن هذا الإمام ,وإياك وسماع سب هذا الإمام من الإنعام ."انتهى

[44] 2/247
[45] Siyar Aʿlām al-Nubalāʾ (18/513).

He also said in Tadhkirat al-Ḥuffāẓ[46]: "Listen to this Imam's invocation of Allah's pleasure upon that Imam and beware of hearing the insults against this Imam from the cattle." End quote.

وكلام الذهبي يصدق في شيخه ابن تيمية الذي كان يضع على أبي اسماعيل بسبب كتابه منازل السائرين .و أما ترضي إمام الحرمين عليه فهو محمول على عدم اطلاعه على مقالاته الشنيعة في العقيدة و في ذمه للأشاعرة، فمدحه له إنما كان بسبب ما اشتهر به من زهد و تعبد.

Al-Dhahabī's statement applies to his Shaykh Ibn Taymiyya, who used to disparage Abū Ismāʿīl because of his book "Manāzil al-Sā'irīn." As for Imam al-Ḥaramayn's invocation of Allah's pleasure upon him, it is interpreted as stemming from his lack of knowledge about al-Harawī's reprehensible statements regarding doctrine and his criticism of the Ashʿarites. His praise for him was due to what he was known for in terms of asceticism and devotion.

و أما ثناء ابن طاهر المقدسي الظاهري عليه و تسميته له بشيخ الإسلام فلا عبرة به، فابن طاهر قد ذمه غير واحد من العلماء:

قال ابن ناصر " :محمد بن طاهر لا يحتج به ، صنف في جواز النظر إلى المرد ، وكان يذهب مذهب الإباحة ."انتهى

As for the praise of Ibn Ṭāhir al-Maqdisī al-Ẓāhirī for him and calling him "Shaykh of Islam," it is of no significance, as Ibn Ṭāhir was criticized by several scholars:

Ibn Nāṣir said: "*Muḥammad ibn Ṭāhir cannot be used as evidence; he wrote in favour of permitting looking at beardless youths, and he followed the doctrine of permissiveness [ibāḥa].*" End quote.

و قال أبو سعد السمعاني " :سألت إسماعيل بن محمد الحافظ عن ابن طاهر ، فتوقف ، ثم أساء الثناء عليه ، وسمعت أبا القاسم بن عساكر يقول :جمع ابن طاهر أطراف "الصحيحين "وأبي داود ، وأبي عيسى ، والنسائي ، وابن ماجه ، فأخطأ في مواضع خطأ فاحشا ."انتهى

Abū Saʿd al-Samʿānī said: "I asked Ismāʿīl ibn Muḥammad al-Ḥāfiẓ about Ibn Ṭāhir, and he hesitated, then spoke poorly of him. And I heard Abū al-Qāsim ibn ʿAsākir

[46] 3/252

saying: 'Ibn Ṭāhir compiled the 'aṭrāf' (partial texts) of the two Ṣaḥīḥs, Abū Dāwūd, Abū ʿĪsā, al-Nasā'ī, and Ibn Mājah, and he made serious errors in several places.'" End quote.

وقال ابن ناصر " :كان لحنة ويصحف ، قرأ مرة :وإن جبينه ليتفصد عرقا – بالقاف – فقلت :بالفاء ، فكابرني . "انتهى

Ibn Nāṣir said: "He used to make grammatical errors and misread texts. Once he read: 'And his forehead was dripping with sweat' - with a qāf - so I said: 'With a fā',' but he stubbornly disagreed with me." End quote.

، وقال السلفي " :كان فاضلا يعرف ، لكنه لحنة ، قال لي المؤتمن الساجي :كان يقرأ ، ويلحن عند شيخ الإسلام بهراة فكان الشيخ يحرك رأسه ، ويقول :لا حول ولا قوة إلا بالله ."انتهى

Al-Silafī said: "He was a known scholar, but he made grammatical errors. Al-Mu'taman al-Sājī told me: 'He would read and make grammatical mistakes in front of the Shaykh of Islam in Herat, and the Shaykh would shake his head and say: There is no power or might except with Allah.'" End quote.

2– ادعاؤه التصوف وقوله بالاتحاد و الحلول

لقد كان أبو اسماعيل الهروي يظهر التزهد ويدعي التصوف، فقد قال السلفي" :سألت المؤتمن الساجي عن أبي إسماعيل الأنصاري، فقال " :كان آية في لسان التذكير و التصوف ."انتهى

2- His Claim of Sufism and His Belief in Union (ittiḥād) and Indwelling (ḥulūl)

Abū Ismāʿīl al-Harawī used to display asceticism and claim Tasawwuf (the true Sufi path). Al-Silafī said: "I asked al-Mu'taman al-Sājī about Abū Ismāʿīl al-Anṣārī, and he said: 'He was a marvel in the language of admonition and Tasawwuf.'" End quote.

والحقيقة أن الهروي كان زنديقا من زنادقة المتصوفة القائلين بالاتحاد، وقد حاول ابن رجب الحنبلي تبرئته من ذلك فقال في ذيل طبقات الحنابلة 3/67 " :وقد اعتنى بشرح كتابه »منازل السائرين «جماعة، وهو كثير الإشارة إلى مقام الفناء في توحيد الربوبية، واضمحلال ما سوى الله تعالى في الشهود لا في الوجود .فيتوهم فيه أنه يشير إلى الاتحاد حتى انتحله قوم

من الاتحادية، وعظموه لذلك .وذمه قوم من أهل السنة، وقدحوا فيه بذلك .وقد برأه الله من الاتحاد .وقد انتصر له شيخنا أبو عبد الله بن القيم في كتابه الذي شرح فيه المنازل وبين أن حمل كلامه على قواعد الاتحاد زور وباطل ."انتهى

The truth is that al-Harawī was a heretic [zindīq] among the heretical Sufis who believed in union [ittiḥād].[47] Ibn Rajab al-Ḥanbalī attempted to exonerate him from this, saying in Dhayl Ṭabaqāt al-Ḥanābila 3/67: "A group of scholars have taken care to explain his book 'Manāzil al-Sā'irīn,' which frequently refers to the station of annihilation [fanā'] in the oneness of Lordship [tawḥīd al-rubūbiyyah], and the disappearance of everything other than Allah in witnessing, not in existence. It is imagined that he is referring to union [ittiḥād] to the extent that a group of unionists claimed him as one of their own and glorified him for that. Some people of the Sunna criticized him and disparaged him for this. But Allah has absolved him from [the belief in] union. Our Shaykh Abū ʿAbdillāh Ibn al-Qayyim defended him in his book[48] in which he explained the Manāzil and showed that interpreting his words according to the principles of union is false and invalid." End quote.

وفي كلام ابن رجب ما يدل على أن أهل السنة المحققين ذموا الهروي لأقواله الصريحة في الاتحاد و ما زعمه ابن رجب أنه بريء من ذلك الاعتقاد فهو مردود بكلام ابن تيمية و غيره من العلماء:

In Ibn Rajab's statement is what indicates that the authoritative scholars of Ahl al-Sunna criticized al-Harawī for his explicit statements about union [ittiḥād]. What Ibn Rajab claimed about his innocence from that belief is refuted by the words of Ibn Taymiyya and other scholars:

[47] An Indian Salafi known as Nawwāb Ṣiddīq Ḥasan Khān (d. 1890 CE) said the following in his *Abjad al-ʿUlūm (p. 328)*:

ثم إن هؤلاء المتأخرين من المتصوفة المتكلمين في الكشف وفيما وراء الحس توغلوا في ذلك فذهب الكثير منهم إلى الحلول والوحدة كما أشرنا إليه وملأوا الصحف منه مثل الهروي في كتاب :المقامات له وغيره وتبعهم ابن العربي وابن سبعين وتلميذهما ابن العفيف وابن الفارض والنجم الإسرائيلي في قصائدهم.

Then these later Sufis who spoke about unveiling [kashf] and what is beyond the senses delved deeply into that, so many of them went to indwelling [ḥulūl] and unity [waḥda] as we have indicated, and they filled the pages with it, such as **al-Harawī in his book: "The Stations" [al-Maqāmāt]** and others. Ibn ʿArabī, Ibn Sabʿīn, their student Ibn al-ʿAfīf, Ibn al-Fāriḍ, and al-Najm al-Isrāʾīlī followed them in their poems.
This seems to be taken from Ibn Khaldūn (see the next page).

[48] Known as Madārij as Salikīn.

قال ابن خلدون في مقدمته 1073/3–1074 – تحقيق :على عبد الواحد موافي – ما نصه ": :ثم إن هؤلاء المتأخرين من المتصوفة المتكلمين في الكشف وفيما وراء الحس، توغلوا في ذلك، فذهب الكثير منهم إلى الحلول والوحدة كما أشرنا إليه، وملأوا الصحف منه، مثل الهروي، في كتاب المقامات له، وغيره ."انتهى

Ibn Khaldūn said in his Muqaddima (3/1073-1074 - edited by: ʿAlī ʿAbd al-Wāḥid Muwāfī) - the following text: ***"Then these later Sufis who speak about unveiling [kashf] and what is beyond the senses delved deeply into that, and many of them went towards indwelling [ḥulūl] and unity [waḥda] as we have indicated, and they filled pages with it, like al-Harawī in his book 'Al-Maqāmāt,' and others."*** End quote.

و قال ابن تيمية منهاج السنة النبوية في نقض الشيعة القدرية" :وهذا الذي ذمه الجنيد – يعني قوله :التوحيد :إفراد الحدوث عن القدم– وأمثاله من الشيوخ العارفين وقع فيه خلق كثير حتى من أهل العلم بالقرآن وتفسيره والحديث والآثار ومن المعظمين لله ورسوله باطنا وظاهرا المحبين لسنة رسول الله صلى الله عليه و سلم الذابين عنها وقعوا في هذا غلطا لا تعمدا .وهم يحسبون أن هذا نهاية التوحيد كما ذكر ذلك صاحب منازل السائرين مع علمه وسنته ومعرفته ودينه .وقد ذكر في كتابه »منازل السائرين «أشياء حسنة نافعة وأشياء باطلة ولكن هو فيه ينتهي إلى الفناء في توحيد الربوبية ثم إلى التوحيد الذي هو حقيقة الإتحاد ."انتهى

Ibn Taymiyya said in Minhāj al-Sunna al-Nabawiyya fī Naqḍ al-Shīʿah al-Qadariyya[49]: "This which al-Junayd criticized - meaning his saying: 'Oneness [tawḥīd] is the isolation of the temporal from the eternal' - and his like among the knowledgeable Shaykhs, many people fell into it, even among the people of knowledge of the Qur'an and its interpretation, hadith and traditions (athar), and among those who greatly revere Allah and His Messenger inwardly and outwardly, who love the Sunna of the Messenger of Allah, peace be upon him, and defend it - they fell into this by mistake, not deliberately. ***They think that this is the ultimate oneness [tawḥīd], as mentioned by the author of 'Manāzil al-Sā'irīn' despite his knowledge, his adherence to the Sunna, his understanding, and his religion. He mentioned in his book 'Manāzil al-Sā'irīn' good and beneficial things as well as invalid things, but in it, he ends up at annihilation [fanā'] in the oneness of Lordship [tawḥīd al-rubūbiyyah], then to the oneness [tawḥīd] which is the reality of union [ittiḥād]."*** End quote.

[49] 5/341.

وقال في مجموع الفتاوى في معرض كلامه عن الحلولية" :وقد وقع طائفة من الصوفية حتى صاحب منازل السائرين في توحيده المذكور في آخر المنازل في مثل هذا الحلول؛ ولهذا كان أئمة القوم يحذرون عن مثل هذا ."انتهى

He said in Majmūʿ al-Fatāwā[50] in the context of his discussion about those who believe in indwelling [ḥulūliyya]: "***A group of Sufis have fallen into this, even the author of 'Manāzil al-Sā'irīn' in his oneness [tawḥīd] mentioned at the end of the Manāzil, into something like this indwelling [ḥulūl]; and for this reason, the Imams of the people warned against such things.***" End quote.

" :و قال الذهبي في تاريخ الإسلام ،55/33–56– تحقيق عمر عبد السلام تدمري، طبعة دار الكتاب العربي– ما نصه وله في السوق كتاب منازل السائرين وهو كتاب نفيس في التصويف، ورأيت الاتحادية تعظم هذا الكتاب وتنتحله، وتزعم أنه على تصوفهم الفلسفي .وقد كان شيخنا ابن تيمية بعد تعظيمه لشيخ الإسلام يحط عليه ويرميه بالعظائم بسبب ما في هذا الكتاب .نسأل الله العفو ."انتهى

Al-Dhahabī[51] said in Tārīkh al-Islām, (33/55-56 - edited by ʿUmar ʿAbd al-Salām Tadmurī, Dār al-Kitāb al-ʿArabī edition) - the following text: "His book 'Manāzil al-Sā'irīn' is in circulation, and it is a valuable book on Sufism. I have seen the unionists [ittiḥādiyya] glorify this book and claim it as their own, asserting that it follows their philosophical Sufism. ***Our Shaykh Ibn Taymiyya, after his reverence for the Shaykh of Islam, would disparage him and accuse him of grave matters because of what is in this book***. We ask Allah for pardon." End quote.

و قال تاج الدين السبكي" :كان ابن تيمية مع ميله إليه يضع من هذا الكتاب – أي منازل السائرين– ."انتهى

Tāj al-Dīn al-Subkī said: "***Ibn Taymiyya, despite his inclination toward him, would belittle this book*** - meaning 'Manāzil al-Sā'irīn'." End quote.

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[50] 5/126.

[51] Al-Dhahabī also said the following in his Siyar Aʿlām al-Nubalā (18/509): "However, he has a strange approach that does not resemble the approach of the Imams of the predecessors (Salaf) in his book 'Manāzil al-Sāʾirīn.' It contains things that are pleasing, ***and it contains things that are problematic***. Whoever contemplates it will notice what I have pointed out. The Muhammadan Sunna is straightforward, and taste and spiritual ecstasy can only properly arise upon the foundation of the Book and the Sunna."

ونقل السبكي عن الذهبي أنه قال " :وكان – يعني ابن تيمية– يرمي أبا إسماعيل بالعظائم بسبب هذا الكتاب ويقول :انه مشتمل على الاتحاد ."انتهى

Al-Subkī quoted al-Dhahabī as saying: "He - meaning Ibn Taymiyya - would accuse Abū Ismāʿīl of grave matters because of this book and say: 'It contains [the belief in] union [ittiḥād].'" End quote.

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وقد نقل ابن القيم في مدارج السالكين عن ابن تيمية أنه قال عنه: "عَمَلُهُ خَيْرٌ مِنْ عِلْمِهِ". لكن ابن تيمية كان صاحب أهواء فرغم رميه لأبي اسماعيل الهروي بالاتحاد والحلول فقد كان يحتج به على مخالفيه.

Ibn al-Qayyim quoted in Madārij al-Sālikīn from Ibn Taymiyya that he said about him: "His practice is better than his knowledge." However, Ibn Taymiyya was driven by personal desires, for despite accusing Abū Ismāʿīl al-Harawī of [believing in] union [ittiḥād] and indwelling [ḥulūl], he would still use him as evidence against his opponents.

وانتصار ابن القيم للهروي الذي ذكره ابن رجب واضح في كتابه مدارج السالكين 1/148 حيث قال" :فرحمة الله على أبي إسماعيل فتح للزندقة باب الكفر والإلحاد فدخلوا منه، وأقسموا بالله جهد أيمانـهم إنه لمنهم وما هو منهم وغره سراب الفناء فظن أنه لجة في بحر المعرفة وغاية العارفين وبالغ في تحقيقه وإثباته فقاده قسرا إلى ما ترى ."انتهى

Ibn al-Qayyim's defense of al-Harawī, which Ibn Rajab mentioned, is clear in his book Madārij al-Sālikīn 1/148 where he said: “May Allah's mercy be upon Abū Ismāʿīl. He opened the door of disbelief and heresy for the heretics, through which they entered and swore by Allah with their strongest oaths that he was one of them, though he was not from them. The mirage of annihilation [fanāʾ] deceived him, so he thought it was the depth of the sea of gnosis and the ultimate goal of the knowers. He went to great lengths in verifying and affirming it, which forcibly led him to what you see.” End quote.

وكلام ابن القيم في غاية الوقاحة لأجل تبريره الكفر و الالحاد .وقد حاول ابن القيم تلطيف عباراته للرد على شيخه في التجسيم من ذلك قوله في مدارج السالكين أيضا 1/147" :وقد خبط صاحب المنازل في هذا الموضع وجاء بما يرغب عنه الكمل من سادات الكمل والواصلين إلى الله ."انتهى

Ibn al-Qayyim's words are extremely impudent in order to justify disbelief and deviation. Ibn al-Qayyim tried to soften his expressions to respond to his Shaykh regarding anthropomorphism [tajsīm], including his statement in Madārij al-Sālikīn also 1/147: "The author of the Manāzil has stumbled in this place and came with what the perfect ones among the masters of the perfect ones and those who have reached Allah would not desire." End quote.

و قوله في تعقيبه على كلامه" :كلام فيه قلق وتعقيد ، وهو باللغز أشبه منه بالبيان ."انتهى

And his statement in his comment on his words: "Speech in which there is anxiety and complexity, and it is more similar to a riddle than to a clear statement." End quote.

وقوله " :شيخ الإسلام حبيب إلينا ، والحق أحب إلينا منه ، وكل من عدا المعصوم صلى الله عليه وسلم فمأخوذ من قوله ومتروك ."انتهى

And his saying: "The Shaykh of Islam is beloved to us, but the truth is more beloved to us than him, and everyone except the infallible one, peace be upon him, has statements that are accepted and statements that are rejected." End quote.

ومما يدل على ذلك ما قاله محمد بن صالح العثيمين في لقاء الباب المفتوح 132 – السؤال رقم 9 – في معرض كلامه عن كتاب "مدارج السالكين "لابن القيم ونص عبارته" :الكتاب كما تعرف هو شرح لمنازل السائرين ، وأصل الكتاب المشروح فيه بعض الملاحظات ، ففيه ما يومئ إلى شيء كبير في الدِّين ، وإن كان ابن القيم رحمه الله اعتذر عنه ، وبيَّن أنه بريء مما يتبادر من كلامه ."انتهى

Among what indicates this is what **Muḥammad ibn Ṣāliḥ al-ʿUthaymīn**[52] said in Liqā' al-Bāb al-Maftūḥ 132 - Question No. 9 - in the context of his discussion about

[52] A Saudi Hanbali author with Salafi creed. He died in 2001.

the book "Madārij al-Sālikīn" by Ibn al-Qayyim, and the text of his statement: "The book, as you know, is an explanation of 'Manāzil al-Sā'irīn', and the original book explained in it has some issues, as it contains what suggests something significant in religion, although Ibn al-Qayyim, may Allah have mercy on him, apologized for him, and showed that he is innocent of what is understood from his words." End quote.

و كتاب منازل السائرين قد شرحه ابن القيم في مدارج السالكين .ومن اطلع على هذا الكتاب وقف على طامات عظيمة تخالف معتقد أهل السنة، حتى قال الذهبي في العلو":كَانَ أَبُو إِسْمَاعِيل آيَة فِي التَّفْسِير رَأْسا فِي التَّذْكِير عَالما بِالْحَدِيثِ وطرقه بَصيرًا باللغة صَاحب أَحْوَال ومقامات فياليته لَا ألف كتاب الْمنَازل فَفِيهِ أَشْيَاء مُنَافِيَة للسلف وشمائلهم. "انتهى

The book "Manāzil al-Sā'irīn" was explained by Ibn al-Qayyim in "Madārij al-Sālikīn." Whoever reads this book will encounter grave errors that contradict the belief of Ahl al-Sunna, to the extent that al-Dhahabī said in "Al-ʿUluw"[53]: "Abū Ismāʿīl was a marvel in interpretation [tafsīr], a leader in admonition, knowledgeable in hadith and its methods, insightful in language, possessing spiritual states and stations. ***If only he had not authored the book of Manāzil, for in it are things that contradict the Salaf and their characteristics.***" End quote.

و قد علق الألباني على قول الذهبي" :ففيه أشياء منافية للسلف "بقوله " :قلت :تجد أمثلة من ذلك في كتب ابن تيمية رحمه الله، ومنها رسالته في القضاء والقدر ."انتهى

Al-Albānī commented on al-Dhahabī's statement: "For in it are things that contradict the Salaf" by saying: "***I say: You find examples of that in the books of Ibn Taymiyya, may Allah have mercy on him, including his treatise on fate and destiny.***"[54] End quote.

و هذا الكتاب فيه كفر صريح كتلك الأبيات وهي قوله:

[53] P. 278
[54] See it here from p. 278 - https://app.turath.io/book/7318?page=275

ما وحد الواحد من واحد إذ كل من وحده جاحد

توحيد من ينطق عن نعته عارية أبطلها الواحد

توحيده إياه توحيده ونعت من ينعته لاحد

This book contains explicit disbelief like those verses, which are his saying:

“The One is not truly unified by any individual
For everyone who attempts to unify Him is in denial
The unification expressed by one who articulates His attributes
Is a mere loan that the One Himself invalidates
His true unification is His unifying Himself
And whoever tries to describe His attributes deviates.”

.وهذه الأبيات من أشنع الأمور التي ذكرها الهروي

These verses are among the most reprehensible matters mentioned by al-Harawī.

قال ابن تيمية في مجموع الفتاوى بعد ذكره لهذه الأبيات" :فإن حقيقة قول هؤلاء أن الموحد هو الموحد ، وأن الناطق بالتوحيد على لسان العبد هو الحق وأنه لا يوحده إلا نفسه فلا يكون الموحد إلا الموحد ويفرقون بين قول فرعون :أنا ربكم الأعلى وبين قول الحلاج :أنا الحق وسبحاني .فإن فرعون قال ذلك :وهو يشهد نفسه فقال عن نفسه ، وأما أهل الفناء فغابوا عن نفوسهم وكان الناطق على لسانهم غيرهم .وهذا مما وقع فيه كثير من المتصوفة المتأخرين ولهذا رد الجنيد على هؤلاء لما سئل عن التوحيد فقال :هو الفرق بين القديم والمحدث فبين الجنيد – سيد الطائفة – أن التوحيد لا يتم إلا بأن يفرق بين الرب القديم والعبد المحدث ؛ لا كما يقوله هؤلاء الذين يجعلون هذا هو هذا وهؤلاء أهل الاتحاد والحلول الخاص والمقيد وأما القائلون بالحلول والاتحاد العام المطلق فأولئك هم الذين يقولون :إنه بذاته في كل مكان أو إنه وجود المخلوقات وقد بسط الكلام على هؤلاء في غير هذا الموضوع ."انتهى

Ibn Taymiyya said in Majmūʿ al-Fatāwā[55] after mentioning these verses: "The reality of the statement of these people is that the unifier is the unified, and that the one speaking of oneness [tawḥīd] through the tongue of the servant is the Truth, and that none can declare Him one except Himself, so the unifier can only be the unified. They distinguish between Pharaoh's statement: 'I am your lord, the most high' and al-Ḥallāj's statement: 'I am the Truth' and 'Glory be to me.' For Pharaoh said that while witnessing himself, so he spoke about himself, whereas the people of annihilation [fanā'] were absent from themselves, and the speaker through their tongues was other than them. This is something into which many of the later Sufis fell, and for this reason, al-Junayd responded to these people when he was asked about oneness [tawḥīd], and he said: 'It is the distinction between the eternal and the temporal.' Thus al-Junayd - the master of the group - clarified that oneness [tawḥīd] is only complete by distinguishing between the eternal Lord and the temporal servant; not as these people say, who make this to be that. These are the people of specific and restricted union [ittiḥād] and indwelling [ḥulūl]. As for those who believe in general and absolute indwelling [ḥulūl] and union [ittiḥād], they are the ones who say: He is in His essence in every place, or He is the existence of created beings. The discussion about these people has been elaborated elsewhere." End quote.

و قال المجسم ابن أبي العز الحنفي في شرح العقيدة الطحاوية" :ولا شك أن النوع الثاني والثالث من التوحيد الذي ادعوا أنه توحيد الخاصة وخاصة الخاصة ينتهي إلى الفناء الذي يشمر إليه غالب الصوفية وهو درب خطر يفضي إلى الاتحاد انظر إلى ما أنشد شيخ الإسلام أبو اسماعيل الأنصاري تعالى حيث يقول

ما وحد الواحد من واحد ...إذ كل من وحده جاحد

توحيد من ينطق عن نعته ...عارية أبطلها الواحد

توحيده إياه توحيده ...ونعت من ينعته لأحد

وإن كان قائله لم يرد به الإتحاد لكن ذكر لفظا مجملا محتملا جذبه به الاتحادي إليه وأقسم بالله جهد أيمانه أنه معه ولو سلك الألفاظ الشرعية التي لا أجمال فيها كان أحق مع أن المعنى الذي حام حوله لو كان مطلوبا منا لنبه الشارع عليه ودعا الناس إليه وبينه فإن على الرسول البلاغ المبين فأين قال الرسول :هذا توحيد العامة وهذا توحيد الخاصة وهذا توحيد خاصة الخاصة ؟ أو ما يقرب من هذا المعنى ؟ أو أشار إلى هذه النقول والعقول حاضرة فهذا كلام الله المنزل على رسوله صلى الله عليه و سلم وهذه سنة الرسول وهذا كلام خير القرون بعد الرسول وسادات العارفين من الأئمة هل جاء

[55] 8/317.

ذكر الفناء فيها وهذا التقسيم عن أحد منهم ؟ وإنما حصل هذا من زيادة الغلو في الدين المشبه لغلو الخوارج بل لغلو النصارى في دينهم وقد ذم الله تعالى الغلو في الدين ونهى عنه ."انتهى

The anthropomorphist [mujassim] Ibn Abī al-ʿIzz al-Ḥanafī[56] said in Sharḥ al-ʿaqīda al-Ṭaḥāwiyya[57]: "There is no doubt that the second and third types of oneness [tawḥīd] which they claimed to be the oneness of the elite and the elite of the elite leads to annihilation [fanā'] toward which most Sufis strive, and it is a dangerous path that leads to union [ittiḥād]. Look at what Shaykh al-Islam Abū Ismāʿīl al-Anṣārī recited, may He be exalted, where he says:

'The One is not truly unified by any individual

For everyone who attempts to unify Him is in denial

The unification expressed by one who articulates His attributes

Is a mere loan that the One Himself invalidates

His true unification is His unifying Himself

And whoever tries to describe His attributes deviates.'

Even if the speaker did not intend union [ittiḥād] by it, he mentioned an ambiguous and potential expression by which the unionist [ittiḥādī] drew him to himself and swore by Allah with his strongest oath that he was with him. If he had used the legal expressions in which there is no ambiguity, it would have been more appropriate, given that if the meaning around which he hovered had been required of us, the Lawgiver would have alerted us to it, called people to it, and explained it, for clear communication is incumbent upon the Messenger. So where did the Messenger say: 'This is the oneness [tawḥīd] of the common people, this is the oneness of the elite, and this is the oneness of the elite of the elite'? Or something close to this meaning? Or did he point to these transmitted texts while minds are present? This is the word of Allah revealed to His Messenger, peace be upon him, and this is the Sunna of the Messenger, and this is the speech of the best generations after the Messenger and the masters of the knowers among the Imams. Was annihilation [fanā'] and this division mentioned by any of them? This

[56] See here for what some scholars said about him - https://www.darultahqiq.com/scholarly-verdicts-ibn-abil-izz-sharh-al-aqida-al-tahawiyya/

[57] 1/55.

only occurred from excessive exaggeration in religion, similar to the exaggeration of the Kharijites, or rather to the exaggeration of the Christians in their religion, and Allah, the Exalted, has condemned exaggeration in religion and prohibited it." End quote.

وأما قول التاج السبكي " :و أنا لا أعتقد فيه أنه يعتقد الاتحاد "فلا دليل للمشبهة عليه، لأنه وإن كان نفى عنه الاتحاد فهو لم ينف عنه الحلول و كلامه في منازل السائرين صريحة في ذلك

As for the statement of al-Tāj al-Subkī: "And I do not believe that he believes in union [ittiḥād]," it is not evidence for the anthropomorphists [mushabbiha], because even if he denied that he believed in union [ittiḥād], he did not deny that he believed in indwelling [ḥulūl], and his words in "Manāzil al-Sā'irīn" are explicit about that.

The second article about the creed of Abū Ismāʿīl al-Anṣārī:

أبو اسماعيل الهروي :اعتقاده التشبيه و التجسيم

Abū Ismāʿīl al-Harawī: His Belief in Anthropomorphism (tashbīh) and Corporealism (tajsīm):

بالإضافة إلى ادعائه التصوف و اعتقاده الحلول و الاتحاد فقد زاد أبو اسماعيل الهروي في ضلاله و قال بالتجسيم و التشبيه في حق الله و تدين بالبواطيل والمنكرات حتى عده الإمام الكوثري في تعليقه على الأسماء و الصفات للبيهقي من شيوخ الحشوية حيث قال ما نصه: "مثل يحيى بن عمار السجزي و تلميذه أبي إسماعيل الهروي و أبي علي الأهوازي و غيرهم من شيوخ الحشوية". انتهى

In addition to his claim of Sufism and his belief in indwelling [ḥulūl] and union [ittiḥād], Abū Ismāʿīl al-Harawī increased in his misguidance and advocated corporealism [tajsīm] and anthropomorphism [tashbīh] with regard to Allah, and he adhered to falsehoods and reprehensible matters to the extent that Imam al-Kawtharī, in his commentary on Al-Asmā' wa al-Ṣifāt by al-Bayhaqī, considered him among the Shaykhs of the Ḥashwiyya, where he stated: "Like Yaḥyā ibn ʿAmmār al-Sijzī and his student Abū Ismāʿīl al-Harawī and Abū ʿAlī al-Ahwāzī and others from the Shaykhs of the Ḥashwiyya."[58] End quote.

وقال الإمام تاج الدين السبكي في طبقات الشافعية الكبرى جزء 4 صحيفة 272 ما نصه ":وكان الأنصاري المشار إليه رجلاً كثير العبادة محدثاً إلا أنه يتظاهر بالتجسيم والتشبيه وينال من أهل السنة ."انتهى

Imam Tāj al-Dīn al-Subkī said in Ṭabaqāt al-Shāfiʿiyyah al-Kubrā, Volume 4, page 272, the following text: "The aforementioned al-Anṣārī was a man of much worship and a hadith scholar, except ***that he openly advocated corporealism [tajsīm] and anthropomorphism [tashbīh] and disparaged the people of the Sunna***." End quote.

و قال " :وكانت هراة بأبي اسماعيل الأنصاري قد غلب عليها التجسيم ."انتهى

And he said: "Herat, due to Abū Ismāʿīl al-Anṣārī, had been overcome by corporealism [tajsīm]." End quote.

وقال أيضا":وإنما أعتقد أنه يعتقد التشبيه ."انتهى

He also said: "Indeed, I believe that he believed in anthropomorphism [tashbīh]." End quote.

و قال" :وكان أهل هراة في عصره فئتين فئة تعتقده وتبالغ فيه لما عنده من التقشف والتعبد وفئة تكفره لما يظهره من التشبيه ."انتهى

[58] Also, on p. 26 footnote 1 of his editing of Tabyīn Kadhib al-Muftarī of Ibn ʿAsākir (d. 571 AH).

And he said: "The people of Herat in his time were divided into two groups: a group that believed in him and exaggerated in this due to his asceticism and devotion, and a group that declared him an unbeliever because of the anthropomorphism [tashbīh] that he manifested." End quote.

وقد حذر بعض العلماء من مصنفاته كالكوثري و التاج السبكي و الذهبي:

Some scholars warned against his works, such as al-Kawtharī, al-Tāj al-Subkī, and al-Dhahabī:

قال الإمام الكوثري " :فدونك كتاب الإستقامة لخشيش بن أصرم، والكتب التي تسمى السنة لعبد الله وللخلال، ولأبي الشيخ، وللعسال، ولأبي بكر بن عاصم، وللطبراني، والجامع، والسنة والجماعة لحرب بن إسماعيل السيرجاني، والتوحيد لابن خزيمة، ولابن مندة، والصفات للحكم بن معبد الخزاعي، والنقض لعثمان بن سعيد الدارمي، والشريعة للآجري، والإبانة لأبي نصر السجزي، ولابن بطة، ونقض التأويلات لأبي يعلي القاضي، وذم الكلام والفاروق لصاحب منازل السائرين تجد فيها ما ينبذه الشرع والعقل في آن واحد ."انتهى

Imam al-Kawtharī said: "Consider the book 'Al-Istiqāma' by Khashīsh ibn Aṣram, and the books titled 'Al-Sunna' by ʿAbdullāh and by al-Khallāl, and by Abū al-Shaykh, and by al-ʿAssāl, and by Abū Bakr ibn ʿĀṣim, and by al-Ṭabarānī, and 'Al-Jāmiʿ', and 'Al-Sunna wa al-Jamāʿah' by Ḥarb ibn Ismāʿīl al-Sīrjānī, and 'Al-Tawḥīd' by Ibn Khuzaymah, and by Ibn Manda, and 'Al-Ṣifāt' by al-Ḥakam ibn Maʿbad al-Khuzāʿī, and 'Al-Naqḍ' by ʿUthmān ibn Saʿīd al-Dārimī, and 'Al-Sharīʿa' by al-Ājurrī, and 'Al-Ibāna' by Abū Naṣr al-Sijzī, and by Ibn Baṭṭa, and 'Naqḍ al-Ta'wīlāt' by Abū Yaʿlā al-Qāḍī, and 'Dhamm al-Kalām' and 'Al-Fārūq' by the author of 'Manāzil al-Sā'irīn' – you will find in them what both the law and reason reject simultaneously." End quote.

و قال الإمام تاج الدين السبكي في طبقات الشافعية الكبرى " :ومن مصنفاته التي فوقت نحوه سهام أهل الإسلام كتاب ذم الكلام وكتاب الفاروق في الصفات وكتاب الأربعين ، وهذه الكتب الثلاثة أبان فيها عن اعتقاد التشبيه وأفصح ."انتهى

Imam Tāj al-Dīn al-Subkī said in Ṭabaqāt al-Shāfiʿiyyah al-Kubrā: "Among his works toward which the arrows of the people of Islam were directed are the book 'Dhamm al-Kalām', the book 'Al-Fārūq fī al-Ṣifāt', and the book 'Al-Arbaʿīn'. In these three books, he revealed and explicitly stated his belief in anthropomorphism [tashbīh]." End quote.

."و قال الذهبي في السير 18 /509 ما نصه" :كدر كتابه الفاروق في الصفات بذكر أحاديث باطلة يجب بيانها وهتكها انتهى

Al-Dhahabī said in Al-Siyar 18/509 the following text: "***He muddied his book 'Al-Fārūq fī al-Ṣifāt' by mentioning false (batila) hadiths that must be exposed and refuted.***" End quote.

و لا ريب أن هذه الأحاديث من جنس ما رواه أبو يعلى في إبطال التأويلات فقد كانا صديقين حميمين، لكن الهروي كان أقبح مذهبا وأخطر أقوالا.

There is no doubt that these hadiths are of the same kind as those narrated by Abū Yaʿlā in "Ibṭāl al-Ta'wīlāt," as they were close friends, but al-Harawī had a more reprehensible doctrine and more dangerous statements.

وقال الذهبي ايضا" :وقد هدد بالقتل مرات ليقصر من مبالغته في إثبات الصفات . "انتهى وهذا دليل أنه بالغ في الاثبات إلى حد التشبيه.

Al-Dhahabī also said: "He was threatened with death several times to curtail his exaggeration in affirming attributes." End quote. This is evidence that he exaggerated in affirmation to the point of anthropomorphism [tashbīh].

لكن الذهبي رغم كل هذه الطامات و كعادته في مدح رؤوس التجسيم و الضلال قد وصفه بالامام الكبير و بأنه صَاحب أَحْوَال ومقامات واحتج به أيضا في اثبات عقيدة التجسيم فقال في كتابه العلو":قَالَ الإِمَام الْكَبِير أَبُو إِسْمَاعِيل عبد الله بن مُحَمَّد بن مت الْأنْصَارِيّ الْهَرَوِيّ صَاحب كتاب ذمّ الْكَلَام وَأَهله وَكتاب منَازِل السائرين فِي التصوف فِي كتاب الصِّفَات

لَهُ بَاب إِثْبَات إستواء الله على عَرْشه فَوق السَّمَاء السَّابِعَة بَائِنا من خلقه من الْكتاب وَالسّنة فساق حجَّة من الْآيَات والْحَدِيث "إِلَى أَن قَالَ":وَفِي أَخْبَار شَتَّى أَن الله فِي السَّمَاء السَّابِعَة على الْعَرْش بِنَفسِهِ وَهُوَ ينظر كَيفَ تَعْمَلُونَ وَعلمه وَقدرته واستماعه وَنَظره وَرَحمته فِي كل مَكَان ."انتهى

However, al-Dhahabī, despite all these grave errors and as was his habit in praising the leaders of corporealism [tajsīm] and misguidance, described him as "the great Imam" and as possessing spiritual states and stations. He also cited him as evidence in affirming the doctrine of corporealism [tajsīm], saying in his book "Al-ʿUluw": "The great Imam Abū Ismāʿīl ʿAbdullāh ibn Muḥammad ibn Matt al-Anṣārī al-Harawī, author of the book 'Dhamm al-Kalām wa Ahlihi' and the book 'Manāzil al-Sā'irīn fī al-Taṣawwuf', said in his book on attributes, in the chapter affirming Allah's establishment [istiwā'] on His Throne above the seventh heaven, distinct from His creation, from the Book and the Sunna, and he presented evidence from verses and hadith," until he said: "And in various reports, Allah is in the seventh heaven on the Throne in person, and He sees how you act, while His knowledge, power, hearing, sight, and mercy are in every place." End quote.

ونقل الذهبي عنه في السير أنه قال ":ألعن من لم يعتقد أن الله في السماء ."انتهى

Al-Dhahabī quoted him in Al-Siyar[59] as saying: "I curse whoever does not believe that Allah is in the sky." End quote.

واحتج به أيضا ابن قيم الجوزية في اجتماع جيوشه حيث أنه استشهد بالبقر لتقرير عقيدة التجسيم واستدل لأجل ذلك بحديث مكذوب فقال ما نصه " :ذكر شيخ الإسلام الهروي بإسناده عن عبد الله بن وهب قال " :أكرموا البقر فإنها لم ترفع رأسها إلى السماء منذ عبد العجل حياء من الله عز وجل ."انتهى

"Ibn Qayyim al-Jawziyya also used it as evidence in his [Ijtimāʿ Juyūsh al-Islāmiyyah][60] (Gathering of Islamic Armies) where he cited cows as proof to establish the doctrine of anthropomorphism [tajsīm], and for this purpose he used

[59] 18/511.
[60] See pp. 329-330, the quote is available here - https://app.turath.io/book/21714?page=299
Or 1/519 of another edition - https://app.turath.io/book/18632?page=578

a fabricated hadith, saying verbatim: 'Shaykh al-Islam al-Harawī mentioned with his chain of narration from Abdullah ibn Wahb who said: "***Honour cows, for they have not raised their heads to the sky since the [golden] calf was worshipped, out of shyness before Allah, the Mighty and Majestic.***"' End quote."

A point about Yaḥyā ibn ʿAmmār and Ibn Ḥibbān

وقد ذكر أبو اسماعيل الهروي أنه سأل شيخه يحيى بن عَمَّار عن الحافظ ابن حِبّان فحكى له أنه طرده من سِجِسْتان لأنه كان ينكر الحد لله .وهذه القصة نقلها الذهبي في السير و التاج السبكي في طبقات الشافعية 3/132 عند ترجمة ابن حبَّان طبعة البابي – فقال " :فاعلم أن أبا إسماعيل عبد الله بن محمد الهَروي ، الذي تُسمِّيه المجسِّمةُ :شيخَ الإسلام ، قال – سألتُ يحيى بن عَمَّار عن ابن حِبّان ، قلتُ :رأيتَه ؟ قال :كيف لم أره ؟ !ونحن أخرجناه من سِجِسْتان ، كان له علم كثير ولم يكن له كبيرُ دين ، قَدِم علينا ، فأنكر الحدَّ لله !فأخرجناه مِن سجستان .انتهى ،

Abū Ismāʿīl al-Harawī mentioned that he asked his Shaykh, **Yaḥyā ibn ʿAmmār**[61] about the Hafiz Ibn Ḥibbān,[62] and he told him that he expelled him from Sijistān because he denied that Allah has limits [ḥadd]. This story was quoted by al-Dhahabī in al-Siyar[63] and by al-Tāj al-Subkī in Ṭabaqāt al-Shāfiʿiyya 3/132 in the biography of Ibn Ḥibbān - al-Bābī edition - where he said: "Know that Abū Ismāʿīl

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[61] Al-Dhahabī said in his Siyar Aʿlām al-Nubalāʾ (17/482):

،وَكَانَ يَحْيَى بنُ عَمَّار مِنْ كِبَارِ المذَكّرين، لَكِن مَا أَقبح بِالعَالِمِ الدَّاعِي إِلَى اللهِ الحِرْص وَجمع المَال! وَكَانَ قَدْ تحوَّل مِنْ سِجِسْتَان عِنْد جَوْر الوُلاَة .فعَظُم بهَرَاة جِدًّا، وَتغَالَوا فِيْهِ، وَتَخَرَّجَ بِهِ أَبُو إِسْمَاعِيْلَ الأَنْصَارِيُّ، وَخلَفَه مِنْ بَعْدَهُ

Yaḥyā ibn ʿAmmār was among the great preachers [mudhakkirīn], but **how ugly it is for a scholar who calls to Allah to be greedy and gather wealth!** He had moved from Sijistān due to the oppression of the governors, and he became very great in Herāt, **and they exaggerated about him.** Abū Ismāʿīl al-Anṣārī studied under him and succeeded him after his death.

[62] He would also make Ta'wīl (figurative interpretation). See an example here - https://www.darultahqiq.com/the-interpretation-tawil-of-imam-ibn-%e1%b8%a5ibban-d-354-ah-of-foot-as-place/

[63] See 16/97.

ʿAbdullāh ibn Muḥammad al-Harawī, whom the anthropomorphists [mujassima] call 'Shaykh al-Islam,' said: I asked Yaḥyā ibn ʿAmmār about Ibn Ḥibbān, I said: 'Did you see him?' He said: 'How could I not see him?! We expelled him from Sijistān. He had much knowledge, but he did not have much religion. He came to us and denied that Allah has a limit [ḥadd]! So, we expelled him from Sijistān.'" End quote.

والهروي قد ذكر هذه القصة عن شيخه كالمقر له .ولأبي اسماعيل ضلالات أخرى في العقائد نبه عليها خاصة أتباعه من المجسمة، من ذلك ما قاله ابن أبي العز الحنفي في شرحه على الطحاوية صحيفة 313 – تحقيق :أحمد شاكر، طبعة ما يسمى وزارة الشؤون الإسلامية، سنة 1418 هجري – حيث قال" :وقال صاحب منازل السائرين :الرجاء أضعف منازل المريد، وفي كلامه نظر، بل الرجاء والخوف على الوجه المذكور من أشرف منازل المريد ."انتهى

Al-Harawī mentioned this story from his Shaykh as if approving of it. Abū Ismāʿīl had other misguidances in doctrine, which were especially pointed out by his followers among the anthropomorphists [mujassima], such as what Ibn Abī al-ʿIzz al-Ḥanafī said in his commentary on al-Ṭaḥāwiyya, page 313 - edited by: Aḥmad Shākir, edition of the so-called Ministry of Islamic Affairs, year 1418 Hijri - where he said: "The author of 'Manāzil al-Sā'irīn' said: 'Hope is the weakest station of the seeker,' and his statement requires consideration; rather, hope and fear in the manner mentioned are among the noblest stations of the seeker." End quote.

وقال ابن تيمية في درء تعارض العقل والنقل" :وهؤلاء العراقيون أعلم بأقوال أحمد من المنتسبين إلى السنة والحديث من أهل خراسان الذين كان ابن منده وأبو نصر وأبو إسماعيل الهروي وأمثالهم يسلكون حذوهم ."انتهى

Ibn Taymiyya said in "Dar' Taʿāruḍ al-ʿAql wa al-Naql"[64]: "These Iraqis are more knowledgeable about the statements of Aḥmad than those who affiliate themselves with the Sunna and hadith from the people of Khurasan, whom Ibn Mandah, Abū Naṣr, and Abū Ismāʿīl al-Harawī and others like them followed in their footsteps." End quote.

[64] This reference seems to be an error and is found in Ibn Taymiyyah's Majmūʿat al-Rasāʾil wa-l-Masāʾil (3/130). See here - https://app.turath.io/book/11730?page=462

وكلام ابن تيمية فيه ما فيه من غمز في عقيدة أبي اسماعيل الهروي و مرتبته في الحديث، ومع ذلك نجده يحتج به في بعض كتبه كالاستقامة وغيره، وهذا من جملة تناقضات هذا الحراني.

Ibn Taymiyya's statement contains implications about the creed of Abū Ismāʿīl al-Harawī and his rank in hadith, yet we find him citing him as evidence in some of his books like "Al-Istiqāmah" and others, and this is among the contradictions of this Ḥarrānī[65].

وقال ابن تيمية أيضا " :وأما من جعل حكمه مجرد القدر كما فعل صاحب "منازل السائرين "وجعل مشاهدة العارف الحكم يمنعه أن يستحسن حسنة أو يستقبح سيئة فهذا فيه من الغلط العظيم ما قد نبهنا عليه في غير هذا الموضع ."انتهى

Ibn Taymiyya also said: "As for one who makes His ruling merely destiny, as the author of 'Manāzil al-Sā'irīn' did, and makes the knower's witnessing of the ruling prevent him from approving good or disapproving evil, this contains great error which we have pointed out elsewhere." End quote.

2– قوله بأن كلام الله حال في المصحف

2- His Statement That Allah's Speech Indwells in the Muṣḥaf

من مخالفات أبي اسماعيل الهروي الاعتقادية قوله بحلول صفة الكلام في المصحف، فقد قال المجسم ابن تيمية في مجموع الفتاوى" :هل يقال :كلام الناس المكتوب حال في المصحف أو حال في قلوب حافظيه ونحو ذلك ؟ فمنهم طائفة نفت الحلول كالقاضي أبي يعلى وأمثاله وقالوا :ظهر كلام الله في ذلك ولا نقول :حل ؛لأن حلول صفة الخالق في المخلوق أو حلول القديم في المحدث ممتنع .وطائفة أطلقت القول بأن كلام الله حال في المصحف كأبي إسماعيل الأنصاري الهروي – وغيره وقالوا :ليس هذا هو الحلول المحذور الذي نفيناه .بل نطلق القول بأن الكلام في الصحيفة الملقب بشيخ الإسلام ولا يقال بأن الله في الصحيفة أو في صدر الإنسان كذلك نطلق القول بأن كلامه حال في ذلك دون حلول ذاته وطائفة ثالثة كأبي علي بن أبي موسى وغيره قالوا :لا نطلق الحلول نفيا ولا إثباتا لأن إثبات ذلك يوهم انتقال صفة الرب إلى

[65] Harrāni being Ibn Taymiyya.

المخلوقات ونفي ذلك يوهم نفي نزول القرآن إلى الخلق فنطلق ما أطلقته النصوص ونمسك عما في إطلاقه محذور لما في ذلك من الإجمال ."انتهى

Among Abū Ismāʿīl al-Harawī's doctrinal deviations is his statement about the indwelling [ḥulūl] of the attribute of speech in the Muṣḥaf. The anthropomorphist [mujassim] Ibn Taymiyya said in Majmūʿ al-Fatāwā[66]: "Is it said: People's written speech indwells in the Muṣḥaf or indwells in the hearts of those who memorize it and the like? Some of them, a group, denied indwelling [ḥulūl], like al-Qādi Abū Yaʿlā and others like him, and they said: Allah's speech appears in that, and we do not say: indwells; because the indwelling of the Creator's attribute in the created or the indwelling of the eternal in the temporal is impossible. **Another group made the unrestricted statement that Allah's speech indwells in the Muṣḥaf, like Abū Ismāʿīl al-Anṣārī al-Harawī** - titled Shaykh al-Islam - and others, and they said: This is not the problematic indwelling [ḥulūl] that we denied. Rather, we make the unrestricted statement that the speech is in the page and it is not said that Allah is in the page or in the human chest; likewise, we make the unrestricted statement that His speech indwells in that without the indwelling of His essence. A third group, like Abū ʿAlī ibn Abī Mūsā and others, said: We do not make unrestricted statements about indwelling, neither negating nor affirming, because affirming that suggests the transfer of the Lord's attribute to created beings, and negating that suggests denying the descent of the Qur'an to creation. So, we make unrestricted statements about what the texts made unrestricted, and we refrain from making unrestricted statements about what is problematic due to its ambiguity." End quote.

.فالصنف الأول الذين ذكرهم ابن تيمية نفوا لفظ الحلول لما يرون من صراحته ووضوحه ففروا إلى لفظ آخر وهو الظهور والصنف الثالث خافوا من اللفظين معا فتوقفوا نفيا و اثباتا .أما الهروي فقد كان يقول بأن عين كلام الله القديم يحل في .المصحف و يظهر فيه

The first group mentioned by Ibn Taymiyya denied the term indwelling [ḥulūl] due to what they saw as its explicitness and clarity, so they fled to another term, which is appearance [ẓuhūr]. The third group feared both terms, so they refrained from both negation and affirmation. As for al-Harawī, he used to say that the very essence of Allah's eternal speech indwells in the Muṣḥaf and appears in it.

[66] 5/27.

و الصواب عند أهل الحق الأشاعرة بأن كلام الله الذي هو صفة ذاته لا يصح وصفه بالحلول ولا بالظهور في شيء ولا بالخلق أو الحدوث، فلا يوصف إلا بالقدم .وقد وافقهم على ذلك شيخ المجسمة ابن تيمية حيث قال في مجموع الفتاوى: "وإذا نفى الحلول وأراد به أن صفة الموصوف لا تفارقه وتنتقل إلى غيره فقد أصاب في هذا المعنى ؛لكن عليه مع ذلك أن يؤمن أن القرآن العربي كلام الله تعالى وليس هو ولا شيء منه كلاما لغيره ولكن بلغته عنه رسله وإذا كان كلام المخلوق يبلغ عنه مع العلم بأنه كلامه حروفه ومعانيه ومع العلم بأن شيئا من صفاته لم تفارق ذاته فالعلم بمثل هذا في كلام الخالق أولى وأظهر والله أعلم ."انتهى

The correct view according to the people of truth, the Ashʿarites, is that Allah's speech, which is an attribute of His essence, cannot correctly be described as indwelling [ḥulūl] or appearing in anything, nor as being created or temporal; it can only be described as eternal [qidam]. The Shaykh of the anthropomorphists, Ibn Taymiyya, agreed with them on this where he said in Majmūʿ al-Fatāwā[67]: "If he negates indwelling [ḥulūl] and means by it that the attribute of the described does not separate from it and transfer to something else, then he is correct in this meaning; but along with that, he must believe that the Arabic Qur'an is the speech of Allah the Exalted and neither it nor any part of it is the speech of anyone else, but His messengers conveyed it from Him. And if the speech of the created can be conveyed from him while knowing that it is his speech, its letters and meanings, and knowing that none of his attributes has separated from his essence, then the knowledge of something like this regarding the speech of the Creator is more appropriate and evident, and Allah knows best." End quote.

3– ذكر عداوته للإمام أبي الحسن الأشعري و بيان كذبه عليه

3- Mention of His Enmity Toward Imam Abū al-Ḥasan al-Ashʿarī and Exposition of His Lies About Him

لقد كان أبو اسماعيل الهروي عدوا لدودا للإمام أبي الحسن الأشعري، فقد قال الإمام تاج الدين السبكي في طبقات الشافعية الكبرى جزء 4 صحيفة 273 ما نصه" :وكان يلعن شيخ السنة أبا الحسن الأشعري "انتهى

[67] 12/295.

Abū Ismāʿīl al-Harawī was a fierce enemy of Imam Abū al-Ḥasan al-Ashʿarī. Imam Tāj al-Dīn al-Subkī said in Ṭabaqāt al-Shāfiʿiyyah al-Kubrā, Volume 4, page 273, the following text: "***He used to curse the Shaykh of the Sunna, Abū al-Ḥasan al-Ashʿarī.***" End quote.

والعروب لم يعرف قط أبا الحسن الأشعري، فقد قال الذهبي في السير عند ترجمة أبي اسماعيل الهروي نقلا عن محمد بن طاهر أنه قال" :سمعت خادمه أحمد بن أميرجه يقول :حضرت مع الشيخ للسلام على الوزير نظام الملك ، وكان أصحابنا كلفوه الخروج إليه ، وذلك بعد المحنة ورجوعه إلى وطنه من بلخ قال :فلما دخل عليه أكرمه وبجله ، وكان هناك أئمة من الفريقين ، فاتفقوا على أن يسألوه بين يدي الوزير ، فقال العلوي الدبوسي :يأذن الشيخ الإمام أن أسأل ؟ قال :سل : قال :لم تلعن أبا الحسن الأشعري ؟ فسكت الشيخ ، وأطرق الوزير ، فلما كان بعد ساعة ;قال الوزير :أجبه .فقال لا أعرف أبا الحسن ، وإنما ألعن من لم يعتقد أن الله في السماء ، وأن القرآن في المصحف ، ويقول :إن النبي – صلى الله عليه وسلم – اليوم ليس بنبي ."انتهى .

The foreigner never knew Abū al-Ḥasan al-Ashʿarī. Al-Dhahabī said in Al-Siyar[68] in the biography of Abū Ismāʿīl al-Harawī[69], quoting Muḥammad ibn Ṭāhir who said: "I heard his servant Aḥmad ibn Amīrjah saying: I was present with the Shaykh to greet the minister Niẓām al-Mulk, as our companions had tasked him with going to him, and that was after the ordeal and his return to his homeland from Balkh. He said: When he entered upon him, he honoured and revered him, and there were leaders from both groups present. They agreed to question him in front of the minister. Al-ʿAlawī al-Dabūsī said: 'Does al-Shaykh, al-Imam, permit me to ask?' He said: 'Ask.' He said: 'Why do you curse Abū al-Ḥasan al-Ashʿarī?' The

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[68] 18/511.

[69] Abū Ismāʿīl al-Harawī claimed that he did not know of Abū al-Ḥasan al-Ashʿarī! This is a clear untruth because in his Dhamm al-Kalam (4/411) he recorded the following narration proving he knew of him:

1315 - ورأيت يحيى بن عمار ما لا أحصي من مرة على منبره يكفرهم ويلعنهم، ويشهد على أبي الحسن الأشعري)) (بالزندقة، وكذلك رأيت عمر بن إبراهيم ومشائخنا)).

1315 - ((And I saw Yaḥyā ibn ʿAmmār countless times on his pulpit declaring them disbelievers and cursing them, **and testifying against Abū al-Ḥasan al-Ashʿarī of heresy [zandaqa]**, and likewise I saw ʿUmar ibn Ibrāhīm and our shaykhs [doing the same].))

Also, in the same work he mentioned al-Ashʿarī with strange accusations under no. 1271, 1274, 1276, 1277, 1304, 1333, 1337.

Shaykh remained silent, and the minister lowered his head. After an hour, the minister said: 'Answer him.' So, **he said: 'I do not know Abū al-Ḥasan**, but I only curse whoever does not believe that Allah is in the sky, and that the Qur'an is in the Muṣḥaf, and says: The Prophet - peace be upon him - today is not a prophet.'" End quote.[70]

4– ذمه للأشاعرة

4- His Criticism of the Ashʿarites

لقد كان أبو اسماعيل الهروي يصرح بلعن أهل السنة الأشاعرة و قد شحن كتبه في وصفهم بعبارات الفُسَّاق والمُجَّان والتي خرج بها عن حدود الأدب .فقد قال التاج السبكي في طبقات الشافعية ما نصه":وإنما أعتقد أنه يعتقد التشبيه وأنه ينال من الأشاعرة وأن ذلك بجهله بعلم الكلام وبعقيدة الأشعرية فقد رأيت أقواما أتوا من ذلك ."انتهى

Abū Ismāʿīl al-Harawī openly declared curses upon the people of the Sunna (Ahlus-Sunna), the Ashʿarites, and filled his books with descriptions of them using the expressions of the immoral and the irreverent, going beyond the bounds of propriety. Al-Tāj al-Subkī said in Ṭabaqāt al-Shāfiʿiyyah the following text: "Indeed, I believe that he believed in anthropomorphism [tashbīh] and that he disparaged the Ashʿarites, and that this was due to his ignorance of the science of theology [ʿilm al-kalām] and the creed of the Ashʿarites, for I have seen people who came from that background." End quote.

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[70] Looking back at al-Dhahabī's Siyar aʿlām al-Nubalāʾ (18/511) there was the following line with a footnote by the editor as follows:

ثُمَّ قَامَ وَانْصَرَفَ (٣)، فَلَمْ يُمَكِّن أَحَدًا أَنْ يَتَكَلَّم مِنْ هَيبته
(٣) في حاشية الأصل ما نصه: الذي يصف الله سبحانه وتعالى بصفات المحدثين من التحيز ونحوه أحق باللعن من الأشعري، والله يعفو عن الجميع.

Meaning:

Then he stood up and left (3), and no one was able to speak out of awe for him.

(3) In the margin of the original text is written: "The one who describes Allah, the Exalted and Most High, with the attributes of created beings, such as having spatial boundaries and the like, is more deserving of condemnation than al-Ash'ari. May Allah pardon them all."

و قال ابن أبي يعلى طبقات الحنابلة ":وَكَانَ شديدا عَلَى الأشعرية وَكَانَ بينه وبين عبد الرحمن بْن منده مكاتبة ."انتهى

Ibn Abī Yaʿlā said in Ṭabaqāt al-Ḥanābila[71]: "He was severe against the Ashʿarites, and there was correspondence between him and ʿAbd al-Raḥmān ibn Mandah." End quote.

وذكر شيخ المجسمة ابن تيمية في مجموع الفتاوى 8/230 أن الهروي كان يبالغ في ذم الأشعرية ونص عبارته ..." :كَأَبِي إِسْمَاعِيلَ الْأَنْصَارِيِّ صَاحِبِ ذَمِّ الْكَلَامِ ، فَإِنَّهُ مِنْ الْمُبَالِغِينَ فِي ذَمِّ الْجَهْمِيَّة فِي نَفْيِ الصِّفَاتِ ؛ وَلَهُ كِتَابٌ فِي تَكْفِيرِ الْجَهْمِيَّة ؛ وَيُبَالِغُ فِي ذَمِّ الْأَشْعَرِيَّةِ مَعَ أَنَّهُمْ مِنْ أَقْرَبِ هَذِهِ الطَّوَائِفِ إلَى السُّنَّةِ ؛ وَرُبَّمَا كَانَ يَلْعَنُهُمْ ."انتهى

The Shaykh of the anthropomorphists, Ibn Taymiyya, mentioned in Majmūʿ al-Fatāwā 8/230 that al-Harawī used to exaggerate in criticizing the Ashʿarites, and the text of his statement is: "...like Abū Ismāʿīl al-Anṣārī, the author of 'Dhamm al-Kalām,' for he is among those who exaggerate in criticizing the Jahmiyya for negating attributes; and he has a book on declaring the Jahmiyya unbelievers; and he exaggerates in criticizing the Ashʿarites even though they are among the closest of these groups to the Sunna; and perhaps he used to curse them." End quote.

.وفي كلام ابن تيمية ما يدل على صحة قول التاج السبكي في الهروي و أنه كان يذم الأشاعرة لجهله بعقيدتهم

In Ibn Taymiyya's statement is what indicates the correctness of al-Tāj al-Subkī's statement about al-Harawī, that he used to criticize the Ashʿarites due to his ignorance of their creed.

: و قد بلغ به الأمر إلى أن ترك أخذ العلم عن شيخه الحيري لكونه أشعريا كما ذكر ذلك الذهبي في السير " :قال المؤتمن كان يدخل على الأمراء والجبابرة ، فما يبالي ، ويرى الغريب من المحدثين ، فيبالغ في إكرامه ، قال لي مرة :هذا الشأن شأن من ليس له شأن سوى هذا الشأن – يعني طلب الحديث – وسمعته يقول :تركت الحيري لله .قال :وإنما تركه ، لأنه

[71] 2/247.

سمع منه شيئا يخالف السنة .قلت :كان يدري الكلام على رأي الأشعري ، وكان شيخ الإسلام أثريا قحا ، ينال من المتكلمة ، فلهذا أعرض عن الحيري ، والحيري :فثقة عالم ، أكثر عنه البيهقي والناس ."انتهى

The matter reached the point where he stopped learning from his Shaykh al-Ḥīrī because he was an Ashʿarite, as mentioned by al-Dhahabī in al-Siyar[72]: "Al-Mu'taman said: He would enter upon princes and tyrants, and he would not care, and he would see strangers from among the hadith scholars and would exaggerate in honouring them. He said to me once: 'This matter is the matter of one who has no matter other than this matter' - meaning seeking hadith - and I heard him say: 'I left al-Ḥīrī for Allah.' He said: He only left him because he heard from him something that contradicts the Sunna. I say: He knew theology according to the opinion of al-Ashʿarī, and Shaykh al-Islam was a pure traditionist [atharī] who disparaged the theologians, so for this reason he turned away from al-Ḥīrī. And al-Ḥīrī was a trustworthy scholar from whom al-Bayhaqī and people narrated much." End quote.

و قال التاج السبكي" :وترك الرواية عن شيخه القاضي أبي بكر الحيري لكونه أشعريًا وكل هذا تعصب زائد برأنا الله من الأهواء ."انتهى

Al-Tāj al-Subkī said: "And he abandoned narration from his Shaykh, al-Qādi Abū Bakr al-Ḥīrī, because he was an Ashʿarite, and all of this is excessive fanaticism. May Allah keep us free from desires." End quote.

، و أبو بكر الحيري قد أثنى عليه الحاكم ، وفخم أمره، و قال عنه الذهبي في السير " :الإمام العالم المحدث ، مسند خراسان قاضي القضاة ، أبو بكر ، أحمد بن أبي علي الحسن بن الحافظ أبي عمرو أحمد بن محمد بن أحمد بن حفص بن مسلم بن يزيد ، الحرشي الحيري النيسابوري الشافعي ، وجده هو سبط أحمد بن عمرو الحرشي ".انتهى

Abū Bakr al-Ḥīrī was praised by al-Ḥākim, who magnified his status, and al-Dhahabī said about him in al-Siyar[73]: "The Imam, the scholar, the hadith specialist, the Musnid (hadith transmitter) of Khurasan, the chief judge, Abū Bakr, Aḥmad ibn Abī ʿAlī al-Ḥasan ibn the Hafiz Abī ʿAmr Aḥmad ibn Muḥammad ibn Aḥmad ibn Ḥafṣ

[72] 18/506.
[73] 17/356.

ibn Muslim ibn Yazīd, al-Ḥarashī al-Ḥīrī al-Naysābūrī al-Shāfiʿī, and his grandfather is the grandson of Aḥmad ibn ʿAmr al-Ḥarashī." End quote.

وقال " :وكان من أصح أقرانه سماعا ، وأوفرهم إتقانا ، وأتمهم ديانة واعتقادا .صنف في الأصول والحديث ."انتهى

And he [al-Dhahabī][74] said: "He was among the most authentic of his peers in hearing [hadith], the most abundant of them in precision, and the most complete of them in religiosity and belief (I'tiqad). He authored works in juristic principles and hadith." End quote.

وقد آل الأمر بهذا المجسم المتصوف إلى تكفير أهل السنة الأشاعرة و بوّب في كتابه "ذم الكلام "باباً قال فيه ":باب تكفير الأشعرية ."انتهى

The matter ended with this Sufi anthropomorphist [mujassim] declaring the people of the Sunna (Ahlus-Sunna), the Ashʿarites, to be unbelievers, and he included a chapter in his book "Dhamm al-Kalām" in which he said: "Chapter on Declaring the Ashʿarites Unbelievers." End quote.

و قال الإمام تاج الدين السبكي في طبقات الشافعية الكبرى جزء 4 صحيفة 272 ما نصه" :وقد بالغ في كتابه ذم الكلام حتى ذكر أن ذبائح الأشعرية لا تحل ."انتهى

Imam Tāj al-Dīn al-Subkī said in Ṭabaqāt al-Shāfiʿiyya al-Kubrā, Volume 4, page 272, the following text: ***"He exaggerated in his book 'Dhamm al-Kalām' to the extent that he mentioned that the slaughtered animals of the Ashʿarites are not lawful [to eat]."***[75] End quote.

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[74] Al-Dhahabī was quoting from the Tārīkh of ʿAbd al-Ghāfir al-Fārisī in his Siyar Aʿlām al-Nubalāʾ (17/357).

[75] This extremism is evident from his Dhamm al- Kalām (4/413):

1318 - وسمعت بلال بن أبي منصور المؤذن يقول: سمعت عمر بن إبراهيم يقول:
((لا تحل ذبائح الأشعرية؛ لأنهم ليسوا بمسلمين، ولا بأهل كتاب، ولا يثبتون في الأرض كتاب الله)).

Meaning: I heard Bilal ibn Abi Mansur, the muezzin, saying: I heard Umar ibn Ibrahim saying:

ومع هذا الذي نقله الهروي المجسم من عدم حل ذبائح الأشعرية إلا أنه مدح أكبر أشعري في عصره وهو الوزير نظام الملك والعالم الأشعري الكبير باني المدارس النظامية الأشعرية التي تنسب إليه ، مدحه بقصيدة ذكرها علي بن الحسن بن علي بن أبي الطيب الباخرزي المتوفى سنة 467

هجري في دمية القصر وعصرة أهل العصر منها:

Despite what the anthropomorphist [mujassim] al-Harawī related about the unlawfulness of the slaughtered animals of the Ashʿarites, he praised the greatest Ashʿarite of his time, the minister Niẓām al-Mulk, the great Ashʿarite scholar and builder of the Niẓāmiyya schools which are named after him. He praised him with a poem mentioned by ʿAlī ibn al-Ḥasan ibn ʿAlī ibn Abī al-Ṭayyib al-Bākharzī, who died in the year 467 Hijri, in "Dumyat al-Qaṣr wa ʿUṣrat Ahl al-ʿAṣr[76]," including:

بجاهك أدرك المظلوم ثاره ويمنك شاد باني العدل داره

وقبلك هنئ الوزراء حتى نهضت بها فهنئت الوزارة

"By your standing, the oppressed attains his revenge, and by your right hand, the builder of justice builds his home.

And before you, the ministers were congratulated, until you rose with it, then the ministry was congratulated."

ومع شدة بغض الهروي للأشاعرة وتفسيقه لهم فقد جعله شيخ المجسمة ابن تيمية في زمرتهم حيث قال في مجموع الفتاوى: "لظنهم أن المحبة الشركية البدعية هي التي أوقعت هؤلاء في أن آل أمرهم إلى أن لا يستحسنوا حسنة ولا يستقبحوا سيئة ؛ الله لا يحب مأمورا ولا يبغض محظورا فصاروا في هذا من جنس من أنكر أن الله يحب شيئا ويبغض شيئا كما هو قول الجهمية نفاة الصفات وهؤلاء قد يكون أحدهم مثبتا لمحبة الله ورضاه وفي أصل اعتقاده إثبات الصفات لكن إذا جاء إلى القدر لم

"***The slaughtered animals of the Ash'arites are not lawful [to eat]; because they are neither Muslims, nor People of the Book, and they do not uphold the Book of Allah on earth."***

[76] See 2/888 available here - https://app.turath.io/book/10665?page=851

يثبت شيئا غير الإرادة الشاملة وهذا وقع فيه طوائف من مثبتة الصفات تكلموا في القدر بما يوافق رأي جهم والأشعرية فصاروا مناقضين لما أثبتوه من الصفات كحال صاحب "منازل السائرين" وغيره ."انتهى

Despite al-Harawī's intense hatred for the Ashʿarites and his declaring them to be sinners, the Shaykh of the anthropomorphists, Ibn Taymiyya, placed him among them, where he said in Majmūʿ al-Fatāwā[77]: "The polytheistic, innovative love is what caused these people to end up not approving good or disapproving evil; because they think that Allah does not love what is commanded or hate what is prohibited. So, they became in this regard of the type of those who denied that Allah loves anything or hates anything, as is the statement of the Jahmiyya, the negators of attributes. And some of these may affirm Allah's love and pleasure, and in the foundation of his belief, affirm the attributes, but when he comes to destiny, he does not affirm anything other than the comprehensive will. And this occurred among groups of those who affirm attributes who spoke about destiny in a way that agrees with the opinion of Jahm and the Ashʿarites, so they became contradictory to what they affirmed of the attributes, like the state of the author of 'Manāzil al-Sā'irīn' and others." End quote.

ووصفه للأشاعرة بالمخانيث –5

5- His Description of the Ashʿarites as Effeminates

كان أبو اسماعيل الهروي يقول بأن الأشعرية هم"مخانيث المعتزلة ."وهذه العبارة نقلها عنه ابن تيمية الحراني في ما يسمى بمجموع الفتاوى 8/227 مقرًا له بذلك .و نقلها من بعده أتباعه من المجسمة ورفعوها شعار في مناظراتهم ضد أهل السنة الأشاعرة المنافحين والذابين عن الدين .ولا ندري متى أصبح المجسمة أفراخ السامرة يرفعون شعارات من يطلقون عليهم صوفيين قبوريين؟

Abū Ismāʿīl al-Harawī used to say that the Ashʿarites are "the effeminates of the Muʿtazilites." This phrase was quoted from him by Ibn Taymiyya al-Ḥarrānī in what is called Majmūʿ al-Fatāwā 8/227[78], approving it. It was then quoted after

[77] 8/368.
[78] The quote is available here - https://app.turath.io/book/7289?page=3942
Quote: وَكَذَلِكَ الْأَشْعَرِيَّةُ؛ وَلَكِنَّهُمْ كَمَا قَالَ أَبُو إِسْمَاعِيلَ الْأَنْصَارِيُّ: الْأَشْعَرِيَّةُ الْإِنَاثُ هُمْ مَخَانِيثُ الْمُعْتَزِلَةِ

him by his followers among the anthropomorphists, and they raised it as a slogan in their debates against the people of the Sunna, the Ashʿarites, who defend and protect the religion. We do not know when the anthropomorphists, the offspring of the Samaritans, began to raise the slogans of those whom they call Sufi grave-worshippers?

ولو صح عندهم أن الأشعرية مخانيث المعتزلة، وقد كذبوا في ذلك فقد صح عند غيرهم أن المجسمة مخانيث الكرامية، فقد جددوا أقوالهم وانتصروا لها ، وهم عبدة الشاب الامرد فهم المخانيث تبعا لمعبودهم.

If it were true according to them that the Ashʿarites are the effeminates of the Muʿtazilites - and they have lied in that - then it is true according to others that the anthropomorphists [mujassima] are the effeminates of the Karrāmiyya,[79] for they have renewed their statements and supported them, and they are the worshippers of the beardless youth, so they are the effeminates following their object of worship.

ويكفي في الرد على هؤلاء ما قاله الإمام ابن السبكي في "طبقات الشافعية الكبرى 6/ 144 . 145":ويعجبني من كَلَام الشَّيْخ كَمَال الدّين بن الزملكاني فِي رده على ابْن تَيْمِية قَوْله":إِن كَانَت الأشاعرة الَّذين فيهم القَاضِي أَبُو بكر الباقلاني والأستاذ أَبُو إِسْحَاق الإسفرايني وَإِمَام الْحَرَمَيْنِ وَالْغَزالِيّ وهلم جرا إِلَى الإِمَام فَخر الدّين مخانيث فَلَيْسَ بعد الْأَنْبِيَاء وَالصَّحَابَة فَحل "انتهى

It is sufficient in responding to these people what Imam Ibn al-Subkī said in "Ṭabaqāt al-Shāfiʿiyya al-Kubrā" 6/144-145: "I am impressed by the statement of Shaykh Kamāl al-Dīn ibn al-Zamlakānī in his refutation of Ibn Taymiyya where he says: 'If the Ashʿarites, among whom are al-Qādi Abū Bakr al-Bāqillānī, al-Ustadh Abū Isḥāq al-Isfarāyīnī, Imam al-Ḥaramayn, al-Ghazālī, and so on up to Imam Fakhr al-Dīn, are effeminates, then there are no virile men after the Prophets and the Companions.'" End quote.

Meaning: **"And likewise the Ash'ariyya; but as Abu Isma'il al-Ansari said: 'The Ash'ariyya females are the effeminate ones of the Mu'tazila.'"**

[79] A Karrami is an anthropomorphist on the creed of the heretic known as Muhammad ibn Karram (d. 255 AH). See the earlier section headed: **A 7th century Hanbali scholar on the anthropomorphist sects.**

وقال الغزالي في إحياء علوم الدين في معرض رده عن شبه بعض المجسمة :"فإن كنت لا تشاهد هذا هكذا فما أراك إلا مخنثاً بين فحولة التنزيه وأنوثة التشبيه مذبذباً بين هذا وذا لا إلى هؤلاء ولا إلى هؤلاء فكيف نزهت ذاته وصفاته تعالى عن الأجسام وصفاتها ونزهت كلامه عن معاني الحروف والأصوات وأخذت تتوقف في يده وقلمه ولوحه وخطه ."انتهى

Al-Ghazālī said in Iḥyā' ʿUlūm al-Dīn[80] in the context of his refutation of the doubts of some anthropomorphists [mujassima]: "If you do not perceive this as such, then I see you as nothing but an effeminate between the virility of transcendence [tanzīh] and the femininity of anthropomorphism [tashbīh], wavering between this and that, neither to these nor to those. How did you transcend His essence and attributes, the Exalted, above bodies and their attributes, and transcend His speech above the meanings of letters and sounds, yet you begin to hesitate regarding His hand, His pen, His tablet, and His writing?" End quote.

The third article about the Dhamm al-Kalam of Abū Ismāʿīl al-Anṣārī:

مخطوطات كتاب ذم الكلام لأبي اسماعيل الهروي

Manuscripts of the Book "Dhamm al-Kalām" by Abū Ismāʿīl al-Harawī

كتاب "ذم الكلام وأهله "هو كتاب صحيح النسبة لأبي اسماعيل الهروي، والكتاب المطبوع فيه طامات كبيرة منها أثر في وجوب استتابة مالك رضي الله عنه، مع ان المجسمة تزعم أن الكتاب بتضمن عقيدة السلف، فإذا كان من عقيدة السلف أن يستتاب مالك رضي الله عنه، فلأي سلف ينتسب هؤلاء؟

The book "Dhamm al-Kalām wa Ahlihi" is a book correctly attributed to Abū Ismāʿīl al-Harawī. The printed book contains major absurdities, including a report on the

[80] 4/251, see it here - https://app.turath.io/book/9472?page=1410

necessity of calling Mālik, may Allah be pleased with him, to repentance, despite the anthropomorphists [mujassima] claiming that the book contains the creed of the Salaf. If it is part of the creed of the Salaf that Mālik, may Allah be pleased with him, should be called to repentance, then to which Salaf do these people belong?

.ثم ان الكتاب له نسخ كثيرة، و أكثر هذه النسخ لم يتم مقابلتها على النسخة الأصلية في حياة المؤلِّف، إلا البعض منها

Then, the book has many copies, and most of these copies were not compared to the original copy during the author's lifetime, except for some of them.

قال ابن نقطة في التقييد ما نصه" :وسمعته – يعني أبا نصر– يقول دخلت هراة فأنفذ إلي عبد الهادي بن عبد الله الأنصاري وقال إن والدي يريد أن يراك فمضيت إليه عشية فقال :ترجع غدا، فبكرت إليه فقام معي وحده يمشي من حجرته إلى دار والده وأقعدني واستؤذن فأُذن لنا، وكان قد وُضعت له مخدة عند التخت وقد استند إليها، فسلمت عليه وقال :المجلس ،بحكمك، فطلبت منه "كتاب ذم الكلام "تصنيفه، فقال :النسخ كثيرة .تكتب من نسخة، وأُحضر أصلي وقت القراءة فكتبته وأحضر أصله)يعني كتابه (فقرأت عليه وكان قد روى فيه حديثا عن علي بن بشرى عن أبي عبد الله بن منده عن إبراهيم بن مرزوق فقلت له :هكذا هو؟ فقال :نعم .وإبراهيم هو شيخ الأصم ومن في طبقته وهو الآن في كتابه على هذا الوجه ."انتهى

Ibn Nuqṭa[81] said in Al-Taqyīd[82] the following text: "I heard him - meaning Abu Naṣr - saying: I entered Herat, and ʿAbd al-Hādī ibn ʿAbdillāh al-Anṣārī sent for me and said that his father wanted to see me. So, I went to him in the evening, and he said: 'Come back tomorrow.' I went to him early, and he stood up with me alone, walking from his room to his father's house. He seated me, and permission was sought, and we were permitted. A cushion had been placed for him by the couch, and he was leaning against it. I greeted him, and he said: 'The session is at your discretion.' So, I requested from him his book 'Dhamm al-Kalām.' He said: 'There are many copies. Write from a copy, and I will bring my original at the time of reading.' So, I wrote it, and he brought his original (meaning his book), and I read it to him. He had narrated in it a hadith from ʿAlī ibn Bushrā from Abī ʿAbdillāh ibn Mandah from Ibrāhīm ibn Marzūq. I said to him: 'Is it like this?' He said: 'Yes. And

[81] He died in 629 AH.
[82] 1/323 (see here - https://app.turath.io/book/9584?page=315)

Ibrāhīm is the Shaykh of al-Aṣamm and those of his generation, and it is now in his book in this way.'" End quote.

وهذا يدل أن النسخ المكتوبة لم يتم مقابلتها على الأصل، لذلك طلب الهروي من المؤتمن الساجي أن يكتب من نسخة ويحضر هو أصله .والا فقد كانت عادة المؤلفين ان يكتبوا مسودات ثم يقومون بتنقيحها لاحقا.

This indicates that the written copies were not compared to the original, which is why al-Harawī asked al-Mu'taman al-Sājī to write from a copy and he would bring his original. Otherwise, it was the custom of authors to write drafts and then revise them later.

ومما يدل على وجود سقط في بعض النسخ ما قاله الذهبي في تاريخ الاسلام بعد ان أورد القصة" :قلت :وكذا سقط عليه رجلان في حديثين مخرجين من جامع الترمذي.

وكذا، وقعت لنا في ذم الكلام، نبهت عليه في نسختين، واعتقدتها سقطت على المنتقى من ذم الكلام ثم رأيت غير نسخة كما في المنتقى ."انتهى

Among the indications of omissions in some copies is what al-Dhahabī said in Tārīkh al-Islām[83] after relating the story: "I say: And thus, two men were omitted from two hadith excerpted from Jāmiʿ al-Tirmidhī.

And likewise, it occurred to us in 'Dhamm al-Kalām,' I pointed it out in two copies, and I believed they were omitted in the selected portion of 'Dhamm al-Kalām,' then I saw a different copy as in the selected portion." End quote.

فالذهبي ذكر هنا رجلين سقطا من بعض أسانيد كتاب ذم الكلام للهروي.

ومثل هذه الكتب التي تم تأليفها في العقائد والتحذير من المخالفين هي عرضة للتصحيف والتبديل خاصة من الخصوم والأعداء.

[83] 10/491, see here - https://app.turath.io/book/35100?page=9637

So, al-Dhahabī mentioned here two men who were omitted from some of the chains of narration in al-Harawī's book 'Dhamm al-Kalām.

And such books that were authored on creeds and warning against opponents are susceptible to distortion and alteration, especially from adversaries and enemies.

وهذا الكتاب طُبع أول مرة سنة 1994 عن طريق رجل اسمه سميح الدغيم، وقد اعتمد بعض محققي الكتاب على أربع مخطوطات منها:

This book was first printed in 1994 by a man named Samīḥ al-Dughaym, and some editors of the book relied on four manuscripts from among them:

أ– المخطوطة البريطانية :محفوظة تحت رقم 7520 .وهي مجهولة الناسخ، و ليس فيها ذكر سندها .وتاريخ النسخ يعود لسنة 710 ميلادي.

.وبالتالي فمتن هذه النسخة لا نجزم بنسبته جميعه للهروي

a- The British Manuscript: Preserved under number 7520. Its scribe is unknown, and its chain of transmission is not mentioned. The date of copying goes back to 710 CE. Therefore, we cannot affirm that the entire text of this copy is attributable to al-Harawī.

ب – نسخة جامعة محمد بن سعود :محفوظة تحت رقم 7803.

.وهي مجهولة الناسخ، و تاريخ النسخ .و الأقرب أنها منسوخة من المخطوطة الظاهرية

.وعليه، فمتن هذه النسخة أيضا لا نجزم بنسبته كله لأبي اسماعيل الهروي

b- The Muhammad ibn Saud University Copy: Preserved under number 7803. Its scribe and date of copying are unknown. It is most likely copied from the Ẓāhiriyya manuscript. Accordingly, we cannot affirm that the entire text of this copy is attributable to Abū Ismāʿīl al-Harawī.

ج– النسخة التركية :هي نسخة معهد الالهيات بأنقرة، تحت رقم 7614 .ناسخها هو محمد بن عبد الرحيم بن عبد الوهاب بن علي بن أحمد السلمي، نقلها من خط أحمد بن محمد بن عبد الله الظاهري، وهو بدوره نقلها من خط سيف الدين أحمد بن عيسى بن قدامة المقدسي، عن أبي العباس الصالحي الحنبلي المعروف بان المجد، عن أبي يحي زكريا البغدادي السقلاطوني الحريمي المعروف بابن العلبي الصوفي، عن أبي الوقت عبد الأول بن عيسى السجزي عن أبي اسماعيل الهروي.

c- The Turkish Copy: It is a copy from the Institute of Theology in Ankara, under number 7614. Its scribe is Muḥammad ibn ʿAbd al-Raḥīm ibn ʿAbd al-Wahhāb ibn ʿAlī ibn Aḥmad al-Sulamī, who copied it from the handwriting of Aḥmad ibn Muḥammad ibn ʿAbdillāh al-Ẓāhirī, who in turn copied it from the handwriting of Sayf al-Dīn Aḥmad ibn ʿĪsā ibn Qudāmah al-Maqdisī, from Abī al-ʿAbbās al-Ṣāliḥī al-Ḥanbalī known as Ibn al-Majd, from Abī Yaḥyā Zakariyyā al-Baghdādī al-Saqlāṭūnī al-Ḥarīmī known as Ibn al-ʿUlbī al-Ṣūfī, from Abī al-Waqt ʿAbd al-Awwal ibn ʿĪsā al-Sijzī, from Abī Ismāʿīl al-Harawī.

وهذا السند فيه ذكر:

الناسخ :محمد بن عبد الرحيم بن عبد الوهاب بن علي بن أحمد السلمي :خطيب ومسند بعلبك –.

ولد سنة 658 هجري وتوفي سنة 743 هجري، وهو من شيوخ الذهبي، ترجمه في معجمه، ولم يذكر حاله.

This chain of transmission mentions:

- The scribe: Muḥammad ibn ʿAbd al-Raḥīm ibn ʿAbd al-Wahhāb ibn ʿAlī ibn Aḥmad al-Sulamī: orator and authority in Baalbek. Born in 658 Hijri and died in 743 Hijri, he is one of al-Dhahabī's Shaykhs. Al-Dhahabī mentioned him in his lexicon (Mu'jam) but did not mention his status.

أحمد بن محمد بن عبد الله الظاهري :ولد سنة 626 هجري وتوفي سنة 696 هجري .وهو أحد شيوخ الذهبي، وقال – عنه كان ثقة.

- Aḥmad ibn Muḥammad ibn ʿAbdillāh al-Ẓāhirī: Born in 626 Hijri and died in 696 Hijri. He is one of al-Dhahabī's Shaykhs, and he said about him that he was trustworthy.

سيف الدين أحمد بن عيسى بن قدامة المقدسي :ثقة –

أبو العباس الصالحي الحنبلي المعروف بان المجد :ثقة

- Sayf al-Dīn Aḥmad ibn ʿĪsā ibn Qudāmah al-Maqdisī: Trustworthy

Abū al-ʿAbbās al-Ṣāliḥī al-Ḥanbalī known as Ibn al-Majd: Trustworthy

أبو يحي زكريا البغدادي السقلاطوني الحريمي ابن العلبي الصوفي –:

،قال الذهبي في تاريخ الاسلام" :زكريا بن علي بن أبي القاسم حسان بن علي بن حسين .أبو يحيى، السقلاطوني، الحريمي الصوفي، المعروف بابن العلبي .ولد في أول سنة ثمان وأربعين وخمسمائة ."انتهى

- Abū Yaḥyā Zakariyyā al-Baghdādī al-Saqlāṭūnī al-Ḥarīmī Ibn al-ʿUlbī al-Ṣūfī:

Al-Dhahabī said in "Tārīkh al-Islām"[84]: "Zakariyyā ibn ʿAlī ibn Abī al-Qāsim Ḥassān ibn ʿAlī ibn Ḥussain. Abū Yaḥyā, al-Saqlāṭūnī, al-Ḥarīmī, al-Ṣūfī, known as Ibn al-ʿUlbī. Born at the beginning of the year five hundred and forty-eight." End quote.

وقال" :وكان من صوفية رباط أبي النجيب السهروردي، وكان ساكنا لا يكاد يتكلم إلا جوابا ."انتهى

And he said: "He was among the Sufis of the ribāṭ of Abī al-Najīb al-Suhrawardī, and he was quiet, hardly speaking except in response." End quote.

وقال" :وقد كان في الآخر يطلب على السماع أجرا، ويصرح به .فسمع عليه جماعة كتاب الدارمي وكتاب ذم الكلام وعند إنهائه قالوا :قد بقي منه شيء إلى غد أو نعطيك شيئا ثم لم يعودوا إليه، فكان يشتمهم وينال منهم ."انتهى

And he said: "In the end, he used to ask for payment for listening [to hadith], and he would declare it openly. A group heard from him the book of al-Dārimī and the book 'Dhamm al-Kalām,' and upon its completion, they said: 'Something of it

[84] 14/43.

remains until tomorrow, or we will give you something.' Then they did not return to him, so he would insult them and disparage them."[85] End quote.

وقال في العبر " :روى عن أبي الوقت وغيره وكان عاميا ."انتهى

And he said in "Al-ʿIbar"[86]: "He narrated from Abī al-Waqt and others, and he was a common man." End quote.

أبو الوقت عبد الأول بن عيسى السجزي عن أبي اسماعيل الهروي –.

- Abū al-Waqt ʿAbd al-Awwal ibn ʿĪsā al-Sijzī from Abī Ismāʿīl al-Harawī.

فهذه المخطوطة ناسخها مجهول الحال وفي سندها رجل عامي شتام، وبالتالي فلا يمكن الجزم بأن نصوصها لم يتخللها تصحيف او تحريف.

So, this manuscript has a scribe of unknown status, and in its chain of transmission is a common man who was an insulter, and therefore it cannot be asserted that its texts were not interspersed with distortion or alteration.

د– النسخة الظاهرية :محفوظة تحت رقم 7337.

وهذه المخطوطة في سندها أبو نصر أحمد بن المؤتمن الساجي عن أبي اسماعيل الهروي

d- The Ẓāhiriyya Copy: Preserved under number 7337. This manuscript has in its chain of transmission Abū Naṣr Aḥmad ibn al-Mu'taman al-Sājī from Abī Ismāʿīl al-Harawī.

[85] Tārīkh al-Islām (14/44).
[86] 3/209.

وهذه المخطوطة هي بخط المؤتمن الساجي في مواضع، وهو خط قديم وفي مواضع أخرى خط آخر حديث لناسخ مجهول، وتاريخ هذا الخط مجهول.

This manuscript is in the handwriting of al-Mu'taman al-Sājī in some places, which is an old handwriting, and in other places, it is in another modern handwriting by an unknown scribe, and the date of this handwriting is unknown.

فهذه النسخة لا يمكن الوثوق بأصالتها كلها أيضا لجهالة أحد نساخها

So, this copy cannot be trusted in its entirety for its authenticity due to the unknown identity of one of its scribes.

The Verdicts of Tāj al-Dīn al-Subkī, his father, and Ibn Ḥajar al-ʿAsqalānī on the Dhamm al-Kalām of Abū Ismāʿīl al-Harawī

Imam Tāj al-Subkī said the following in his Ṭabaqāt al-Shāfiʿiyya al-Kubra (4/272-273):

وَأما المجسمة بِمَدِينَة هراة فَلَمَّا ثارت نُفُوسهم من هَذَا اللقب عَمدُوا إِلَى أبي إِسْمَاعِيل عبد الله بن مُحَمَّد الْأَنْصَارِيّ صَاحب كتاب ذمّ الْكَلَام فلقبوه بشيخ الْإِسْلَام وَكَانَ الْأَنْصَارِيّ الْمشَار إِلَيْهِ رجلا كثير الْعِبَادَة مُحدثا إِلَّا أَنه يتظاهر بالتجسيم والتشبيه وينال من أهل السّنة وَقد بَالغ فِي كِتَابه ذمّ الْكَلَام حَتَّى ذكر أَن ذَبَائِح الأشعرية لَا تحل وَكنت أرى الشَّيْخ الإِمَام يضْرب على مَوَاضِع من كتاب ذمّ الْكَلَام وَينْهى عَن النّظر فِيهِ

As for the anthropomorphists [al-mujassima] in the city of Herat, when their souls were stirred by this label, they turned to Abū Ismāʿīl ʿAbd Allāh ibn Muḥammad al-Anṣārī, the author of the book "Condemnation of Dialectical Theology" [Dhamm al-Kalām] and gave him the title "Shaykh al-Islām." The aforementioned al-Anṣārī was a man of much worship and a traditionist [muḥaddith], except that he openly displayed anthropomorphism [al-tajsīm] and anthropomorphist beliefs [al-tashbīh] and disparaged the People of the Sunna (Ahlus-Sunna). He went to

extremes in his book "Dhamm al-Kalām" to the point that he mentioned that the slaughtered animals of the Ash'arites are not lawful [to eat].[87] I used to see the **Shaykh al-Imām[88] strike out passages from the book "Dhamm al- Kalām " and forbid looking into it.**

وللأنصاري أَيْضا كتاب الْأَرْبَعين سمتها أهل الْبِدْعَة الْأَرْبَعُونَ فِي السّنة يَقُول فِيهَا بَاب إِثْبَات الْقدَم لله بَاب إِثْبَات كَذَا وَكَذَا وَبِالْجُمْلَةِ كَانَ لَا يسْتَحق هَذَا اللقب وَإِنَّمَا لقب بِهِ تعصبا وتشبيها لَهُ بِأبي عُثْمان وَلَيْسَ هُوَ هُنَاكَ

Al-Anṣārī also has a book called "The Forty" [al-Arbaʿīn] which the people of innovation (Ahlul-Bid'a) called "The Forty on the Sunna." In it he says: "Chapter on Establishing the Foot for Allah," "Chapter on Establishing Such-and-Such," and so forth. In summary, he did not deserve this title, and he was only given it out of partisanship and in imitation of Abū ʿUthmān, though he is not at that level.

وَكَانَ أهل هراة فِي عصره فئتين فِئَة تعتقده وتبالغ فِيهِ لما عِنْده من التقشف والتعبد وَفِئَة تكفره لما يظهره من التَّشْبِيه

The people of Herat in his time were two factions: one faction that believed in him and exaggerated about him because of his asceticism and devotion, and another faction that declared him an unbeliever because of the anthropomorphist beliefs [al-tashbīh] he displayed.

وَمن مصنفاته الَّتِي فوقت نَحوه سِهَام أهل الْإِسْلَام كتاب ذمّ الْكَلَام وَكتاب الْفَارُوق فِي الصِّفَات وَكتاب الْأَرْبَعين وَهَذِه الْكتب الثَّلَاثَة أبان فِيهَا عَن اعْتِقَاد التَّشْبِيه وأفصح وَله قصيدة فِي الِاعْتِقَاد تنبىء عَن العظائم فِي هَذَا الْمَعْنى

[87] This extremism is evident from his Dhamm al- Kalām (4/413):

1318 - وسمعت بلال بن أبي منصور المؤذن يقول: سمعت عمر بن إبراهيم يقول:
((لا تحل ذبائح الأشعرية؛ لأنهم ليسوا بمسلمين، ولا بأهل كتاب، ولا يثبتون في الأرض كتاب الله)).

Meaning: I heard Bilal ibn Abi Mansur, the muezzin, saying: I heard Umar ibn Ibrahim saying: "***The slaughtered animals of the Ash'arites are not lawful [to eat]; because they are neither Muslims, nor People of the Book, and they do not uphold the Book of Allah on earth."***

[88] This is Tāj al-Dīn's father known as Imam Taqī al-Dīn al-Subkī (d. 756 AH). Tāj al-Dīn al-Subkī mentioned the following about his father in his Ṭabaqāt al-Shāfiʿiyya al-Kubrā (10/197):

I heard the Ḥāfiẓ, the scholar, Ṣalāḥ al-Dīn Khalīl ibn Kaykaldī al-ʿAlāʾī saying: "People say, 'No one like him has come after al-Ghazālī,' and in my opinion they wrong him by this, for he is in my view nothing less than like Sufyān al-Thawrī."

Among his works that drew the arrows of the people of Islam toward him are the book "Dhamm al-Kalām," the book "Al-Fārūq"[89] on the Attributes, and the book "The Forty." In these three books he clearly revealed his belief in anthropomorphist doctrine [al-tashbīh] and was explicit about it. He also has a poem on creed that reveals enormities in this regard.

وَله أَيْضا كتاب منَازِل السائرين فِي التصوف وَكَانَ الشَّيْخ تَقِيّ الدّين أَبُو الْعَبَّاس ابْن تَيْمِية مَعَ ميله إِلَيْهِ يضع من هَذَا الْكتاب أَعنِي منَازِل السائرين قَالَ شَيخنَا الذَّهَبِيّ وَكَانَ يَرْمِي أَبَا إِسْمَاعِيل بالعظائم بِسَبَب هَذَا الْكتاب وَيَقُول إِنَّه مُشْتَمل على الِاتِّحَاد

He also has a book called "Stations of the Wayfarers" [Manāzil al-Sāʾirīn] on Sufism. Shaykh Taqī al-Dīn Abū al-ʿAbbās Ibn Taymiyya, despite his inclination toward him, would disparage this book—I mean "Stations of the Wayfarers." Our Shaykh al-Dhahabī said that he would accuse Abū Ismāʿīl of enormities because of this book and would say that it contains unionism [al-ittiḥād].

قلت والأشاعرة يرمونه بالتشبيه وَيَقُولُونَ إِنَّه كَانَ يلعن شيخ السّنة أَبَا الْحسن الْأَشْعَرِيّ وَأَنا لَا أعتقد فِيهِ أَنه يعْتَقد الِاتِّحَاد وَإِنَّمَا أعتقد أَنه يعْتَقد التَّشْبِيه وَأَنه ينَال من الأشاعرة وَأَن ذَلِك بجهله بِعلم الْكَلَام وبعقيدة الأشعرية فقد رَأَيْت أَقْوَامًا أَتَوا من ذَلِك

I say: The Ashʿarites accuse him of anthropomorphism [al-tashbīh] and say that he used to curse the Shaykh of the Sunna, Abū al-Ḥasan al-Ashʿarī. I do not believe that he held the doctrine of unionism [al-ittiḥād], but rather I believe that he held anthropomorphist beliefs [al-tashbīh] and that he disparaged the Ashʿarites, and that this was due to his ignorance of dialectical theology and of Ashʿarite doctrine, for I have seen people who came to such positions.

وَكَانَ شَدِيد التعصب للْفرق الحنبلية بِحَيْثُ كَانَ ينشد على الْمِنْبَر على مَا حكى عَنهُ تِلْمِيذه مُحَمَّد بن طَاهِر (أَنا حنبلي مَا حييت وَإِن أمت ... فوصيتي للنَّاس أَن يتحنبلوا) وَترك الرِّوَايَة عَن شَيْخه القَاضِي أبي بكر الْحِيرِي لكَونه أشعريا وكل هَذَا تعصب زَائِد برأنا الله من الْأَهْوَاء

[89] Al-Dhahabī said in Al-Siyar 18/509 the following text: ***"He muddied his book 'Al-Fārūq fī al-Ṣifāt' by mentioning false (batila) hadiths that must be exposed and refuted."***

He was extremely partisan toward the Ḥanbalite group, to the point that he would recite on the pulpit, as his student Muḥammad ibn Ṭāhir related from him: "I am a Ḥanbalite as long as I live, and if I die, my testament to people is that they become Ḥanbalites." He abandoned narrating from his teacher Judge Abū Bakr al-Ḥīrī because he was an Ashʿarite. All of this is excessive partisanship—may Allah acquit us of personal desires." End of quotes.

Al-Ḥāfiẓ Shams al-Dīn Muḥammad ibn ʿAbd al-Raḥmān al-Sakhāwī (d. 902 AH) mentioned the following in his al-I'lān bil-Tawbīkh li-man Dhamma Ahl al-Tawrīkh (p. 222) and the ruling from his Shaykh, Ibn Ḥajar al-ʿAsqalānī:

وَأَمَّا مَا أَسْنَدَهُ الحَافِظُ أَبُو الشَّيْخِ ابْنُ حَيَّانَ فِي *كِتَابِ* «السُّنَّةُ» لَهُ مِنَ *الْكَلَامِ* فِي حَقِّ بَعْضِ الْأَئِمَّةِ الْمُقَلَّدِينَ، وَكَذَا الحَافِظُ أَبُو أَحْمَدَ ابْنُ عَدِيٍّ فِي «كَامِلِهِ» وَالْحَافِظُ أَبُو بَكْرٍ الْخَطِيبُ فِي «تَارِيخِهِ» وَآخَرُونَ مِمَّنْ قَبْلَهُمْ، كَـ: ابْنِ أَبِي شَيْبَةَ فِي «مُصَنَّفِهِ» وَالبُخَارِيِّ وَالنَّسَائِيِّ، مِمَّا كُنْتُ أُنَزِّهُهُمْ عَنْ إِيرَادِهِ، مَعَ كَوْنِهِمْ مُجْتَهِدِينَ، وَمَقَاصِدُهُمْ جَمِيلَةٌ، فَيَنْبَغِي تَجَنُّبُ اقْتِفَائِهِمْ فِيهِ.

As for what al-Ḥāfiẓ Abū al-Shaykh Ibn Ḥayyān transmitted in his book "Al-Sunna" regarding speech against some of the Imāms who are followed [in legal matters], and likewise al-Ḥāfiẓ Abū Aḥmad Ibn ʿAdī in his "Al-Kāmil" and al-Ḥāfiẓ Abū Bakr al-Khaṭīb in his "History" and others before them, such as Ibn Abī Shayba in his "Muṣannaf" and al-Bukhārī and al-Nasāʾī—things which I would have considered them above mentioning, despite their being scholars capable of independent reasoning [mujtahidīn] and their intentions being good—one should avoid following them in this regard.

وَلِذَا عَزَّرَ بَعْضُ الْقُضَاةِ الْأَعْلَامِ مِنْ شُيُوخِنَا مَنْ نُسِبَ إِلَيْهِ التَّحَدُّثُ بِبَعْضِهِ، بَلْ مَنَعَنَا شَيْخُنَا حِينَ سَمِعْنَا عَلَيْهِ كِتَابَ «ذَمُّ الْكَلَامِ» لِلْهَرَوِيِّ مِنَ الرِّوَايَةِ عَنْهُ؛ لِمَا فِيهِ مِنْ ذَلِكَ.

For this reason, some of the distinguished judges among our teachers imposed disciplinary punishment on whoever was attributed with speaking about some of it. Indeed, ***our Shaykh [al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī] forbade us, when we heard from him the book "Condemnation of Dialectical Theology" (Dhamm al- Kalām) by al-Harawī, from transmitting it because of what it contains of such material.***

The imprecision of Abū Ismāʿīl ʿAbdullāh ibn Muḥammad al-Anṣārī (d. 481 AH) in transmitting narrations

In examining the chain of transmission (isnād) documented in the Ẓāhiriyya manuscript of Kitāb al-Sunna attributed to 'Abdullāh ibn Aḥmad, we encounter the prominent Ḥanbalī-Ṣūfī figure, Abū Ismāʿīl ʿAbdullāh ibn Muḥammad al-Anṣārī al-Harawī (d. 481 AH/1089 CE). While his biographical details have been extensively documented in the above sections, it is pertinent to revisit concerns regarding his precision as a transmitter (rāwī) of narrations.

The reliability assessment previously established indicates certain inconsistencies in al-Anṣārī's transmission methodology. This evaluation finds further corroboration in an incident recorded by al-Dhahabī (d. 748 AH/1347 CE) in his biographical compendium "Memorial of the Hadith Masters" (Tadhkirat al-Ḥuffāẓ). The account provides substantive evidence demonstrating al-Anṣārī's occasional imprecision in transmitting textual narrations, particularly prophetic traditions (aḥādīth) and reports from early authorities (āthār).

This case exemplifies the rigorous scrutiny applied within Islamic scholarly tradition to transmission reliability, where even esteemed scholars with significant contributions to multiple disciplines could be subject to critical evaluation regarding their precision in narration. Al-Dhahabī (d. 748 AH/1347 CE) recorded the following in his "Memorial of the Hadith Masters" (Tadhkirat al-Ḥuffāẓ, 3/250):

قال السلفي: وسألت المؤتمن عن أبي إسماعيل الأنصاري فقال: كان آية في لسان التذكير والتصوف من سلاطين العلماء، سمع ببغداد من أبي محمد الخلال وغيره، يروي في مجالسه أحاديث بالأسانيد وينهى عن تعليقها عنه وكان بارعًا في اللغة حافظًا للحديث. قرأت عليه كتاب ذم الكلام وقد روى فيه حديثًا عن علي بن بشرى عن أبي عبد الله بن منده عن إبراهيم بن مرزوق، فقلت له: هذا هكذا؟ قال: نعم؛ وإبراهيم هو شيخ الأصم وطبقته، وهو إلى الآن في كتابه على الخطأ كذا قلت: وهكذا سقط عليه رجلان من حديثين مخرجين من جامع الترمذي نبهت عليهما في نسختي وهو على الخطأ في غير

نسخة .قال المؤتمن :وكان يدخل على الأمراء والجبابرة فما يبالي بهم ويرى الغريب من المحدثين فيبالغ في إكرامه، قال لي مرة :هذا الشأن شأن من ليس له شأن سوى هذا الشأن، يعني طلب الحديث؛ وسمعته يقول :تركت الحيري لله؛ قال :وإنما تركته؛ لأني سمعت منه شيئًا يخالف السنة.

Meaning:

Al-Silafī said: I asked al-Mu'taman about Abū Ismā'īl al-Anṣārī, and he said: He was a marvel in the language of admonition and the Sufi path (Tasawwuf), one of the sultans of scholars. He heard [hadith] in Baghdad from Abū Muḥammad al-Khallāl and others. **He would narrate hadiths with chains of transmission in his gatherings and forbid their attribution to him**. He was brilliant in language and a preserver of hadith [ḥāfiẓ]. I read to him the book "The Condemnation of Theological Rhetoric" [Dhamm al-Kalām], **in which he narrated a hadith from 'Alī ibn Bushrā from Abū 'Abdullāh ibn Mandah from Ibrāhīm ibn Marzūq. I asked him: "Is this correct?" He said: "Yes,** and Ibrāhīm is the Shaykh of al-Aṣamm and his generation." **Yet to this day it remains incorrect in his book. I said: And likewise, two men were omitted from two hadiths sourced from Jāmi' al-Tirmidhī, which I noted in my copy, and the error persists in multiple copies**. Al-Mu'taman said: He would enter upon princes and tyrants without concern for them, and when he saw strangers among the hadith scholars, he would show them great honour. He once said to me: "This matter is the concern of one who has no concern other than this concern," meaning the pursuit of hadith. I heard him say: "I left al-Ḥīrī for the sake of Allah." He said: "I only left him because I heard something from him that contradicts the Sunna."

Assessing Abū Ismā'īl al-Anṣārī's Reliability in Transmitting Creedal Texts

The testimony of al-Mu'taman to al- Silafī regarding Abū Ismā'īl al-Anṣārī reveals several critical issues that undermine his reliability as a transmitter of creedal texts like the Kitāb al-Sunna attributed to 'Abdullāh ibn Aḥmad:

1. **Problematic Transmission Practices:**

- Al-Anṣārī would ***"narrate hadiths with chains of transmission in his gatherings and forbid their attribution to him."*** This practice conflicts with fundamental

principles of Islamic scholarly transmission, where proper attribution ensures accountability and verifiability. By forbidding attribution, al-Anṣārī removed a crucial safeguard in the transmission process, particularly concerning for texts addressing matters of creed.

2. **Documented Transmission Errors:**

The testimony provides concrete examples of al-Anṣārī's transmission errors:

- When directly questioned about the accuracy of a hadith transmission in Dhamm al-Kalām, al-Anṣārī confirmed its correctness, yet the chain remained demonstrably incorrect in his book.

- In another instance, "two men were omitted from two hadiths sourced from Jāmi' al-Tirmidhī," errors that persisted despite being identified.

3. **Persistence of Errors:**

- Perhaps most concerning is that these errors remained uncorrected in multiple copies of his works despite being identified. This suggests either a casual attitude toward transmission accuracy or an inability to maintain precision in textual preservation.

4. **Implications for Creedal Texts:**

These issues become particularly problematic for texts like Kitāb al-Sunna, which addresses foundational Islamic beliefs. In creedal works:

- Precision in wording is crucial, as single terms can significantly alter theological meanings

- Chain authenticity is essential for establishing authoritative positions

- Errors in creedal texts impact core doctrinal understandings that form the foundation of religious practice

While al-Anṣārī was respected by some for his contributions to the Sufi path (Taṣawwuf) and language, these documented transmission inconsistencies suggest that his narrations of creedal texts should be approached with scholarly caution and verified against more reliable sources whenever possible. Hence, one needs to exercise considerable caution regarding his transmission in the Ẓāhiriyya manuscript of Kitāb al-Sunna, given the demonstrated pattern of inaccuracies in his hadith narrations and his problematic approach to transmission authentication.

Abū Ismā'īl al-Anṣārī Affirming the Controversial Saying of al-Ḥallāj

The well-known Ashari ʿaqīda expert known as ʿAbd al-Qāhir al-Baghdādī (d. 429 AH) mentioned the following in his "al-Farq bayn al-Firaq" (pp. 247-249):

وروى ان الحلاج مر يَوْمًا على الْجُنَيْد فَقَالَ لَهُ انا الْحق فَقَالَ الْجُنَيْد أَنْت بِالْحَقِّ اية خَشَبَة تقسد فتحقق فِيهِ مَا قَالَ الْجُنَيْد لانه صلب بعد ذَلِك وَقَبله جمَاعَة من الصُّوفِيَّة مِنْهُم أَبُو
الْعَبَّاس بن عطا بِبَغْدَاد وَأَبُو عبد الله بن خَفِيف بِفَارِس وَأَبُو الْقَاسِم النصرابادى بنيسابور وَفَارِس الدينورى بناحيته وَالَّذين نسبوه الى الْكفْر والى دين الحلولية حكوا عَلَيْهِ انه قَالَ من هذب نَفسه فى الطَّاعَة وصبر على اللَّذَّات والشهوات ارْتقى الى مقَام المقربين ثمَّ لَا يزَال يصفو ويرتقى فى دَرَجَات المصافات حَتَّى يصفو عَن البشرية فاذا لم يبْق فِيهِ من البشرية حَظّ حل فِيهِ روح الاله الذى حل فى عِيسَى بن مَرْيَم وَلم يرد حِينَئِذٍ شَيْئا الا كَانَ كَمَا اراد وَكَانَ جَمِيع فعله فعل الله تَعَالَى وَزَعَمُوا ان الحلاج ادّعى لنَفسِهِ هَذِه الرُّتْبَة وَذكر انه ظفروا بكتب لَهُ الى اتِّبَاع عنوانها من الهو هورب الارباب المتصور فى كل صُورَة الى عَبده فلَان فظفروا بكتب اتِّبَاعه اليه وفيهَا يَا ذَات اللَّذَّات ومنتهى غَايَة الشَّهَوَات تشهد انك المتصور فى كل زمَان بِصُورَة وفى زَمَاننَا هَذَا بِصُورَة الْحُسَيْن بن مَنْصُور وَنحن نستجير لَك وَنَرْجُو رحمتك يَا علام الغيوب وَذكروا انه استمال بِبَغْدَاد جمَاعَة من حَاشِيَة الْخَلِيفَة وَمن حرمه حَتَّى خَافَ الْخَلِيفَة وَهُوَ جَعْفَر المقتدر بِاللَّه معرة فتنته فحبسه واستفتى الْفُقَهَاء فى دَمه واستروح الى فَتْوَى أَبى بكر ابْن دَاوُد بآباحة دَمه فَقدم الى حَامِد بن الْعَبَّاس بضربه الف صَوت وبقطع يَدَيْهِ وَرجلَيْهِ وصلبه بعد ذَلِك عِنْد جسر بَغْدَاد
فَفعل بِهِ ذَلِك يَوْم الثُّلَاثَاء لست بَقينَ من ذى الْقعدَة سنة تسع وثلثمائة ثمَّ انْزِلْ من جذعه الذى صلب عَلَيْهِ بعد ثَلَاث واحرق وَطرح رماده فى الدجلة وَزعم بعض المنسوبين اليه انه حَيّ لم يقتل وانما قتل من أُلْقِى عَلَيْهِ شبهه وَالَّذين تولوه من الصُّوفِيَّة وَزَعَمُوا انه كشف لَهُ احوال من الْكَرَامَة فاظهرها للنَّاس فَعُوقِبَ بتسليط منكرى الكرامات عَلَيْهِ لتبقى حَاله على التلبيس وَزعم هَؤُلَاءِ ان حَقِيقَة التصوف حَال ظَاهرهَا تلبيس وباطنها تقديس وَاسْتَدَلُّوا على تقديس بَاطِن الحلاج بِمَا روى انه قَالَ عِنْد قطع يَدَيْهِ وَرجلَيْهِ حسب الْوَاحِد افراد الْوَاحِد وَبِأَنَّهُ سُئِلَ يَوْمًا عَن ذَنبه فانشأ يَقُول ثَلَاثَة احرف لَا عجم فِيهَا ومعجومان وَانْقطع الْكَلَام وَأَشَارَ بذلك الى التَّوْحِيد

Meaning:

“It is related that al-Ḥallāj passed by al-Junayd one day and said to him: **"I am the Truth" [**"Anā al-Ḥaqq."]. Al-Junayd said to him: "By the Truth, which wooden beam will you rot on?" And what al-Junayd said came true for him, because he was crucified after that.

He was accepted by a group of Sufis, among them Abū al-ʿAbbās ibn ʿAṭā' in Baghdad, Abū ʿAbd Allāh ibn Khafīf in Persia, Abū al-Qāsim al-Naṣrābādhī in Nishapur, and Fāris al-Dīnawarī in his region.

Those who attributed him to disbelief and to the religion of incarnationism (al-ḥulūliyya) related that he said: "Whoever disciplines himself in obedience and endures pleasures and desires will rise to the station of those brought near. Then he will continue to be purified and ascend in the degrees of purification until he is purified from humanity. When no trace of humanity remains in him, the spirit of the deity that dwelt in Isa son of Maryam will dwell in him. At that point, he will not want anything except that it will be as he wishes, and all his actions will be the actions of Allah the Exalted."

They claimed that al-Ḥallāj claimed this rank for himself. It was mentioned that they found books of his to his followers with the heading: **"*From He who is He, the Lord of Lords, who takes form in every form, to His servant so-and-so.*"** They also found books from his followers to him containing: "O Essence of Pleasures and Ultimate Goal of Desires, we testify that you are the one who takes form in every time, and in our time in the form of al-Ḥussain ibn Manṣūr (al-Ḥallāj). We seek protection through you and hope for your mercy, O Knower of the unseen."

They mentioned that in Baghdad he won over a group from the caliph's entourage and from his harem until the Caliph, who was Jaʿfar al-Muqtadir billāh, feared the shame of his sedition. So he imprisoned him and sought legal opinions from the jurists regarding his blood. He was inclined to the opinion of Abū Bakr ibn Dāwūd permitting his execution. He ordered Ḥāmid ibn al-ʿAbbās to strike him a thousand lashes, to cut off his hands and feet, and to crucify him afterward near the bridge of Baghdad.

This was done to him on Tuesday, with six days remaining of Dhū al-Qaʿdah in the year 309 [AH]. Then he was taken down from the trunk on which he was crucified after three days, burned, and his ashes thrown into the Tigris.

Some of his associates claimed that he was alive and not killed, and that only someone who resembled him was killed. Those among the Sufis who supported him claimed that states of miraculous gifts were revealed to him, and he revealed them to the people, so he was punished by the empowerment of those who deny miraculous gifts over him, so that his state would remain ambiguous.

These people claimed that the reality of Sufism is a state whose exterior is ambiguity and whose interior is sanctification. They adduced as evidence for the sanctification of al-Ḥallāj's interior what was reported that he said when his hands and feet were cut off: "It is sufficient for the One to single out the One." And that he was asked one day about his sin, and he began to say: "Three letters without diacritical marks and two with diacritical marks," and his speech was cut off. He was indicating by this to divine unity."

Al-Dhahabi mentioned the following in his Tārīkh al-Islam (7/143):

422 – الحسين بن منصور الحلّاج، أبو مغيث. وقيل: أبو عبد الله. [المتوفى: 309 هـ]

قتلوه على الكفرِ والحلول والانسلاخ من الدّين، نسأل الله العفو. وكان قد صَحِب الجُنَيد، وعمرو بن عثمان المكي، وغيرهما.

وقد أفرد أبو الفرج ابن الجوزي أخباره في تصنيف سماه " القاطع لمُحال المُحاج بحال الحلَّاج ".

قُتِل في هذه السنة ببغداد، لما أفتى الفقهاء والعلماء بكفره. ومن نظر في مجموع أمرِه عَلِمَ أنّ الرجل كَانَ كذّابًا مموّهًا مُمَخْرِقًا حُلُوليًّا، لَهُ كلامٌ حلوٌ [ص:144] يستحوذ بهِ عَلَى نفوس جُهّال العَوام، حتى ادّعوا فيه الرُّبُوبيّة. كتبتُ مِن أخباره في الحوادث.

وقد اعتذر أبو حامد الغزاليّ عَنْهُ في كتاب " مشكاة الأنوار " وتأوّلَ أقواله عَلَى محامل حسنة.

قَالَ ابن خلّكان: أفتى أكثر علماء عصره بإباحة دمه.

وذكره أبو سعيد النّقّاش في " تاريخ الصُّوفيّة "، فقال: منهم مَن نَسبُه إلى الزَّنْدقة ومنهم من نَسَبه إلى السّحْر والشعوذة.

وقال أبو زرعة الطبري: قُتِل الحلّاج لستٍّ بقين من ذي القعدة.

وقال أبو بَكْر بْن أَبِي سعد: أنّ الحسين الحلّاج مموّه مُمَخْرِق.

وعن: عَمْرو بْن عثمان المكّيّ قَالَ: سمع الحلّاج قراءتي فقال: يمكنني أنّ أقول مثله. ففارقتهُ وقلت: إنّ قدرت عليك قتلتك.

وقال السُّلميّ في " تاريخ الصُّوفيّة " بإسناده عَنِ الخُلْديّ. حدَّثني أبو يعقوب الأقطع، وكان الحلّاج قد تزوج بابنته، وعمرو المكي كانا يقولان: الحلاج كافر خبيث.

Meaning:

422 - Al-Hussain ibn Manṣūr al-Ḥallāj, Abū Mughīth. Also called: Abū ʿAbd Allāh. [Died: 309 AH]

They executed him for disbelief, incarnationism [ḥulūl], and apostasy from religion. We ask Allāh for pardon. He had been a companion of al-Junayd, ʿAmr ibn ʿUthmān al-Makkī, and others.

Abū al-Faraj Ibn al-Jawzī dedicated a composition to his accounts called "The Decisive Refutation of the Impossible Claims Regarding the Condition of al-Ḥallāj" ["Al-Qāṭiʿ li-Muḥāl al-Muḥājj bi-Ḥāl al-Ḥallāj"].

He was executed in this year in Baghdad, after jurists and scholars issued legal opinions of his disbelief. Whoever examines the totality of his affair knows that the man was a liar, a deceiver, a charlatan, and an **incarnationist [ḥulūlī].** He had sweet words [p:144] that captivated the souls of the ignorant commoners, until they claimed divinity for him. I have written about his accounts in the historical events.

Abū Ḥāmid al-Ghazālī made excuses for him in the book "The Niche of Lights" ["Mishkāt al-Anwār"] and interpreted his statements with favourable interpretations.

Ibn Khallikān said: Most scholars of his time issued legal opinions permitting his execution.

Abū Saʿīd al-Naqqāsh mentioned him in "History of the Sufis" ["Tārīkh al-Ṣūfiyyah"], saying: Some of them attributed heresy to him, and some attributed magic and trickery to him.

Abū Zurʿa al-Ṭabarī said: Al-Ḥallāj was executed with six days remaining in Dhū al-Qaʿdah.

Abū Bakr ibn Abī Saʿd said: Al-Hussain al-Ḥallāj was a deceiver and a charlatan.

From ʿAmr ibn ʿUthmān al-Makkī who said: Al-Ḥallāj heard my recitation and said: "I can say something like it." So, I left him and said: "If I had power over you, I would kill you."

Al-Sulamī said in "History of the Sufis" ["Tārīkh al-Ṣūfiyya"] with his chain from al-Khuldī: Abū Yaʿqūb al-Aqṭaʿ told me – and al-Ḥallāj had married his daughter – and ʿAmr al-Makkī both used to say: "Al-Ḥallāj is a wicked disbeliever."

Ibn Jarīr al-Ṭabarī mentioned the following in his Tārīkh al-Ṭabarī (11/204):

وفيها انفذ على بن احمد الراسبى الحسين بن منصور الحلاج وقد قبض عليه بالسوس، فشهر على جمل ببغداد، وصلب وهو حي وظهر عنه بانه ادعى انه الله.

Meaning:

"And in that year, ʿAlī ibn Aḥmad al-Rāsibī dispatched al-Hussain ibn Manṣūr al-Ḥallāj, who had been arrested in al-Sūs. He was publicly paraded on a camel in Baghdad, and crucified while still alive. **It became known about him that he had claimed to be Allah."**

Al-Dhahabi also mentioned in his Siyar a'lam an-Nubala (14/330):

.قَالَ السُّلَمِيُّ: وَبلغنِي أَنَّهُ وَقَفَ عَلَى الجُنَيْد، فَقَالَ: أَنَا الحَقّ

Meaning:

Al-Sulamī said: "It has reached me that he stood before al-Junayd and said**: '*I am the Truth.*'"**

A Salafi known as Abu Ismail Rusi[90] wrote a critique on **Abū Ismāʿīl al-Anṣārī al-Harawī's** under the following title:

خطورة أقوال أبي إسماعيل الأنصاري الهروي في العقائد

Meaning: **The Danger of Abū Ismāʿīl al-Anṣārī al-Harawī's Statements on Beliefs**

[90] See it here - https://x.com/abuismailrusi/status/1922638786799845428

He mentioned the following:

وزيادة على ذلك فإني وجدت للرجل كتابا باللغة الفارسية يقول فيها إن الحلاج قد أظهر وهو قد أسر نفس المعتقد

In addition to this, I found a book by the man in the Persian language in which he says that **al-Ḥallāj** revealed what he concealed of the same belief.

قال: آنچه منصور حلاّج گفت من گفتم، او آشکارا گفت من نهفتم.

He said: آنچه منصور حلاّج گفت من گفتم، او آشکارا گفت من نهفتم.

"قلت ما قاله منصور الحلاج، قاله صراحة، وأخفيته"

"I said what Manṣūr al-Ḥallāj said; he said it openly, and I concealed it."

وقال الأنصاري في كتابه صد الميدان" :فكلهم عدم إلا هو، إلا ما كان به؛

Al-Anṣārī said in his book "A Hundred Fields" [Ṣad al-Maydān]: "All of them are non-existence except Him, except what exists through Him;

The above can be seen in the Munajat Nama of **Abū Ismāʿīl al-Anṣārī** and it was translated into English[91] as follows:

Hallaj said, "I am Allah" and crowned the gallows.

Abdullah said, "Allah" and was crowned.

What Hallaj said, I too have said

He said it aloud.

I, silentl

[91] Under the section headed: SELECTIONS FROM MUNAJAT NAMA (EITANIES, OR INTIMATE CONVERSATIONS WITH ALLAH), and uploaded here under the title: ANSARIS OF YUSUFPUR (pp. 200- 201) by Mahmud Ansari: https://archive.org/stream/ANSARISOFYUSUFPUR/ANSARIS%20OF%20YUSUFPUR_djvu.txt
The full pdf can be seen here - https://archive.org/details/ANSARISOFYUSUFPUR/page/n199/mode/2up?q=silently

Ibn Taymiyya saying Abū Ismāʿīl al-Anṣārī had an aspect of the ʿAqīda of Jahm ibn Ṣafwān

Ibn Taymiyya mentioned the following with regard to **Abū Ismāʿīl al-Anṣārī and his agreement with Jahm ibn Ṣafwān**[92]**,** the major deviant and founder of the sect known as Jahmiyya in his *Minhāj al-Sunna al-Nabawiyya fī Naqḍ Kalām al-Shīʿa al-Qadariyya*:[93]

وَشَيْخِ الْإِسْلَامِ)٣(، وَإِنْ كَانَ رحمه الله مِنْ أَشَدِّ النَّاسِ مُبَايَنَةً لِلْجَهْمِيَّةِ فِي الصِّفَاتِ، وَقَدْ صَنَّفَ كِتَابَهُ »الْفَارُوقُ فِي الْفَرْقِ بَيْنَ الْمُثْبِتَةِ وَالْمُعَطِّلَةِ) «٤ (وَصَنَّفَ كِتَابَ »تَكْفِيرُ الْجَهْمِيَّةِ) «٥ (وَصَنَّفَ كِتَابَ »ذَمُّ الْكَلَامِ وَأَهْلِهِ) «٦(، وَزَادَ فِي هَذَا الْبَابِ حَتَّى صَارَ يُوصَفُ بِالْغُلُوِّ فِي الْإِثْبَاتِ لِلصِّفَاتِ، لَكِنَّهُ فِي الْقَدَرِ عَلَى رَأْيِ الْجَهْمِيَّةِ، نُفَاةُ الْحِكَمِ وَالْأَسْبَابِ.

)٣ (وَيَقْصِدُ بِهِ ابْنَ تَيْمِيَّةَ أَبَا إِسْمَاعِيلَ الْهَرَوِيَّ الْأَنْصَارِيَّ صَاحِبُ مُنَازِلِ السَّائِرِينَ
)٤ (و :الْفَارُوقُ بَيْنَ الْمُثْبِتَةِ . .وَذَكَرَ مُحَمَّدْ سَعِيدْ الْأَفْغَانِيُّ هَذَا الْكِتَابَ فِي كِتَابِهِ عَنِ الْهَرَوِيِّ وَقَالَ)ص ١٠٢ » (ذَكَرَهُ ابْنُ رَجَبٍ فِي ص ٥١ مِنْ كِتَابِهِ «الذَّيْلُ عَلَى طَبَقَاتِ الْحَنَابِلَةِ »وَأَيْضًا أَشَارَ إِلَيْهِ إِسْمَاعِيلُ بَاشَا)الْمُجَلَّدُ الْأَوَّلُ ص ٤٥٢ (وَالْعَلَّامَةُ السُّبْكِيُّ)طَبَقَاتُ الشَّافِعِيَّةِ ج]٠ - ٩ [ص]٠ - ٩ [٢٠(
)٥ (ذَكَرَهُ الْهَرَوِيُّ الْأَنْصَارِيُّ فِي كِتَابِهِ «ذَمُّ الْكَلَامِ وَأَهْلِهِ)»انْظُرْ كِتَابَ الْأَفْغَانِيِّ ص ١٠٥(
)٦ (ذَكَرَهُ مُحَمَّدْ سَعِيدْ الْأَفْغَانِيُّ فِي كِتَابِهِ)ص ١٠٤ - ١٠٥ (وَأَشَارَ إِلَى وُجُودِ نُسَخٍ خَطِّيَّةٍ مِنْهُ فِي الْمَكْتَبَةِ الظَّاهِرِيَّةِ وَفِي مَكْتَبِ الْمَتْحَفِ الْبِرِيطَانِيِّ بِلُنْدَنَ وَفِي مَعْهَدِ الْإِلَهِيَّاتِ بِأَنْقِرَةَ كَمَا أَنَّ مِنْهُ نُسْخَةً مُصَوَّرَةً فِي مَعْهَدِ الْمَخْطُوطَاتِ بِالْجَامِعَةِ الْعَرَبِيَّةِ، وَقَدْ لَخَّصَهُ السُّيُوطِيُّ فِي كِتَابِهِ«:صَوْنُ الْمَنْطِقِ وَالْكَلَامِ .»وَقَدْ نَقَلَ ابْنُ تَيْمِيَّةَ نُصُوصًا مِنْ هَذَا الْكِتَابِ فِي «دَرْءِ تَعَارُضِ الْعَقْلِ وَالنَّقْلِ "٨٢/٢ - ٨٣ ١٨٥/٧

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[92] Al-Dhahabi recorded the following in his *Siyar a'lam al-nubala*, 7/202:

وَعَنْ أَبِي حَنِيْفَةَ، قَالَ: أَتَانَا مِنَ المَشْرِقِ رَأْيَانِ خَبِيْثَانِ: جَهْمٌ مُعَطِّلٌ، وَمُقَاتِلٌ مُشَبِّهٌ

From Abu Hanifa, who said: ***"Two evil opinions came to us from the East: Jahm the negator [of the divine attributes], and Muqatil the anthropomorphist."***

[93] Edited by Muḥammad Rashād Sālim and published in nine volumes by Jāmiʿat al-Imām Muḥammad ibn Saʿūd al-Islāmiyya in Riyadh (1406/1986).

And Shaykh al-Islām (3), even though he (may Allah have mercy on him) was among the people most strongly opposed to the Jahmiyya regarding the [divine] attributes, and he had composed his book "al-Fārūq fī al-Farq bayna al-Muthbita wa al-Mu'aṭṭila" (The Criterion: On the Distinction between the Affirmers and the Negators) (4), and composed the book "Takfīr al-Jahmiyya" (Excommunication of the Jahmiyya) (5), and composed the book "Dhamm al-Kalām wa Ahlih" (Dispraise of Dialectical Theology and Its People) (6), and exceeded in this field until he came to be characterised as extremist (ghulūw) in affirming the attributes - **nevertheless, regarding predestination (qadar) he is upon the opinion of the Jahmiyya, the negators of wisdom and causes.**

Footnotes by the editor:

(3) And by this, Ibn Taymiyyah means Abū Ismāʿīl al-Harawī al-Anṣārī, the author of Manāzil al-Sāʾirīn.
(4) [Manuscript] w: al-Fārūq bayna al-Muthbita... And Muḥammad Saʿīd al-Afghānī mentioned this book in his book about al-Harawī and said (p. 102): "Ibn Rajab mentioned it on p. 51 of his book 'al-Dhayl ʿalā Ṭabaqāt al-Ḥanābila,' and also Ismāʿīl Pasha indicated it (Volume 1, p. 452) and al-ʿAllāma al-Subkī (Ṭabaqāt al-Shāfiʿiyya, vol. [0-9], p. [0-9] 20)."
(5) Al-Harawī al-Anṣārī mentioned it in his book "Dhamm al-Kalām wa Ahlih" (see al-Afghānī's book, p. 105).
(6) Muḥammad Saʿīd al-Afghānī mentioned it in his book (pp. 104-105) and indicated the existence of manuscript copies of it in al-Maktaba al-Ẓāhiriyya and in the library of the British Museum in London and in the Institute of Theology in Ankara. There is also a photocopied version of it in the Institute of Manuscripts at the Arab University. Al-Suyūṭī summarized it in his book "Ṣawn al-Manṭiq wa al-Kalām." And Ibn Taymiyya transmitted texts from this book in "Darʾ Taʿāruḍ al-ʿAql wa al-Naql" 2/82-83, 7/185.

Contemporary SalafiS frequently critique Ashʿarī and Māturīdī theological positions by identifying alleged Jahmī influences within their doctrinal frameworks. However, there appears to be limited acknowledgment within Salafi discourse that Ibn Taymiyya himself identified similar theological concerns regarding Abū Ismāʿīl al-Anṣārī al-Harawī, the controversial transmitter of *Kitāb al-Sunna*. Ibn Taymiyya's analysis suggests that al-Anṣārī's theological positions contained elements that aligned with Jahmī doctrine, presenting a notable parallel to the very criticisms Salafis level against other theological schools.

Al-Qaḥṭānī on those who narrated from Kitāb al-Sunna attributed to ʿAbdullāh ibn Aḥmad

In his introduction to Kitāb al-Sunna, he presented several examples affirming that earlier scholars cited narrations from ʿAbdullāh ibn Aḥmad, which are extant in the latter's Kitāb al-Sunna. These citations are substantiated by the six manuscripts utilized in the preparation of his critical edition.

From 1/pp. 59-60:

المبحث الثاني :توثيقه وصحة نسبته للمؤلف إن كتاب السنة لعبد الله بن أحمد كتاب ثابت للمؤلف، صرح بذلك فحول من أهل العلم حيث نصوا على تسميته بـ »السنة «ونقلوا عنه نصوصاً أثبتها فيما يلي :

The Second Topic: Its Authentication and Correct Attribution to the Author. Indeed, "Kitāb al-Sunna" by 'Abdullāh ibn Aḥmad is a book authentically attributed to its author. This has been explicitly stated by prominent scholars who have specified its title as "al-Sunna" and quoted texts from it, which I will prove as follows:

١ – لما :قال ابن أبي يعلى في طبقات الحنابلة)١(: (١٨٥ (ما نصه » :قال عبد الله بن أحمد .سألت أبي عن قوم يقولون كلم الله موسى لم يتكلم بصوت فقال أبي :تكلم الله تبارك وتعالى بصوت إلى آخر ما نقل وهذا بعينه موجود في فقرة رقم . ()٥٣٣ (و ٥٣٤

1 - Ibn Abī Ya'lā said in "Ṭabaqāt al-Ḥanābila" (1):(185) the following text: "'Abdullāh ibn Aḥmad said: I asked my father about people who say: 'When Allah spoke to Musa, He did not speak with a voice.' My father said: 'Allah, Blessed and Exalted, spoke with a voice...'" to the end of what he quoted, and this exactly is found in paragraphs number (533) and (534).

٢ – ونقل أيضاً ابن أبي يعلى في نفس المصدر)١:٢٢٣ (سؤال على بن الجهم للامام أحمد عن من قال بالقدر يكون كافراً ؟ قال :إذا جحد العلم ..الخ وهو في السنة فقرة)٨٣٥(.

2 - Ibn Abī Ya'lā also quoted in the same source (1:223) the question of 'Alī ibn al-Jahm to Imam Aḥmad about whether one who believes in predestination [qadar] is considered a disbeliever. He replied: "If he denies knowledge..." etc., and this is in "al-Sunna" paragraph (835).

- نقل عنه اللالكائي في أصول أهل السنة فقرة)٣٨٨ (وهي بعينها في كتاب السنة العبد الله فقرة)١٣٥ (ونقل اللالكائي في كتابه عن عبد الله عن مجموعة من العلماء قولهم :القرآن ليس بمخلوق وهي فقرة)١٣٨ (في كتاب السنة .

3 - Al-Lālakā'ī quoted from him in "Uṣūl Ahl al-Sunna" paragraph (388), which is exactly the same as in "Kitāb al-Sunna" by 'Abdullāh, paragraph (135). Al-Lālakā'ī also quoted in his book from 'Abdullāh from a group of scholars their saying: "The Quran is not created," which is paragraph (138) in "Kitāb al-Sunna."

ونقل اللالكائي أيضاً من فقرة)٤٥٧ – ٤٦٢ (وهي عين ما عند عبد الله في السنة في فقرة) .١٦٢ – ١٦٤(

Al-Lālakā'ī also quoted from paragraphs (457-462), which are exactly what 'Abdullāh has in "al-Sunna" in paragraphs (162-164).

- أورد البيهقي في الاسماء والصفات ص)٢٤٦ (بسنده ومنهم عبد الله بن أحمد إلى جعفر بن محمد قوله :القرآن كلام الله ليس بخالق ولا مخلوق وهذه الفقرة سنداً ومتناً أوردها عبد الله في)١٣٤(.

4 - Al-Bayhaqī included in "al-Asmā' wa al-Ṣifāt" (The Names and Attributes) p. (246) with his chain of narration, among them 'Abdullāh ibn Aḥmad, to Ja'far ibn Muḥammad, his saying: "The Qur'an is the speech of Allah, it is neither creator nor created," and this paragraph, both its chain and text, was included by 'Abdullāh in (134).

هـ – أورد ابن الجوزي في مناقب أحمد ص)٢٠٤ (رسالة الامام أحمد إلى عبيد الله بن خاقان وساقها بسند عبد الله الذي هو بعينه في السنة فقرة)٨٤(.

5 - Ibn al-Jawzī included in "Manāqib Aḥmad" (Virtues of Aḥmad) p. (204) Imam Aḥmad's letter to 'Ubaydullāh ibn Khāqān, and cited it with 'Abdullāh's chain of narration, which is exactly the same as in "al-Sunna" paragraph (84).

1 – قال ابن الجوزي في العلل المتناهية)١:٢٨ (ما نصه :روى عبد الله بن أحمد في كتاب السنة عن سعيد بن جبير قال :إن بني إسرائيل قالوا لموسى عليه السلام :هل ينام ربنا ؟ وهذا فعلا عند عبد الله في فقرة)١٠٢٨(.

6 - Ibn al-Jawzī said in "al-'Ilal al-Mutanāhiya" (1:28) the following text: "'Abdullāh ibn Aḥmad narrated in 'Kitāb al-Sunna' from Sa'īd ibn Jubayr who said: 'The Children of Isra'il said to Musa, peace be upon him: Does our Lord sleep?'" And this is indeed found in 'Abdullāh's work in paragraph (1028).

- ذكر شيخ الاسلام ابن تيمية كتاب السنة لعبد الله في درء تعارض العقل والنقل)1 :٦٩ (وفي جـ ٢/ ٣٩ قال ما نصه وقال عبد الله بن احمد سألت أبي عن قوم يقولون لما كلم الله موسى ..الخ، وهو ما عند عبد الله في السنة فقرة)٥٣٣(وفي جـ ٢/ ١١٦ أورد عن عبد الله ما وجد في كتاب أبيه من الآيات التي يحتج بها على الجهمية وهي فعلا ما ذكره عبد الله في فقرة)١٢٠٢(.

7 - Shaykh al-Islām Ibn Taymiyya mentioned "Kitāb al-Sunna" by 'Abdullāh in "Dar' Ta'āruḍ al-'Aql wa al-Naql" (Averting the Conflict between Reason and Revelation) (1:69), and in vol. 2/39 he said the following text: "'Abdullāh ibn Aḥmad said: I asked my father about people who say: 'When Allah spoke to Musa...'" etc., which is what 'Abdullāh has in "al-Sunna" paragraph (533). And in vol. 2/116, he cited from 'Abdullāh what he found in his father's book regarding the verses used as evidence against the Jahmiyya, and these are indeed what 'Abdullāh mentioned in paragraph (1202).

- ذكره باسم السنة شيخ الاسلام أيضاً في درء التعارض)٧ :١٠٨(، ضمن الكتب المصنفة في السنة وآثار الصحابة والتابعين.

8 - Shaykh al-Islām also mentioned it by the name "al-Sunna" in "Dar' al-Ta'āruḍ" (7:108), among the books classified in the Sunna and the narrations of the Companions and their Followers.

٩ – في مجموع الفتاوى)٥ :٣٨٧ (قال :من كتاب السنة لعبد الله بن أحمد بن حنبل ثم ساق كلمة شريك فيمن ينكرون : أحاديث الصفات وهذا هو الذي أورده عبد الله في السنة فقرة)٥٠٩ (واستشهد به أيضاً شيخ الاسلام في الفتاوي)١٢ . والحموية ص)٤١(، والفتاوى المصرية)٥:١٥ (وغيرها من مصنفات شيخ الاسلام عليه رحمة الله (٣٦٨

9 - In "Majmū' al-Fatāwā" (5:387), he said: "From 'Kitāb al-Sunna' by 'Abdullāh ibn Aḥmad ibn Ḥanbal," then he cited the statement of Sharīk regarding those who deny the ḥadīths of attributes, and this is what 'Abdullāh included in "al-Sunna" paragraph (509). Shaykh al-Islām also cited it in "al-Fatāwā" (12:368), "al-Ḥamawiyyah" p. (41), "al-Fatāwā al-Miṣriyyah" (15:5), and other works of Shaykh al-Islām, may Allah have mercy on him.

١٠ – قال ابن القيم رحمه الله في كتابه القيم اجتماع الجيوش الاسلامية على غزو المعطلة والجهمية ص)٩١ (ما نصه قال عبد : الله بن أحمد في كتاب السنة حدثني أحمد بن سعيد الدارمي أبو جعفر قال سمعت أبي يقول سمعت خارجة بن مصعب يقول ،الجهمية كفار ...الخ وقد أورد هذا عبد الله سندا ومتنا في فقرة)١٠ (واستشهد أيضاً منه في نفس المصدر في ص)١٠٢(. وكل هذه الاستشهادات تنص على كتاب السنة لعبد الله (٨٨) ،(١٠٥)

10 - Ibn al-Qayyim, may Allah have mercy on him, said in his valuable book "Ijtimā' al-Juyūsh al-Islāmiyyah 'alā Ghazw al-Mu'aṭṭilah wa al-Jahmiyya" (The Gathering of Islamic Armies against the Deniers and the Jahmiyya) p. (91) the following text: "'Abdullāh ibn Aḥmad said in 'Kitāb al-Sunna': Aḥmad ibn Sa'īd al-Dārimī Abū Ja'far told me, he said: I heard my father saying: I heard Khārijah ibn Muṣ'ab saying: 'The Jahmiyya are disbelievers...'" etc. 'Abdullāh included this, both chain and text, in paragraph (10). He also cited from it in the same source on p. (102), (105), (88), and all these citations specify "Kitāb al-Sunna" as belonging to 'Abdullāh.

١١ – ذكره أيضاً ابن القيم باسمه ونقل منه نصوصاً في زاد المعاد)٣:٥٦ (والداء والدواء ص)٣٤٠ (ومختصر الصواعق)٢ : (٣٩٢ ، ٤١٩ ، ٤٢٠ ، ٤٥٠ (وروضة المحبين)٢٥١ (ومدارج السالكين)٢:٤١٢ (وتهذيب سنن أبي داود)٧ :(١١٠) (١(.

11 - Ibn al-Qayyim also mentioned it by name and quoted texts from it in "Zād al-Ma'ād" (3:56), "al-Dā' wa al-Dawā'" p. (340), "Mukhtaṣar al-Ṣawā'iq" (2:392, 419, 420,

450), "Rawḍat al-Muḥibbīn" (251), "Madārij al-Sālikīn" (2:412), and "Tahdhīb Sunan Abī Dāwūd" (7:110) (1).

قال شارح الطحاوية العلامة ابن أبي العز ما نصه ص)٢٨٠ (تحقيق الأرنؤوط أخرج عبد الله بن أحمد عن عروة بن رويم – ١٢
. أنه قال أخبرني الانصاري عن النبي ﷺ أن الملائكة قالوا ...الحديث .وهو عند عبد الله فقرة)١٠٦٥(

12 - The commentator on al-Ṭaḥāwiyya, the scholar Ibn Abī al-'Izz, said in his text p. (280), edited by al-Arnā'ūṭ: "'Abdullāh ibn Aḥmad narrated from 'Urwah ibn Ruwaym that he said: 'An Anṣārī informed me from the Prophet ﷺ that the angels said...'" the ḥadīth. And it is found in 'Abdullāh's work, paragraph (1065).

: قال الذهبي في سير أعلام النبلاء)١٠١:٨ (روى عبد الله بن أحمد بن حنبل في كتاب الرد على الجهمية له قال – ١٣
حدثني أبي حدثنا سريج بن النعمان عن عبد الله بن نافع قال :قال مالك :الله في السماء وعلمه في كل مكان لا يخلو منه
.شيء .«قلت :هو عند عبد الله فقرة)١١(

13 - Al-Dhahabī said in "Siyar A'lām al-Nubalā'"[94] (8:101): "'Abdullāh ibn Aḥmad ibn Ḥanbal narrated in his book 'al-Radd 'alā al-Jahmiyya' (Refutation of the Jahmiyya), saying: 'My father told me, Surayj ibn al-Nu'mān told us, from 'Abdullāh ibn Nāfi', who said: Mālik said: Allah is in heaven, and His knowledge is in every place, nothing is devoid of it.'" I say: It is found in 'Abdullāh's work, paragraph (11).

١٤ – قال الذهبي في العلوص)١٠٢ (ما نصه :روى عبد الله بن أحمد بن حنبل في كتاب السنة له عن أبيه عن نوح بن ميمون عن بكير بن معروف عن مقاتل بن حيان في قوله تعالى ما يكون من نجوى ثلاثة إلا هو رابعهم قال :هو على عرشه . وعلمه معهم ..قلت وهذا النص بالسند والمتن عند عبد الله فقرة)٥٩٢(

14 - Al-Dhahabī said in "al-'Uluw" (102) the following text: "'Abdullāh ibn Aḥmad ibn Ḥanbal narrated in his book 'al-Sunna' from his father, from Nūḥ ibn Maymūn, from Bukayr ibn Ma'rūf, from Muqātil ibn Ḥayyān regarding Allah's saying: 'There is no private conversation of three except that He is the fourth of them,' he said:

[94] Al-Dhahabī also mentioned a narration with his own chain running back to ʿAbdullāh ibn Aḥmad's al-Radd ʿalā al-Jahmiyya (which is also known as Kitāb al-Sunna) in his Siyar aʿlām al-nubalāʾ (8/402).

'He is upon His throne and His knowledge is with them...'" I say: This text, both its chain and content, is found in 'Abdullāh's work, paragraph (592).

١٥ ذكر الكتاني في الرسالة المستطرفة ص)٣٧ (كتاب السنة لعبد الله بن أحمد .هذا طرف مما نقله أهل العلم من ذوي التحقيق والتثبت عن هذا الكتاب مما يقطع بصحة تسميته بالسنة وبثبوته لعبد الله بن أحمد رحمه الله .

15 - Al-Kattānī mentioned in "al-Risālah al-Mustaṭrafa" p. (37) "Kitāb al-Sunna" by 'Abdullāh ibn Aḥmad. This is a portion of what has been quoted by scholars of verification and authentication from this book, which definitively establishes the correctness of its title as "al-Sunna" and its authenticity as belonging to 'Abdullāh ibn Aḥmad, may Allah have mercy on him.

(١) ٦٠ .)٥٦ انظر موارد ابن القيم في كتبه بقلم بكر أبو زيد ص

(1) See "Mawārid Ibn al-Qayyim fī Kutubihi" (The Sources of Ibn al-Qayyim in His Books) by Bakr Abū Zayd, p. (56). 60

End of examples from al-Qaḥṭānī.

The latter did not mention the following example from Tārīkh Baghdād[95] (4/333) of al-Khaṭīb al-Baghdādī (d. 463 AH) under the entry for Muhammad ibn Muhammad ibn Umar ibn al-Hakam Abu al-Hasan, known as Ibn al-Attar:

وَحَدَّثَنَا عنه عبد الله بن أحمد في كتاب الرد على الجهمية.

Meaning: And ʿAbdullāh ibn Aḥmad narrated to us from him in Kitāb al-Radd ʿalā al-Jahmiyya [The Book of Refutation of the Jahmites]

[95] See here - https://app.turath.io/book/736?page=1913

Also, an example from Ibṭāl al-Taʾwīlāt li-Akhbār al-Ṣifāt [The Invalidation of Interpretations Concerning Reports of Divine Attributes, 1/77] by Abū Yaʿlā Muḥammad ibn al-Ḥussain ibn al-Farrāʾ (d. 458 AH):

٦٢ – مِنْ ذَلِكَ مَا حَدَّثَنَاهُ أَبُو الْقَاسِمِ عَبْدُ الْعَزِيزِ بْنُ عَلِيِّ بْنِ أَحْمَدَ بْنِ الْفَضْلِ الْخَيَّاطُ، قَالَ :نا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ مُوسَى الْمَوْصِلِيُّ السَّكُونِيُّ، قَالَ :نا أَبُو مُزَاحِمٍ مُوسَى بْنُ عُبَيْدِ اللَّهِ بْنِ يَحْيَى الْمُقْرِئُ، قَالَ :نا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، قَالَ :حَدَّثَنِي أَبِي، قَالَ :نا يَحْيَى بْنُ سَعِيدٍ، قَالَ :نا ابْنُ عَجْلانَ، قَالَ :حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ، قَالَ :قَالَ رَسُولُ اللَّهِ، ﷺ» :إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ، وَلا يَقُلْ :قَبَّحَ اللَّهُ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى «صُورَتِهِ

Meaning:

62 - Among that which Abū al-Qāsim ʿAbd al-ʿAzīz ibn ʿAlī ibn Aḥmad ibn al-Faḍl al-Khayyāṭ narrated to us, he said: ʿAlī ibn Ibrāhīm ibn Mūsā al-Mawṣilī al-Sakūnī told us, he said: Abū Muzāḥim Mūsā ibn ʿUbayd Allāh ibn Yaḥyā al-Muqriʾ told us, he said: ʿ**Abdullāh ibn Aḥmad ibn Ḥanbal** told us, he said: My father narrated to me, he said: Yaḥyā ibn Saʿīd told us, he said: Ibn ʿAjlān told us, he said: Saʿīd narrated to me, from Abū Hurayra, who said: The Messenger of Allah, peace be upon him, said: "When one of you strikes, let him avoid the face, and let him not say: 'May Allah disfigure your face and the face of whoever resembles your face,' for Allah created Adam in His image."

The above narration is found in Kitāb al-Sunna (2/471) attributed to ʿAbdullāh ibn Aḥmad ibn Ḥanbal.

Also, Abū al-Qāsim al-Taymī al-Aṣbahānī known as Qiwām al-Sunna (d. 535 AH) mentioned the following in his al-Ḥujjah fī Bayān al-Maḥajjah wa-Sharḥ ʿAqīdat Ahl al-Sunna (1/258):

فَكل هَؤُلَاءِ سرج الدّين، وأئمة السّنة، وَأولُوا الْأَمر من الْعلمَاء، فقد اجْتَمعُوا عَلَى جملَة هَذَا الْفَصْل من السّنة، وجعلوها فِي كتب السّنة، وَيشْهد لهَذَا الْفَصْل الْمَجْمُوع من السّنة كتب الْأَئِمَّة، فَأول ذَلِك :كتاب السّنة عَن عَبْد اللَّهِ بْن أَحْمَد بْن حَنْبَل

وَكتاب السّنة لأبي مَسْعُود وَأبي زرْعَة وَأبي حَاتِم، وَكتاب السّنة لعبد الله بن مُحَمَّد بن النُّعْمَان، وَكتاب السّنة لأبي عبد الله مُحَمَّد ابْن يُوسُف الْبَنَّا الصُّوفِي أَجْمَعِينَ

Meaning:

All of these are the lamps of religion, the Imams of the Sunna, and those in authority among the scholars. They have collectively agreed upon this section of the Sunna and included it in the books of Sunna. The collected books of the Sunna by the Imams testify to this section. The first of these is: **Kitāb al-Sunna by ʿAbdullāh ibn Aḥmad ibn Ḥanbal**, Kitāb al-Sunna by Abū Masʿūd, Abū Zurʿah, and Abū Ḥātim, Kitāb al-Sunna by ʿAbdullāh ibn Muḥammad ibn al-Nuʿmān, and Kitāb al-Sunna by Abū ʿAbdullāh Muḥammad ibn Yūsuf al-Bannā al-Ṣūfī, may Allah have mercy on them all.

Also, Ibn Kathīr (d. 774 AH) mentioned in his al-Bidāya wa-al-Nihāya (19/168):

وَرَوَى عَبْدُ اللَّهِ بْنُ أَحْمَدَ فِي »السُّنَّةِ«، مِنْ طَرِيقِ مَجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ» ;أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الدَّجَّالَ فَقَالَ» :إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ .««وَرَوَاهُ ابْنُ أَبِي شَيْبَةَ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ مُجَالِدٍ بِهِ، أَطْوَلَ مِنْ هَذَا.

And ʿAbdullāh ibn Aḥmad narrated in "Al-Sunna,"[96] from the path of Mujālid, from al-Shaʿbī, from Jābir; "That the Messenger of Allah ﷺ mentioned the Dajjāl and said: 'He is one-eyed, and your Lord is not one-eyed.'" And Ibn Abī Shaybah narrated it from ʿAlī ibn Mushir, from Mujālid with it, longer than this.

These examples support the view that ʿAbdullāh ibn Aḥmad indeed compiled a work entitled Kitāb al-Sunna. However, the primary scholarly debate in contemporary academia concerns the textual integrity of the extant work, particularly whether the version preserved in the Ẓāhiriyya manuscript and subsequent manuscripts remains free from later alterations and interpolations, as previously demonstrated in the textual analysis above.

[96] It is found in Kitāb al-Sunna (2/448, no. 1006).

Chains of transmission provided by ʿAbdullāh ibn Ṣāliḥ al-Barrāk

Another Saudi-Salafi researcher known as ʿAbdullāh ibn Ṣāliḥ al-Barrāk[97] has attempted to authenticate Kitāb al-Sunna by providing some chains of transmission.

He has also mentioned the importance of having chains of transmission (asānid) back to early texts where he mentioned the following[98]:

أهمية موضوع دراسة الأسانيد:

The Importance of the Topic of Studying Chains of Transmission [Asānīd]

اهتمَّ علماء الإسلام بالإسناد قديمًا، وأَوْلَوْه أهمية كبيرة في توثيق مروياتهم، وجعلوه دِينًا.

Islamic scholars were interested in chains of transmission [isnād] from old times, gave it great importance in documenting their transmissions, and made it religion.

قال الإمام محمد بن سيرين رحمه الله: "اتقوا الله يا معشر الشباب، انظروا ممَّن تأخذون هذه الأحاديث؛ فإنها مِن دينكم"[1].

[97] His CV is available here - https://faculty.ksu.edu.sa/ar/node/16959

[98] See here - (https://www.alukah.net/sharia/0/8427/%D8%AA%D9%88%D8%AB%D9%8A%D9%82-%D8%A3%D8%B3%D8%A7%D9%86%D9%8A%D8%AF-%D9%83%D8%AA%D8%A8-%D8%A7%D9%84%D8%B9%D9%82%D9%8A%D8%AF%D8%A9-%D8%A7%D9%84%D8%A5%D8%B3%D9%84%D8%A7%D9%85%D9%8A%D8%A9-1-5/)

Imam Muḥammad ibn Sīrīn—may Allah have mercy on him—said: "Fear Allah, O company of young people. Look from whom you take these ḥadīths, for they are part of your religion" [1].

وقال أيضًا: "إنَّ هذا العِلم دين، فانظروا عمن تأخذون دينكم"[2].

He also said: "This knowledge is religion, so look from whom you take your religion" [2].

وقال ابن المبارَك - رحمه الله -: "الإسنادُ من الدِّين، ولولا الإسنادُ لقال مَن شاء ما شاء"[3].

Ibn al-Mubārak—may Allah have mercy on him—said: "Chains of transmission [isnād] are part of religion. Were it not for chains of transmission [isnād], whoever wished would say whatever they wished" [3].

وهي خاصية شرَّف الله بها أمَّةَ محمد - صلى الله عليه وسلم - دون غيرها منَ الأمم، وميزة امتاز بها أهل السنة والجماعة عن أهل البِدَع والأهواء والضلالات.

It is a characteristic with which Allah honoured the community of Muḥammad—may Allah bless him and grant him peace—above other communities, and a distinction by which the people of the Sunna and community were distinguished from the people of innovations [bida'], desires, and misguidances.

قال أبو نصر بن سلام: "ليس شيءٌ أثقل على أهْل الإلحاد، ولا أبغض إليهم من سماع الحديث وروايته وإسناده"[4].

Abū Naṣr ibn Salām said: "Nothing is heavier upon the people of atheism or more hateful to them than hearing ḥadīth, transmitting it, and its chains of transmission [isnād]" [4].

وذلك أنَّ أهل الأهواء إن استدلُّوا على بدعهم، إما بما ليس له إسناد، وإن أُسند فهو مما لم يصحَّ، وأما ما صحَّ فليس لهم فيه حُجة في الدلالة على مُعتقداتهم وباطلهم.

That is because the people of desires, when they cite evidence for their innovations [bida'], it is either with what has no chain of transmission [isnād], and if it has a chain of transmission [isnād], it is from what is not sound. As for what is sound, they have no proof in it indicating their beliefs and falsehoods.

وكان من صور التدوين والحفْظ للأحاديث النبوية، وهو ما يُسمَّى "بالتدوين العام"، ما قام به الخليفة الراشد عمر بن عبدالعزيز لمَّا تولَّى الخلافة، وخشي أن يَتَحقَّق قولُ النبي - صلى الله عليه وسلم -: ((إن الله لا يقبض العلمَ انتزاعًا ينتزعُهُ من العباد، ولكن يقبض العلم بقبض العلماء))؛ والحديث في الصحيحين[5].

Amongst the forms of recording and preserving Prophetic ḥadīths, which is called "general recording," was what the Rightly-Guided Caliph 'Umar ibn 'Abd al-'Azīz did when he assumed the caliphate and feared that the Prophet's statement—may Allah bless him and grant him peace—would be realised: "Allah does not take away knowledge by snatching it from servants, but takes away knowledge by taking away scholars"—the ḥadīth is in the two authentic collections [5].

فكتب إلى أبي بكر بن محمد بن عمرو بن حزم: "انظر ما كان من حديث رسول الله - صلى الله عليه وسلم - فاكتبه؛ فإني خِفْتُ دُروس العلم وذهاب العلماء"[6].

He wrote to Abū Bakr ibn Muḥammad ibn 'Amr ibn Ḥazm: "Look at what there was of the Messenger of Allah's ḥadīth—may Allah bless him and grant him peace—and write it, for I fear the disappearance of knowledge and the passing of scholars" [6].

وكان أبو بكر بن محمد بن عمرو واليًا وقاضيًا على المدينة.

Abū Bakr ibn Muḥammad ibn 'Amr was a governor and judge over Medina.

وأمر أيضًا الإمامَ الحافظ محمدَ بن شهاب الزهْري بجمع السُّنَّة، قال الزُّهْري: "أَمَرَنا عمر بن عبدالعزيز بجمْع السنن، فكتبناها دفترًا دفترًا، فبعث إلى كلِّ أرض له عليها سلطان دفترًا"[7]، فكان - رحمه الله - أول من دوَّن العلم[8].

He also ordered the memoriser [ḥāfiẓ] imam Muḥammad ibn Shihāb al-Zuhrī to collect the Sunna. Al-Zuhrī said: "'Umar ibn 'Abd al-'Azīz ordered us to collect the Sunnas, so we wrote them notebook by notebook, then he sent a notebook to every land over which he had authority" [7]. He—may Allah have mercy on him—was the first to record knowledge [8].

قال الذَّهبي واصفًا عملَ عمرَ بنِ عبدالعزيز: "وهو الذي سنَّ للمُحدِّثين التثبُّت في النقل"[9].

Al-Dhahabī said, describing 'Umar ibn 'Abd al-'Azīz's work: "He is the one who established for the traditionists [muḥaddithūn] verification in transmission" [9].

وفي عصر التابعين دخل تدوين السنة مرحلةً جديدة، وهو ما يُسمَّى بـ"التصنيف المرتب للسنن والآثار".

In the era of the Successors [tābi'īn], Sunna recording entered a new phase, which is called "organised classification of Sunnas and narrations [āthār]."

قال الذهبي في حوادث (سنة 143هـ): "وفي هذا العصْر شَرَعَ علماءُ الإسلام في تدوين الحديث الشريف والفقه والتفسير، فصنَّف ابن جريج التصانيف في مكة، وصنَّف سعيد بن أبي عروبة... وصنف مالك "الموطأ" في المدينة، وصنف ابن إسحاق "المغازي"، وكثر تدوين العلم وتبويبه، ودونت العربية واللغة والتاريخ وأيام الناس"[10].

Al-Dhahabī said in the events of (the year 143 AH): "In this era, the scholars of Islam began recording noble ḥadīth, jurisprudence, and exegesis [tafsīr]. Ibn Jurayj classified works in Mecca, Sa'īd ibn Abī 'Arūba classified... Mālik classified 'al-Muwaṭṭa'' in Medina, Ibn Isḥāq classified 'al-Maghāzī' [The Military Expeditions], and the recording and categorisation of knowledge multiplied. Arabic, language, history, and people's days were recorded" [10].

ودوَّن أهلُ العلم أيضًا في مسائل الأصول (أصول الدين)، ومن ذلك الكتب الجامعة لمسائل العقيدة، مثل: "السنة"، "الإيمان"، "الشريعة"".

The people of knowledge also recorded on matters of foundations (foundations of religion [uṣūl al-dīn]), including books collecting creed issues, such as: "al-Sunna" [The Sunna], "al-Īmān" [Faith], "al-Sharī'a" [The Divine Law].

وكذلك في مسائل عقدية صُنِّفتْ كتبٌ فيها نزاع الفِرق والمذاهب، مثل: كتاب "الرَّد على الجهمية"، "خَلْق أفعال العباد"، ونحوهما منَ المصنفات.

Likewise, books were classified on creedal matters involving the disputes of sects and schools, such as: the book "al-Radd 'alā al-Jahmiyya" [Refutation of the Jahmiyya], "Khalq Af'āl al-'Ibād" [The Creation of the Actions of Servants], and similar works.

هذه الكُتُب منذ وقت تأليفها، اهتموا بسماعها على مؤلفيها، وهو ما يُسمَّى في المصطلح: طرق تحمُّل الحديث (إما السماع من لفظ الشيخ، أو القراءة على الشيخ)، كما تجدها مبسوطة في كتب مصطلح الحديث[11].

These books, since the time of their composition, they took care to hear them from their authors, which is called in terminology: methods of receiving ḥadīth (either hearing from the shaykh's words or reading to the shaykh), as you find them detailed in books of ḥadīth methodology [11].

وقد قال العلماء: "الأسانيد أنساب الكتب"[12].

The scholars have said: "Chains of transmission [asānīd] are the lineages of books" [12].

خذْ مثالاً لذلك: "صحيح الإمام أبي عبدالله البخاري"، فحينما تراجع كتبَ الفهارس، فإنك واجدٌ جملةً من الطُّرُق والمشجرات لرواية هذا الكتاب النافع[13].

Take as an example: "Ṣaḥīḥ of Imam Abī 'Abd Allah al-Bukhārī." When you review catalogue books, you find a number of routes and genealogical trees for transmitting this beneficial book [13].

ولكل ناحية من بلدان المسلمين روايةٌ لكتاب من كتب السُّنَّة، حسب طرق وصول الكتاب إليهم، واعتبر رواة "الموطأ" (الموطآت) دليلاً على ذلك[14].

Every region of Muslim countries has a transmission for a book from the Sunna books, according to the routes of the book reaching them. Consider the transmitters of "al-Muwaṭṭa'" (the Muwaṭṭa's) as evidence of that [14].

أما كتب العقيدة، فكان الإسنادُ يُذكر فيها كما هو سَنَنُ أهل العلم، ويُعد التصنيفُ بطريقة الرواية مما تَمَيَّز به المنصفون من أهل العلم عن غَيْرهم، وتروى أيضًا بإسنادٍ إلى مؤلفها زيادةً في التوثيق والحفْظ، كما قُلنا في عمل علماء الحديث؛ ولكن بعض دراسة وتوثيق أسانيد الكتب إلى مؤلفيها لم يلقَ عناية واهتمامًا من قِبَل الباحثين بعد ظهور الكتب مطبوعة[15]، فاكتُفِي بشهرة الكتاب عن النظر في إسنادِه إلى مؤلفِه.

As for creed books, chains of transmission [isnād] were mentioned in them as is the practice of the people of knowledge. Classification by way of transmission is considered one of the things that distinguished the fair-minded people of knowledge from others. They are also transmitted with a chain of transmission [isnād] to their author for additional documentation and preservation, as we said regarding the work of ḥadīth scholars. However, studying and documenting the chains of transmission [asānīd] of books to their authors did not receive care and attention from researchers after books appeared printed [15], so they sufficed with the book's fame instead of examining its chain of transmission [isnād] to its author.

والسؤال الذي يرد: ألا يوجد إلا هذا الطريق؟

The question that arises: Does only this method exist?

بل في أحيان يُترك الإسناد جملةً عند طَبْع الكتاب، ويُبقى على أصله المخطوط، ويغفل البعض عن النظر في الموسوعات العقَدية الكبيرة، مثل كتب (الأئمة: ابن منده، واللالكائي) التي تُضمَّن الكتابَ المراد، ويدخل الإسناد ضمنًا[16].

Indeed, sometimes the chain of transmission [isnād] is abandoned entirely when printing the book, keeping it in its manuscript form, and some ignore examining the large creedal encyclopaedias, such as the books of (the imams: Ibn Manda and al-Lālakā'ī) which include the desired book, with the chain of transmission [isnād] included implicitly [16].

وقد تنبَّه أهلُ العلم قديمًا لأهمية دراسة الأسانيد والاهتمام بها.

The people of knowledge became aware long ago of the importance of studying chains of transmission [asānīd] and being concerned with them.

ذكر ابن تيميَّة ما نقل عن الإمام أحمد، من رواية حرب بن إسماعيل، ثم علَّق على ما وَرَد فيها: "وليستْ هذه العقيدة ثابتة عن الإمام أحمد بألفاظها؛ فإني تأمَّلْت لها ثلاثة أسانيد مُظْلمة برجال مجاهيل، والألفاظُ هي ألفاظ حرب بن إسماعيل، لا ألفاظ الإمام أحمد"[17]، فهذا نقدٌ للإسناد والمتن.

Ibn Taymiyya mentioned what was transmitted from Imam Aḥmad from the transmission of Ḥarb ibn Ismā'īl, then commented on what appeared in it: "This creed is not established from Imam Aḥmad in its expressions, for I examined three dark chains of transmission [asānīd] for it with unknown men [majāhīl], and the expressions are the expressions of Ḥarb ibn Ismā'īl, not the expressions of Imam Aḥmad" [17]. This is criticism of the chain of transmission [isnād] and text [matn].

Footnotes:

[1] "الجرح والتعديل" (15/2)، وابن حبان في "المجروحين" (1/22).

[1] "al-Jarḥ wa'l-Ta'dīl" [Criticism and Praise] (2/15), and Ibn Ḥibbān in "al-Majrūḥīn" [The Wounded/Discredited] (1/22).

[2] مسلم في مقدمة صحيحه (1/84).

[2] Muslim in the introduction to his Ṣaḥīḥ (1/84).

[3] مسلم في مقدمة صحيحه بشرح النووي (1/87).

[3] Muslim in the introduction to his Ṣaḥīḥ with al-Nawawī's commentary (1/87).

[4] "الخلاصة في أصول الحديث"، للطيبي ص30.

[4] "al-Khulāṣa fī Uṣūl al-Ḥadīth" [The Summary in Ḥadīth Principles] by al-Ṭaybī, p. 30.

[5] البخاري (194/1)، ومسلم (4/2058).

[5] Al-Bukhārī (1/194) and Muslim (4/2058).

[6] مالك في "الموطأ" رقم 936، والبخاري (1/194).

[6] Mālik in "al-Muwaṭṭa'" no. 936, and al-Bukhārī (1/194).

[7] "جامع بيان العلم" (1/76).

[7] "Jāmi' Bayān al-'Ilm" [Collection of the Explanation of Knowledge] (1/76).

[8] "الحلية" (3/363).

[8] "al-Ḥilya" [The Ornament] (3/363).

[9] "تذكرة الحفاظ" (1/6).

[9] "Tadhkirat al-Ḥuffāẓ" [Remembrance of the Memorisers] (1/6).

[10] "تاريخ الإسلام"، تحقيق عبدالسلام تدمري، ص13، و"صحائف الصحابة"، لأحمد الصويان ص236، و"المنهج المقترح لفهم المصطلح"، لحاتم العوني ص45، و"بحوث في تاريخ السنة"، لأكرم العمري ص232.

[10] "Tārīkh al-Islām" [History of Islam], edited by 'Abd al-Salām Tadmurī, p. 13, and "Ṣaḥā'if al-Ṣaḥāba" [Pages of the Companions] by Aḥmad al-Ṣūyān, p. 236, and "al-Manhaj al-Muqtaraḥ li-Fahm al-Muṣṭalaḥ" [The Proposed Method for Understanding Terminology] by Ḥātim al-'Awnī, p. 45, and "Buḥūth fī Tārīkh al-Sunna" [Research in the History of the Sunna] by Akram al-'Umarī, p. 232.

[11] "تدريب الراوي" (418/1) "النوع الرابع والعشرون".

[11] "Tadrīb al-Rāwī" [Training the Narrator] (1/418) "The Twenty-Fourth Type."

[12] "فهرس الفهارس"، (6/1) "الفتح" (1/82).

[12] "al-Fatḥ" [The Victory] (1/6), "Fahras al-Fahāris" [Index of Indices] (1/82).

[13] "تغليق التعليق" (435/5)، و"هدي الساري" ص491 كلاهما للحافظ ابن حجر، وكتب الباحث محمد إسحاق رسالة عنوانها "الأصول الستة: رواياتها ونسخها" رسالة ماجستير - قسم الثقافة الإسلامية - جامعة الملك سعود - سنة 1405هـ.

[13] "Ta'līq al-Ta'līq" [Suspension of Suspension] (5/435) and "Hudā al-Sārī" [Guidance of the Night-Traveller] p. 491, both by the memoriser [ḥāfiẓ] Ibn Ḥajar, and the researcher Muḥammad Isḥāq wrote a dissertation entitled "al-Uṣūl al-Sitta: Riwāyātuhā wa Nusakhuhā" [The Six Foundations: Their Transmissions and Copies] - Master's thesis - Department of Islamic Culture - King Sa'ūd University - 1405 AH.

[14] انظر: دراسة نذير حمدان "الموطآت" ص75.

[14] See: Nadhīr Ḥamdān's study "al-Muwaṭṭa'āt" [The Muwaṭṭa's] p. 75.

[15] أول من وقفتُ عليه من بحث له صلة بموضوع البحث ما كتبه أخونا الدكتور/ صالح العقيل في مجلة عالم الكتب - العدد السادس (1421هـ) ص487، بعنوان: "كتاب السنة، لعبدالله بن الإمام أحمد - دراسة توثيقية".

[15] The first I came across who researched something related to the research topic is what our brother Dr. Ṣāliḥ al-'Aqīl wrote in 'Ālam al-Kutub magazine - Issue Six (1421 AH) p. 487, entitled: "Kitāb al-Sunna by 'Abd Allah ibn Imam Aḥmad - A Documentary Study."

[16] مثال ذلك: كتاب "القدر"، لأبي داود السجستاني لم يصلْنا؛ لكن الإمام ابن بطة في كتاب "الإبانة" روى من طريق رواة الكتاب (ابن داسة، والمتوثي) قرابة (241) نصًّا عن أبي داود؛ فهل هذا إلا حفظ للكتاب؟!

[16] An example of this: the book "al-Qadar" [Predestination] by Abū Dāwūd al-Sijistānī did not reach us, but Imam Ibn Baṭṭa in his book "al-Ibāna" [The Clarification] narrated through the book's transmitters (Ibn Dāsa and al-Mutūthī) approximately 241 texts from Abū Dāwūd. Is this not preservation of the book?!

[17] "الاستقامة" (1/73).

[17] "al-Istiqāma" [Uprightness] (1/73).

He mentioned as part of his article[99] the following:

Kitāb al-Sunna:

تأليف: عبدالله بن أحمد بن محمد بن حنبل، أبي عبدالرحمن الشيباني، البغدادي، روى عن أبيه شيئًا كثيرًا، قال ابن المنادي: وما زلنا نرى أكابر شيوخنا يشهدون له بمعرفة الرجال وعلل الحديث، وقال الخطيب: وكان ثقةً ثبتًا فهمًا، مات سنة 290هـ، له من الكتب: "السنة"، وزيادات على كتب أبيه[17].

Author: ʿAbdullāh ibn Aḥmad ibn Muḥammad ibn Ḥanbal, Abū ʿAbd al-Raḥmān al-Shaybānī, al-Baghdādī. He narrated much from his father. Ibn al-Munādī said: "We always saw our senior scholars testifying to his knowledge of men and the defects of ḥadīth." Al-Khaṭīb said: "He was trustworthy, reliable, and discerning." He died in 290 AH. Among his books are "Al-Sunna" and additions to his father's books[17].

موضوعه:

اهتم بالرد على الجهمية[18]، وذكر أقوالهم الشنيعة، وأقوال أهل العلم فيهم، ومسألة الرؤية، والإيمان، والقدرية، ثم بقية مسائل العقيدة، مستندًا على أقوال أئمة السنة، وعلى رأسهم الإمام أحمد – رحمه الله.

Subject:

He focused on refuting the Jahmiyya[18], mentioning their reprehensible statements, the opinions of scholars about them, the issue of seeing Allah, faith, the Qadariyya, and then the rest of doctrinal issues, relying on the statements of the Imams of Sunna, foremost among them Imam Aḥmad - may Allah have mercy on him.

طبعاته:

[99] Available here - https://www.alukah.net/sharia/0/8599/

.طبع بالمطبعة السلفية سنة 1349هـ، ثم طبع محققًا مضبوطًا على جملة نُسخ، بتحقيق د. محمد بن سعيد القحطاني، نشر دار ابن القيم في مجلدَيْن

Editions:

It was printed by the Salafiyyah Press in 1349 AH, then printed in a verified and precisely edited edition based on several manuscripts, edited by Dr. Muḥammad ibn Saʿīd al-Qaḥṭānī, published by Dār Ibn al-Qayyim in two volumes.

:إسناد الكتاب

:روي هذا الكتاب عن مؤلفه بعدة طرق، وهي على النَّحو الآتي

The Book's Chains of Transmission:

This book was narrated from its author through several routes, as follows:

:الإسناد الأول

الذي طبع عليه الكتاب، وهو في نسخة واحدة (الظاهرية فقط)، ينتهي إلى: أبي الوقت عبدالأول بن عيسى بن شعيب الهروي، عن شيخ الإسلام أبي ،إسماعيل عبدالله بن محمد الهروي، قال: أنبأنا أبو يعقوب إسحاق بن إبراهيم بن محمد القراب، أنبأنا أبو النضر محمد بن الحسن بن سليمان السمسار .حدثنا أبو عبدالله محمد بن إبراهيم بن خالد الهروي، حدثنا أبو عبدالرحمن عبدالله بن أحمد بن محمد بن حنبل[19]

The First Chain:

On which the book was printed, **found in only one manuscript (the Ẓāhiriyya only),** ending with: Abū al-Waqt ʿAbd al-Awwal ibn ʿĪsā ibn Shuʿayb al-Harawī, from Shaykh al-Islām Abū Ismāʿīl ʿAbdullāh ibn Muḥammad al-Harawī, who said: Abū Yaʿqūb Isḥāq ibn Ibrāhīm ibn Muḥammad al-Qarrāb informed us, Abū al-Naḍr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār informed us, Abū ʿAbdullāh

Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī narrated to us, Abū ʿAbd al-Raḥmān ʿAbdullāh ibn Aḥmad ibn Muḥammad ibn Ḥanbal narrated to us[19].

تراجم الإسناد:

• أبو عبدالله محمد بن إبراهيم بن خالد الهروي: شيخ لابن حبان في "الثقات" (7/33).

• أبو النضر محمد بن الحسن بن سليمان السمسار: أحد شيوخ أبي يعقوب القراب في كتابه "فضائل الرمي في سبيل الله"، ومكثرٌ عنه في الرواية.

• أبو يعقوب إسحاق بن أبي إسحاق الهروي القراب: محدث هراة، قال عبدالغافر: الحافظ، العدل، من الحفاظ بهراة، كتب الكثير، وجمع وسافر، وصنف الأبواب والتواريخ، وقال الذهبي: الشيخ الإمام، الحافظ الكبير، مات سنة 429هـ[20].

• أبو إسماعيل عبدالله بن محمد بن الهروي: قال إسماعيل الحافظ: إمام حافظ، وقال الذهبي: وقد كان هذا سيفًا مسْلولاً على المتكلِّمين، وسيفًا مسلولاً على المخالِفِين، مات سنة 481هـ[21].

• عبدالأول بن عيسى السجزي، الهروي: قال السمعاني: شيخ صالح، حسن السمت والأخلاق، وقال ابن الجوزي: كان صبورًا على القراءة، وكان صالحًا، وقال ابن النجار: وكان شيخًا صدوقًا أمينًا، مات سنة 553هـ[22].

Biographies of the Chain:

• Abū ʿAbdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī[100]: A teacher of Ibn Ḥibbān in "Al-Thiqāt" (7/33).

• Abū al-Naḍr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār: One of the teachers of Abū Yaʿqūb al-Qarrāb in his book "The Virtues of Archery in the Path of Allah," from whom he narrated extensively.

• Abū Yaʿqūb Isḥāq ibn Abī Isḥāq al-Harawī al-Qarrāb: The ḥadīth scholar of Herat. ʿAbd al-Ghāfir said: "The memorizer, the just, among the memorizers of Herat, who wrote much, collected, traveled, and compiled chapters and histories." Al-Dhahabī said: "The shaykh, the imam, the great memorizer." He died in 429 AH[20].

[100] Ibn Ḥibbān did not mention him to be trustworthy in any of his works and he has no praiseworthy accreditation (taʿdīl) as mentioned earlier on.

• Abū Ismāʿīl ʿAbdullāh ibn Muḥammad ibn al-Harawī: Ismāʿīl the Memorizer said: "An imam and memorizer." Al-Dhahabī said: "He was a drawn sword against the theologians and a drawn sword against the opponents." He died in 481 AH[21].

• ʿAbd al-Awwal ibn ʿĪsā al-Sijzī, al-Harawī: Al-Samʿānī said: "A righteous shaykh with good conduct and character." Ibn al-Jawzī said: "He was patient in reading and was righteous." Ibn al-Najjār said: "He was a truthful, trustworthy shaykh." He died in 553 AH[22].

.ومن هذا الطريق روى أبو إسماعيل الهروي في كتابه "ذم الكلام وأهله" عن شيخه أبي يعقوب القراب[23]

Through this route, Abū Ismāʿīl al-Harawī narrated in his book "Dhamm al-Kalām wa Ahlihi" [Censure of Theological Rhetoric and Its People] from his teacher Abū Yaʿqūb al-Qarrāb[23].

:الإسناد الثاني

.من طريق أحمد بن محمد بن عمر بن أبان اللُّنباني العبدي

،أ- روى من طريقه الحافظ ابن منده في "الرد على الجهمية"[24]، و"الإيمان"[25]، و"التوحيد"[26]، قال: أخبرنا أحمد بن محمد بن عمر بن أبان .عن عبدالله، فذكره، ومن طريق ابنه عبدالوهاب يروي الحافظ قوام السنة في "الحجة"[27]

.ب- والحافظ أبو الشيخ الأصبهاني، كما نقله قوام السنة عن أبي الشيخ عنه[28]

.ج- ومن الطريق نفسه يروي الحافظ الدشتي في كتابه "إثبات الحد" بإسناده إلى أحمد بن محمد بن عمر[29]

The Second Chain: Through Aḥmad ibn Muḥammad ibn ʿUmar ibn Abān al-Lunbānī al-ʿAbdī.

a. Al-Hafiz Ibn Mandah narrated through this route in "Al-Radd ʿalā al-Jahmiyya" [Refutation of the Jahmites][24], "Al-Īmān" [Faith][25], and "Al-Tawḥīd" [Monotheism][26], saying: Aḥmad ibn Muḥammad ibn ʿUmar ibn Abān informed us, from ʿAbdullāh, and he mentioned it. Through his son ʿAbd al-Wahhāb, the memorizer Qiwām al-Sunna narrates in "Al-Ḥujjah" [The Proof][27].

b. Al-Hafiz Abū al-Shaykh al-Aṣbahānī, as quoted by Qiwām al-Sunna from Abū al-Shaykh from him[28].

c. Through the same route, Al-Hafiz al-Dashtī narrates in his book "Ithbāt al-Ḥadd" [Affirmation of the Limit] with his chain to Aḥmad ibn Muḥammad ibn ʿUmar[29].

الإسناد الثالث:

طريق أبي بكر أحمد بن محمد بن هارون الخلال، فقد روى عن كتاب عبدالله كتابه "السنة"، ونقل منه نصوصًا كثيرة جدًّا في مسائل متنوعة، وأكثر جدًّا في كتاب "السنة"[30].

The Third Chain:

The route of Abū Bakr Aḥmad ibn Muḥammad ibn Hārūn al-Khallāl, who narrated from ʿAbdullāh's book "Al-Sunna," and quoted very many texts from it on various issues, and especially in the book "Al-Sunna"[30].

الإسناد الرابع:

طريق أحمد بن سلمان النجاد، فقد روى في كتابه: "الرد على من يقول: القرآن مخلوق" ما يزيد على نصف الكتاب عن شيخه الإمام عبدالله بن أحمد، وعنه: الدارقطني في كتاب الرؤية[31]، وابن بطة في "الإبانة"[32]، وابن شاهين في "الكتاب اللطيف"[33].

The Fourth Chain:

The route of Aḥmad ibn Salmān al-Najjād, who narrated in his book: "Al-Radd ʿalā man Yaqūl: Al-Qurʾān Makhlūq" [Refutation of Those Who Say: The Qur'an is Created] more than half of the book from his teacher Imam ʿAbdullāh ibn Aḥmad, and from him: Al-Dāraquṭnī in the book "Al-Ruʾyah" [Seeing Allah][31], and Ibn Baṭṭah in "Al-Ibāna"[32], and Ibn Shāhīn in "Al-Kitāb al-Laṭīf" [The Subtle Book][33].

وبواسطة أحمد بن سلمان يرويه الخطيب في "التاريخ"[34]، واللالكائي في "أصول الاعتقاد" وأكثر عنه[35]، والبيهقي في "الأسماء"[36]، وأبو يعلى في "إبطال التأويلات"[37]، وابن البنا في "المختار في أصول السنة"[38].

And through Aḥmad ibn Salmān, it is narrated by al-Khaṭīb in "Al-Tārīkh" [The History][34], and al-Lālakāʾī in "Uṣūl al-Iʿtiqād" [Fundamentals of Belief] who quoted extensively from him[35], and al-Bayhaqī in "Al-Asmāʾ" [The Names][36], and Abū Yaʿlā in "Ibṭāl al-Taʾwīlāt" [Invalidation of Interpretations][37], and Ibn al-Bannāʾ in "Al-Mukhtār fī Uṣūl al-Sunna" [The Selected in the Fundamentals of Sunna][38].

الإسناد الخامس:

طريق موسى بن عبيدالله بن يحيى الخاقاني، روى هذا الطريق أبو يعلى في "إبطال التأويلات"[39].

The Fifth Chain:

The route of Mūsā ibn ʿUbaydillāh ibn Yaḥyā al-Khāqānī. This route was narrated by Abū Yaʿlā in "Ibṭāl al-Taʾwīlāt" [Invalidation of Interpretations][39].

الإسناد السادس:

طريق إسماعيل بن علي بن إسماعيل الخطبي البغدادي، روى هذا الطريق أبو علي بن البنا في كتابه "المختار في أصول السنة"[40].

The Sixth Chain:

The route of Ismāʿīl ibn ʿAlī ibn Ismāʿīl al-Khuṭabī al-Baghdādī. This route was narrated by Abū ʿAlī ibn al-Bannāʾ in his book "Al-Mukhtār fī Uṣūl al-Sunna" [The Selected in the Fundamentals of Sunna][40].

:تراجم الرواة عن عبدالله

1- أحمد بن محمد بن عمر الأصبهاني اللُّنباني، قال السمعاني: ثقة معروف مكثر، وقال أبو الشيخ: عنده كتب ابن أبي الدنيا، ومسند أحمد بن حنبل، وقال الذهبي: سمعه من ابن الإمام أحمد، مات سنة 332هـ[41].

2- أبو بكر أحمد بن محمد بن هارون الخلال: شيخ الحنابلة وعالمهم، قال الخطيب: وكان ممن صرف عنايته إلى جَمْع علوم أحمد بن حنبل وطلبها وسافَرَ لأجْلِها، وقال ابن أبي يعلى: له التصانيف الدائرة، والكُتُب السائرة، مات سنة 311هـ[42].

3- أحمد بن سلمان بن الحسن النجاد: قال ابن أبي يعلى: العالم الناسك الورع، وقال الخطيب: وهو ممن اتسعتْ رواياته، وانتشرت أحاديثه، وكان صدوقًا عارفًا، مات سنة 348هـ[43].

4- موسى بن عبيدالله بن يحيى الخاقاني: قال الخطيب: وكان ثقةً ديِّنًا من أهل السنة، وقال الذهبي: وجمع وصنف، مات سنة 325هـ[44].

5- إسماعيل بن علي بن إسماعيل الخُطَبي: قال الخطيب: وكان فاضِلاً فهمًا، عارفًا بأيام الناس وأخبار الخلفاء، وقال الذهبي: الإمام العلامة الخطيب الأديب، مات سنة 350هـ[45].

Biographies of the Narrators from ʿAbdullāh:

1- Aḥmad ibn Muḥammad ibn ʿUmar al-Aṣbahānī al-Lunbānī: Al-Samʿānī said: "A well-known, trustworthy prolific [narrator]." Abū al-Shaykh said: "He has the books of Ibn Abī al-Dunyā and the Musnad of Aḥmad ibn Ḥanbal." Al-Dhahabī said: "He heard it from the son of Imam Aḥmad." He died in 332 AH[41].

2- Abū Bakr Aḥmad ibn Muḥammad ibn Hārūn al-Khallāl: The shaykh of the Ḥanbalīs and their scholar. Al-Khaṭīb said: "He was among those who directed his attention to collecting and seeking the knowledge of Aḥmad ibn Ḥanbal and travelled for it." Ibn Abī Yaʿlā said: "He has widely circulated compilations and widely transmitted books." He died in 311 AH[42].

3- Aḥmad ibn Salmān ibn al-Ḥasan al-Najjād[101]: Ibn Abī Yaʿlā said: "The scholar, the ascetic, the pious." Al-Khaṭīb said: "He is among those whose narrations were

[101] Al-Dhahabī mentioned in his Siyar aʿlām an-Nubalāʾ (15/504):
،وَقَالَ أَبُو بَكْرٍ الخَطِيْبُ :كَانَ النَّجَّاد صَدُوْقًا، عَارِفًا، صَنّفَ)السُّنَن)١«، وَكَانَ لَهُ بِجَامع المَنْصُوْر حَلْقَةٌ قَبْل الجمعَة للفَتْوَى وَحَلْقَة بَعْد الْجُمُعَة للإِمْلاَء)٢ . (وَقَالَ الدَّارَقُطْنِيُّ :حَدَّث النَّجَّاد مِنْ كِتَاب غَيْرِه بِمَا لَمْ يَكُنْ فِي أُصوله)٣ . (قَالَ الخَطِيْبُ: كَانَ قَدْ أَضرَّ، فلَعَلَّ بَعْضَهُم قَرأَ عَلَيْهِ ذَلِكَ)٤(

Abū Bakr al-Khaṭīb said: Al-Najjād was truthful and knowledgeable, he compiled al-Sunan (1), and he had at the mosque of al-Manṣūr a circle before Friday for giving legal opinions [fatwā], and a circle after Friday for dictation [imlāʾ] (2). Al-Dāraquṭnī said: Al-Najjād

extensive and whose ḥadīths spread, and he was truthful and knowledgeable." He died in 348 AH [43].

4- Mūsā ibn ʿUbaydillāh ibn Yaḥyā al-Khāqānī: Al-Khaṭīb said: "He was trustworthy, religious, from the people of Sunna." Al-Dhahabī said: "He collected and compiled." He died in 325 AH [44].

5- Ismāʿīl ibn ʿAlī ibn Ismāʿīl al-Khuṭabī: Al-Khaṭīb said: "He was virtuous, discerning, knowledgeable about the history of people and the accounts of caliphs." Al-Dhahabī said: "The Imam, the scholar, the orator, the man of letters." He died in 350 AH[45].

توثيق نسبة الكتاب:

رواية أسانيد الكتاب كما تقدَّم، وبعضها متقدم جدًّا؛ مثل: الخلال، والنجاد، والمحدث اللُّنباني، وغيرهم ممن تقدَّم من المصنفين.

Authentication of the Book's Attribution:

The narration of the book's chains as mentioned earlier, some of which are very early, such as: al-Khallāl, al-Najjād, the ḥadīth scholar al-Lunbānī, and others among the early compilers.

transmitted from someone else's book that which was not in his original sources [uṣūl]
(3). Al-Khaṭīb said: He had lost his sight, so perhaps some of them read that to him (4).

Footnotes:
(1) Tārīkh Baghdād: 4/190. (2) Tārīkh Baghdād: 4/189-190. (3) Tārīkh Baghdād: 4/191. (4) Tārīkh Baghdād: 4/191.

Ibn Ḥajar al-ʿAsqalānī said in his Lisān al-Mīzān (7/375):

قلت: وقد تقدم في ترجمة النجاد [٥٣٥] أنه عمي بأَخَرَةٍ وأن الخطيب جوز أن يكون أدخل عليه شيء وهذا التجويز محتمل في حق العشاري أيضًا وهو في حق ابن أبي الزناد بعيد فقد وثقه مالك وعلق له البخاري بالجزم والعلم عند الله تعالى.

"I say: It was mentioned previously in al-Najjād's biography [535] that he became blind towards the end [of his life] and that al-Khaṭīb considered it possible that something was inserted upon him. This possibility is also conceivable in the case of al-ʿUshārī, but it is remote in the case of Ibn Abī al-Zinād, for Mālik declared him trustworthy and al-Bukhārī cited him decisively, and knowledge is with Allah the Exalted."

:ذكر العلماء المترجمين له

:النقول الصريحة

.النقول الصريحة منه من علماء المسلمين، مثل: نقل قوام السنة في "الحجة" فصولاً منه (2/494)، وانظر (1/242)

.ومن ذلك إشارة أهل العلم للكتاب؛ مثل ما ذكر أبو نصر السجزي (مات سنة 444هـ) في كتابه: "الرد على من أنكر الحرف والصوت"[46]

Mention by Scholars Who Wrote About Him:

Explicit Quotations: Explicit quotations from it by Muslim scholars, such as: Qiwām al-Sunna's quotation in "Al-Ḥujjah" of chapters from it (2/494), and see (1/242).

Among that is the reference of scholars to the book, such as what Abū Naṣr al-Sijzī (died in 444 AH) mentioned in his book: "Al-Radd ʿalā Man Ankara al-Ḥarf wa al-Ṣawt" [Refutation of Those Who Deny the Letter and Sound][46].

،وابن قدامة في "الصراط المستقيم"[47]، "والمناظرة"[48]، و"البرهان"[49]، والخطيب في "التاريخ"[50]، وابن الجوزي في "العلل المتناهية"[51]
.وشيخ الإسلام في كتبه[52]، وابن القيم[53]، والذهبي[54]، وابن كثير[55]، وابن حجر[56]، وغيرهم

.ومن شكَّك في نسْبته، أو بدَّل اسمه إلى "الزيغ"، فلم يأتِ بحُجة علمية ليرد عليه

And Ibn Qudāma in "Al-Ṣirāṭ al-Mustaqīm" [The Straight Path][47], "Al-Munāẓara" [The Debate][48], and "Al-Burhān" [The Proof][49], and al-Khaṭīb in "Al-Tārīkh" [The History][50], and Ibn al-Jawzī in "Al-ʿIlal al-Mutanāhiya" [The Finite Defects][51], and Shaykh al-Islām in his books[52], and Ibn al-Qayyim[53], and al-Dhahabī[54], and Ibn Kathīr[55], and Ibn Ḥajar[56], and others.

And whoever doubted its attribution, or changed its name to "Al-Zayg" [Deviation], did not bring a scholarly proof to refute it.

Footnotes:

[1] See: "Al-Ansāb" (10/222), "Al-Thiqāt" (9/287), "Al-Siyar" (13/180).

[2] See: "Al-Muntakhab min Muʿjam Shuyūkh al-Samʿānī" (3/1389), and "Al-Taḥbīr" (2/83).

[3] He has a biography in "Muʿjam al-Shuyūkh" (3/1386), and "Al-Taḥbīr" (2/81), "Tārīkh al-Islām" deaths 516 AH, "Al-Siyar" (13/180).

[4] "Al-Ansāb" (10/223) al-Fasawī, "Muʿjam al-Shuyūkh", by al-Ṣaydāwī no. 202 p. 245.

[5] "Dhikr Akhbār Aṣbahān" (2/106), and "Al-Taqyīd" (2/121), "Al-Siyar" (16/535).

[6] See: "Takmilat al-Ikmāl" (1/230), "Tabṣīr al-Muntabih" (1/123).

[7] See: "Mawārid Ibn ʿAsākir fī al-Tārīkh" p. 333, 334, vol. 1.

[8] "Tārīkh Ibn ʿAsākir" (11/96) (manuscript), "Al-Siyar" (13/319), "Ṭabaqāt al-Shāfiʿiyya", by Ibn Kathīr 1/178.

[9] The chain branched from Abū Naṣr Aḥmad ibn ʿUmar; the narration of al-Mizzī and al-Dhahabī and the hearings of the book narrated the book with elevation, as you see in the tree of chains, and I sufficed with mentioning the chain of the book from Ibn Ḥajar because of his fame and his interest in this field.

[10] See: "Al-Muntakhab min al-Siyāq" p. 157 no. 381, "Ṭabaqāt al-Shāfiʿiyya" (4/264), "Al-Siyar" (17/571).

[11] See: "Al-Ansāb" (10/5), "Al-Siyar" (20/8).

[12] Derived from a research by Dr. Ṣalāḥ al-Dīn al-Munajjid, titled: "Ijāzāt al-Samāʿ fī al-Makhṭūṭāt al-Qadīmah", Journal of the Institute of Arabic Manuscripts, Volume 1, Part 2, year 1375 AH.

[13] See: "Ijtimāʿ al-Juyūsh" p. 231, and Ibn ʿAbd al-Hādī in "Risāla Laṭīfa" p. 75, 76.

[14] See: "Tārīkh al-Islām" p. 482.

[15] See: "Muʿjam al-Shuyūkh", by al-Samʿānī 2/1055, and "Al-Taḥbīr" 1/440, and "Tārīkh al-Islām" p. 352.

[16] See: "Dhayl Tārīkh Baghdād" (15/287), "Tārīkh al-Islām" p. 318, deaths of year 617.

- Note: Al-Rūdānī mentioned in "Ṣilat al-Khalaf" p. 250, with his chain to the book "Al-Radd ʿalā al-Jahmiyya", and he brought with his chain to al-Mizzī from al-Qawwās to Abū Naṣr Aḥmad ibn ʿUmar, and this is only the chain of "Al-Radd ʿalā Bishr" as mentioned earlier, and he did not mention in the chain of "Al-Radd ʿalā al-Jahmiyya" the narration of Abū Naṣr or al-Qawwās, and these are only the chains of "Al-Radd ʿalā Bishr" by consensus, and I think mentioning "Al-Radd ʿalā al-Jahmiyya" for the chain is merely a slip of the pen, and Allah knows best.

[17] See: "Tārīkh Baghdād" (9/375), "Al-Siyar" (13/516).

[18] Some scholars name it and quote from it as: "Al-Radd ʿalā al-Jahmiyya" [Refutation of the Jahmites], which is naming it by its content, like al-Khaṭīb in "Al-Tārīkh" (3/204), and al-Sijzī in "Al-Radd ʿalā Man Ankara al-Ḥarf wa al-Ṣawt" p. 166, and al-Dhahabī in "Al-ʿUluw" (2/87), and "Al-ʿArsh" (2/114), and see: the editor's introduction (1/102), and what will come in mentioning the chains of the book and authenticating its attribution.

[19] "Al-Sunna" (1/101, 102).

[20] See: "Al-Muntakhab min al-Siyāq" p. 157 no. 381, "Al-Siyar" (17/570).

[21] See: "Al-Muntakhab min al-Siyāq" p. 284, 285, "Al-Siyar" (81/305).

[22] See: "Al-Muntaẓam" (18/127), "Al-Siyar" (20/303).

[23] See: ḥadīth 651, 1173.

[24] See, for example: the texts no. (34, 53, 71, 78, 81), and all of them are in the book "Al-Sunna", by ʿAbdullāh.

[25] No.: (790, 803, 810, 1047, 1049), and all of them are in the book "Al-Sunna", by ʿAbdullāh.

[26] No.: (525, 580, 588, 785, 901).

[27] 1/179, (1/506 - 508), (2/191).

[28] See: (2/76, 77).

[29] See: ḥadīth 11, 38, 39, 40, 41, 42, 43.

[30] See for example: regarding the Companions: no. 577, 582, and it is in "Al-Sunna", by ʿAbdullāh: 1358, 1361, and regarding the Caliphate: 640, 643, 647, and

it is in "Al-Sunna": 1348, 1401, 1349, 1407, and regarding Predestination: 860, and it is in "Al-Sunna": 852, 853, and regarding the Jahmites: 1691, and it is in "Al-Sunna": 10, 7, 41, and regarding the Murjiʾah: 1127, and it is in "Al-Sunna" 614, and many others, especially in refuting the Jahmites, and what was said about them.

[31] No.: 282, 283, 284.

[32] No.: 146, 412, 414, 484.

[33] No.: 30, 31.

[34] (6/271), (7/63), (12/171, 174, 179, 180, 181).

[35] No.: 388, 497, 501, 505, and others.

[36] p. 319.

[37] f./ 163.

[38] No.: 69.

[39] No. 62, 63, 314, 322.

[40] No.: 52 p. 78, 147, 148, 149.

[41] See: "Al-Ansāb" (11/223), "Ṭabaqāt al-Muḥaddithīn" (4/369), "Al-Siyar" (15/311).

[42] See: "Tārīkh Baghdād" (5/112), and "Ṭabaqāt al-Ḥanābila" (2/12), "Al-Siyar" (14/297).

[43] See: "Tārīkh Baghdād" (4/189), "Ṭabaqāt al-Ḥanābila" (2/7), "Al-Siyar" (15/502).

[44] See: "Tārīkh Baghdād" (13/59), "Al-Siyar" (15/94).

[45] See: "Tārīkh Baghdād" (6/304), "Al-Siyar" (15/522).

[46] p. 166, 169.

[47] p. 51.

[48] p. 41, 42.

[49] p. 84.

[50] 3/204.

[51] 1/28.

[52] See for example: "Ḥadīth al-Nuzūl": 183, "Al-Ḥamawiyya": 336, 341, "Al-Tisʿīniyya": (1/357, 358), (2/589), "Naqḍ al-Taʾsīs" ed. al-Ghufayṣ: 458 - 461, ed. Ḥaqqī: 326, ed. Hunaydī p. 204, and many others.

[53] "Ijtimāʿ al-Juyūsh": 123, 214, 224, and others, "Ḥādī al-Arwāḥ": 385, 429, "Al-Ṣawāʿiq": 1495, 1496, 1421, and "Al-Mukhtaṣar": 172, 212, and others.

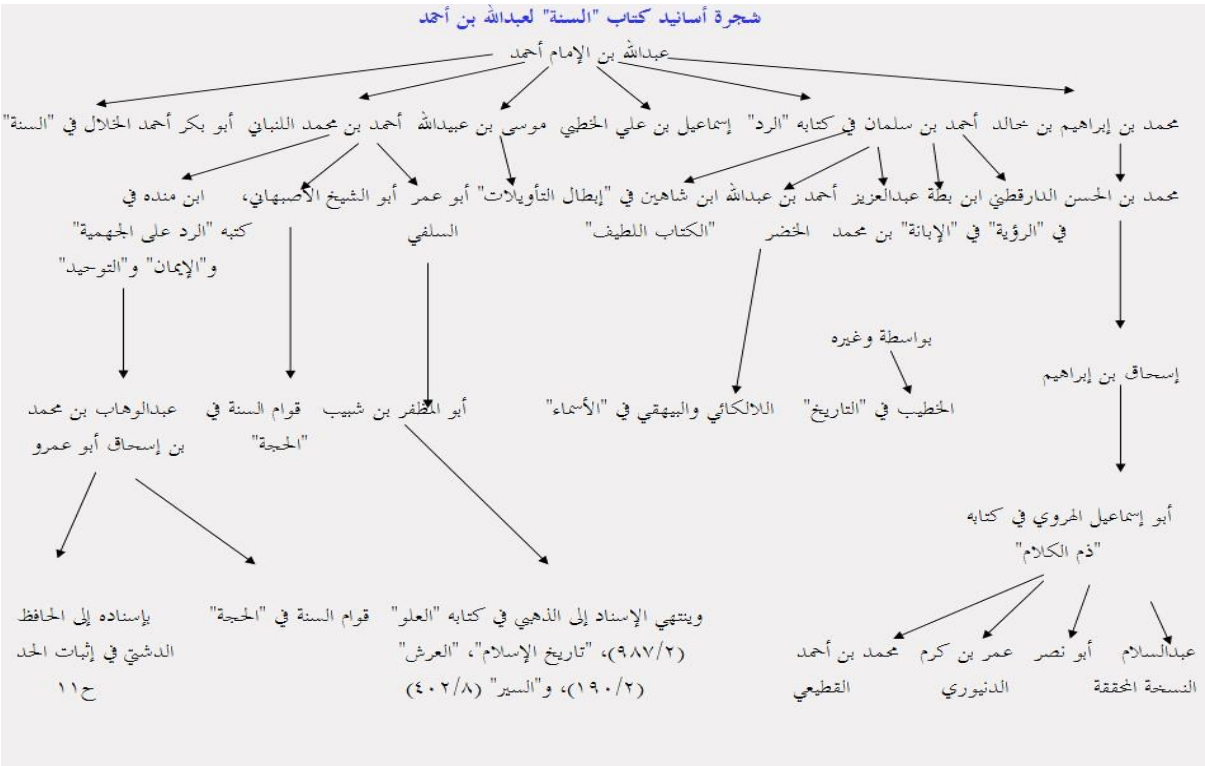
[54] In "Al-ʿUluww" (2/987), and "Al-Siyar" (8/101, 402), and "Tārīkh al-Islām" deaths of year 181 AH p. 237, 238, and "Al-ʿArsh" (2/97).

[55] In "Al-Nihāya fī al-Fitan" (1/143).

[56] In "Al-Fatḥ" (13/468, 469), and "Al-Lisān" (2/51).

Maḥmūd Zakī Yazbak and his reply to ʿAbdullāh ibn Ṣāliḥ al-Barrāk

A Syrian Ashʿarī researcher by the name of Maḥmūd Zakī Yazbak[102] has conducted an analysis of various chains of transmission for some ʿaqīda-related books. He has responded to ʿAbdullāh al-Barrāk's aforementioned article, and the following is his response[103] where he provided the following diagram provided by al- Barrāk in his above article:



[102] Maḥmūd Zakī Yazbak (Abū ʿAbd al-Raḥmān) is a Shāfiʿī scholar born in Damascus, Syria in 1985 who follows the Ashʿarī school of theology. His educational journey began in 2000 at the Institute of Shaykh Badr al-Dīn al-Ḥasanī (formerly al-Amīniyyah), where he studied various Islamic sciences. He studied under numerous scholars, including specialists in each field. He later enrolled at Damascus University, graduating from the History Department in 2011. Due to circumstances, he was forced to emigrate and temporarily pause his religious studies. In 2015, he resumed his Islamic studies under Shaykh ʿAbdullāh Idrīs al-Khalīlī, focusing particularly on the Ashʿarī creed.

[103] From a Telegram channel.

Reply:

أولاً :هذه الشجرة مأخوذة من بحثه في توثيق أسانيدكتب العقيدة : هذه الشجرة مأخوذة من دراسة البراك هداه الله تعالى علل هذه الشجرة وهو كتاب عظيم النفع في هدم أسانيد كتب السلفية المعاصرة كثير الحشو للهروب مما فعله هو بذاته من إقامة الحجة على السلفية المعاصرة في كون كتبهم لاتثبت إلى مؤلفيها بحال أقصد الكتب التي يعتمدون عليها في العقائد

This tree is taken from the study of al-Barrāk, may Allah Almighty guide him. The issues with this tree: Firstly: This tree is taken from his research on authenticating chains of narration for books of creed. It is a book of great benefit in dismantling the chains of narration of contemporary Salafi books, containing much padding to escape from what he himself has done in establishing proof against contemporary Salafism in that their books cannot be authentically attributed to their authors in any way - I mean the books they rely upon for matters of creed.

ومن طرائف هذا الكتاب أنه ذكر كتاب السنة للمروزي رحمه الله تعالى معترفاً أنه بجميع طبعاته بلاسند عدا عما قلناه عنه مسبقاً في منشور سابق من أن مؤلفه الخزاعي وليس المروزي رحمهما الله تعالى ولايصح للأول بحال فقلب محققوا الكتاب اسم المؤلف وعنوان الكتاب كما أسلفنا وهذا الكتاب طبعاً ليس في العقيدة

Among the curiosities of this book is that he mentioned "Kitāb al-Sunna" attributed to al-Marwazī, may Allah Almighty have mercy on him; while acknowledging that in all its editions it lacks a chain of narration. This is in addition to what we have previously said about it in a previous post, that its author is al-Khuzā'ī and not al-Marwazī, may Allah Almighty have mercy on both of them, and it cannot be authentically attributed to the former in any way. Thus, the book's editors changed both the author's name and the book's title as we mentioned before, and this book is certainly not about creed.

فأنا أنصح كل من يريد أن يقرأ موسوعتي العلمية عندما تخرج أن يقرأ أولاً هذا البحث فهو قيم في بابه واستفدت منه كثيراً في هدم إنجيل الرد على الجهمية والنقض على المريسي المنسوبين زوراً للدارمي رحمه الله تعالى

I advise everyone who wants to read my scientific encyclopaedia when it comes out to first read this research, as it is valuable in its field. I benefited greatly from it in dismantling "The Gospel of Refutation of the Jahmiyya" and "The Rebuttal against al-Marīsī", both falsely attributed to al-Dārimī, may Allah Almighty have mercy on him.

وسيرى كثيراً من التدليس في هذه الدراسة أيضاً سيما في قلبه اسم جد الخباز وتوثيقه لاثنين من رجال الطبقة الثانية في السند عن طريق جعل الأب لهما جداً في دراسته عن السنة المنسوب زوراً للخلال

And one will see much deception in this study as well, particularly in his alteration of the name of al-Khabbāz's grandfather, and his authentication of two men from the second level in the chain of narration by making their father into their grandfather in his study of "al-Sunna" falsely attributed to al-Khallāl.

وقبل أن أتكلم عن هذه الشجرة فسأتكلم عن طريقة توثيقه المجهولين في سند الكتاب طبعاً مع تجاهله الناسخ فلم يتكلم عنه ببنت شفة

Before I speak about this tree, I will discuss his method of authenticating the unknown narrators in the book's chain of transmission. Of course, he ignores the copyist, not mentioning him with a single word.

جاء للأول وقال إن ابن حبان رحمه الله تعالى وهو الهروي ذكره في الثقات فعدت لكتاب الثقات فإذا به نقل عنه نقلاًولم يذكره مترجماً له ضمنهم وذكر الحافظ ابن حبان رحمه الله تعالى لايرفع حتى جهالة العين عن الهروي وإنك إن قرأت في دراسة البراك هداه الله تعالى ستظن ابن حبان رحمه الله تعالى وثقه وليس ثمة ذلك

He came to the first and said that Ibn Ḥibbān, may Allah Almighty have mercy on him, mentioned him (al-Harawī) in "al-Thiqāt" (Book of The Trustworthy narrators). So, I returned to "al-Thiqāt" and found that he only quoted from him but did not include him among those with biographical entries. Mention by al-Ḥāfiẓ Ibn Ḥibbān, may Allah Almighty have mercy on him, does not even remove the anonymity of identity from al-Harawī. If you read the study of al-Barrāk, may Allah Almighty guide him, you would think Ibn Ḥibbān, may Allah Almighty have mercy on him, declared him trustworthy, but there is no such thing.

جاء للثاني وجعله ابو النضر السمسار وهو أبو النصر ثم قال نقل عنه القراب مكثراً في فضائل الرمي فرجعت لفضائل الرمي فوجدته ٣٨ أثر ورجعت لشيوخ القراب فوجدت له سبعة آثار في الكتاب كله أن سلمنا أن القراب يعبر عن اسمه بمحمد بن الحسن بن سليمان وبمحمد بن الحسين بن سليمان وبأبي النضر بن الحسن

He came to the second and made him Abū al-Naḍr al-Simsār, while he is [actually] Abū al-Naṣr. Then he said that al-Qarrāb quoted abundantly from him in "Faḍā'il al-Ramī" (Virtues of Archery). I returned to "Faḍā'il al-Ramī" and found it contains 38 narrations, and I checked al-Qarrāb's teachers and found seven narrations from him in the entire book - if we accept that al-Qarrāb refers to him as Muḥammad ibn al-Ḥasan ibn Sulaymān, Muḥammad ibn al-Ḥussain ibn Sulaymān, and as Abū al-Naḍr ibn al-Ḥasan.

وإن حذفنا محمد بن الحسين لاختلاف الاسم فهي خمسة آثار تقريباً وهذا النقل لايرفع جهالة العين عنه أن سلمنا أن أبي النضر هو نفسه أبو النصر

And if we remove Muḥammad ibn al-Hussain due to the difference in name, then there are approximately five narrations. This citation does not remove the anonymity of identity from him, even if we accept that Abū al-Naḍr is the same as Abū al-Naṣr.

وقال بعض محققي الوهابية من غير البراك أنه وثقه أبو ذر الهروي في معجم شيوخه فرجعت لمعجم شيوخ الهروي بواسطة أخ من تونس بارك الله فيه فوجدت كلمة ثقة مقحمة في فراغ بين كلمتين بين أبي النضر والسمسار

Some Wahhabi researchers other than al-Barrāk claimed that Abū Dharr al-Harawī authenticated him in his lexicon (Mu'jam) of teachers. I checked the lexicon of al-Harawī's teachers with the help of a brother from Tunisia, may Allah bless him, and found the word "trustworthy" inserted in a space between two words - between "Abū al-Naḍr" and "al-Simsār."

طبعاً هذا إن سلمنا أن أبو النصر نفسه ابو النضر ولانسلم لدليل قوي سنذكره بعد قليلٍ والذكر هنا إن سلمنا به يرفع جهالة العين وتبقى جهالة الحال

Of course, this is if we accept that Abū al-Naṣr is the same as Abū al-Naḍr, which we do not accept due to strong evidence that we will mention shortly. And this mention, if we accept it, removes the anonymity of identity but the anonymity of state remains.

ثم قالوا نقل عنه الهروي في ذم الكلام طب مارأيكم أن الهروي نقل فقط أثرين بحسب الرياشي هداه الله تعالى طيب كتاب فيه أكثر من ألف أثر لوصح عند الهروي لماذا لم يكثر من النقل فيه من كتاب السنة هذا سؤال يطرح نفسه

Then they said al-Harawī quoted from him in "Dhamm al-Kalām" (Censure of Theological Rhetoric). Well, what do you think of the fact that al-Harawī only quoted two narrations according to al-Riyāshī[104], may Allah Almighty guide him. If a book containing more than a thousand narrations was authentically established with al-Harawī, why didn't he quote extensively from it from "Kitāb al-Sunna"? This is a question that poses itself.

وطبعا نقل الهروي الاثرين من طريق أبي النضر ليس لي أن أسلم بأن أبو النصر هو نفسه أبو النضر لأن الرياشي والقحطاني هداهما الله تعالى قد حشوا مقدمتيهما لإثبات الكتاب بكثير من الكلام ومايرونه أنه أدلة ولو صح عندهم أن أبو النصر هو أبو النضر لقالا

And of course, al-Harawī quoted the two narrations through Abū al-Naḍr. I cannot accept that Abū al-Naṣr is the same as Abū al-Naḍr because al-Riyāshī and al-Qaḥṭānī, may Allah Almighty guide both of them, padded their introductions to authenticate the book with much talk and what they see as evidence. If it was established with them that Abū al-Naṣr is Abū al-Naḍr, they would have said so.

بل إن القحطاني هداه الله تعالى قال بعثت عنه فلم أجد له ترجمة ثم قلب اسمه إلى أبي بكر ليوثقه فلو كان عنده شيء يثبت أنه أبو النضر لكان قال هو أبو النضر فلذا لانسلم لبعض محققي بأنه هو

In fact, al-Qaḥṭānī, may Allah Almighty guide him, said that he searched for his biography but could not find one, then changed his name to Abū Bakr in order to authenticate him. If he had anything proving that he was Abū al-Naḍr, he would

[104] He is an editor of another later edition of Kitab al-Sunna.

have said he is Abū al-Naḍr. Therefore, we do not accept the claim of some researchers that they are the same person.

ثاني طريق هو طريق النجاد وعمدتهم فيه أيضاً دراسة البراك هداه الله تعالى حيث قال البراك وقع في غلط ووهم قل نظيره نقل النجاد رحمه الله تعالى أكثر من نصف الكتاب في كتابه الرد على من يقول القرآن مخلوق

The second path is through al-Najjād. And their main reference for this is also the study of al-Barrāk, may Allah Almighty guide him. Where al-Barrāk said, with an error and delusion that has few equals, that al-Najjād, may Allah Almighty have mercy on him, quoted more than half the book in his book "Al-Radd 'alā man Yaqūl al-Qur'ān Makhlūq" (Refutation of Those who Say the Quran is Created).

والرد على هذا الكلام من وجوه أولاً : الكتاب لم يذكر ضمن مؤلفاته باعتراف محقق كتاب النجاد ثانياً : محذوف من سنده سطرتجد ذلك إذا رجعت للمخطوطة التي صور أول صفحة منها المحقق

The response to this statement is from several aspects: First: The book was not mentioned among his writings, as admitted by the editor of al-Najjād's book. Second: A line has been deleted from its chain of narration - you will find that if you return to the manuscript of which the editor photographed the first page.

ثالثاً :ناسخ الكتاب مجهول وفي السند رجل مجهول أيضاً غير السطر الذي حذف من السند فالكتاب ساقط من جهة السند

Third: The copyist of the book is unknown, and in the chain of narration there is also an unknown man, other than the line that was deleted from the chain. So, the book is inadequate from the perspective of its chain of narration.

أثر رابعاً: الكتاب فيه فقط ١١٣ أثر فإما أنك تعترف أن آثار السنة في الكتاب الأصلي كانت أقل من ٢٢٦ أثر وأنتم زدتم أكثر من ١٢٠٠ وهذا غير مستغرب منكم حيث جميع طبعات السنة أكثر من ١٤٥٠ أثر

Fourth: The book contains only 113 narrations. So, either you admit that the narrations of "al-Sunna" in the original book were less than 226 narrations and you added more than 1,200 narrations - which is not surprising from you, as all editions of "al-Sunna" contain more than 1,450 narrations.

وإما أن تعترف يابراك هداك الله أنك سرقت البحث عن رجل مدلس وانك لم تقرأ كتاب النجاد وإما أن تقول أنك أنت مدلس فكيف إذا عرفت أن الآثار لم يذكر فيها كتاب السنة وان أكثر من ٤٠ منها لاذكر فيها حتى لعبد الله بن أحمد رحمهما الله تعالى

Or you admit, O al-Barrāk, may Allah guide you, that you stole the research from a deceptive man and that you did not read al-Najjād's book. Or you say that you yourself are deceptive. How would it be if you knew that "Kitāb al-Sunna" is not mentioned in the narrations, and that more than 40 of them do not even mention 'Abdullāh ibn Aḥmad, may Allah Almighty have mercy on both of them?

خامساً:قال عنه نقل الدارقطني رحمه الله تعالى في الرؤية

كتاب الرؤية بحد ذاته لايصح فهو منقول عن رجل كان يتفاخر بالكذب على لسان رسول الله صلى الله عليه وسلم ألا وهو أبو العز بن كادش ومانقل في الرؤية بحسبه ثلاثة آثار وجميعها لم تذكر كتاب السنة إنما هي آثار عن عبد الله بن أحمد رحمهما الله تعالى

Fifth: He said that al-Dāraquṭnī, may Allah Almighty have mercy on him, quoted from it in "al-Ru'ya" (The Vision).

"Kitāb al-Ru'ya" itself is not authentic as it is transmitted from a man who boasted about lying in the name of the Messenger of Allah, peace be upon him, namely Abū al-'Izz ibn Kādish. What is quoted in "al-Ru'ya" according to him are three narrations, none of which mention "Kitāb al-Sunna" - rather, they are narrations from 'Abdullāh ibn Aḥmad, may Allah Almighty have mercy on both of them.

سادساً: ذكر أن الأثار من طريق ابن بطة عن النجاد وابن بطة رحمه الله تعالى متهم وهي أربع وكلها ليس فيها ذكر السنة إنما هي آثار عن عبد الله بن أحمد رحمهما الله تعالى

Sixth: He mentioned that the narrations come through Ibn Baṭṭa from al-Najjād[105], and Ibn Baṭṭa, may Allah Almighty have mercy on him, is accused [of

[105] Al-Dhahabī mentioned in his Siyar aʿlām an-Nubalāʾ (15/504):

،وَقَالَ أَبُو بَكْرٍ الخَطِيْبُ :كَانَ النَّجَّاد صَدُوْقًا، عَارِفًا، صَنّفَ)السُّنَن)١«، وَكَانَ لَهُ بِجَامع المَنْصُوْر حَلْقَةٌ قَبْل الجمعَة للفَتْوَى وَحَلْقَة بَعْد الْجُمُعَة للإِمْلاَء)٢ . (وَقَالَ الدَّارَقُطْنِيُّ :حَدَّث النَّجَّاد مِنْ كِتَاب غَيْرِه بِمَا لَمْ يَكُنْ فِي أُصوله)٣ . (قَالَ الخَطِيْبُ :كَانَ قَدْ أَضرَّ، فلَعَلَّ بَعْضَهُم قَرأ عَلَيْهِ ذَلِكَ)٤(

Abū Bakr al-Khaṭīb said: Al-Najjād was truthful and knowledgeable, he compiled al-Sunan (1), and he had at the mosque of al-Manṣūr a circle before Friday for giving legal opinions [fatwā], and a circle after Friday for dictation [imlāʾ] (2). Al-Dāraquṭnī said: Al-Najjād **transmitted from someone else's book that which was not in his original sources [uṣūl]** (3). Al-Khaṭīb said: He had lost his sight, so perhaps some of them read that to him (4).

Footnotes:

(1) Tārīkh Baghdād: 4/190. (2) Tārīkh Baghdād: 4/189-190. (3) Tārīkh Baghdād: 4/191. (4) Tārīkh Baghdād: 4/191.

Ibn Ḥajar al-ʿAsqalānī said in his Lisān al-Mīzān (7/375):

قلت: وقد تقدم في ترجمة النجاد [٥٣٥] أنه عمي بأَخَرَةٍ وأن الخطيب جوز أن يكون أدخل عليه شيء وهذا التجويز محتمل في حق العشاري أيضًا وهو في حق ابن أبي الزناد بعيد فقد وثقه مالك وعلق له البخاري بالجزم والعلم عند الله تعالى.

"I say: It was mentioned previously in al-Najjād's biography [535] that he became blind towards the end [of his life] and that al-Khaṭīb considered it possible that something was inserted upon him. This possibility is also conceivable in the case of al-ʿUshārī, but it is remote

unreliability].[106] There are four narrations, and none of them mention "al-Sunna" - rather, they are narrations from 'Abdullāh ibn Aḥmad, may Allah Almighty have mercy on both of them.

سابعاً :قال أنه روى منه من طريق النجاد واحالنا إلى أثرين ولكن الأثر الأول عن أحمد بن يونس وليس عن طريق النجاد حتى !!والأثر الثاني عن أحمد ولم يقل عن أحمد بن سليمان فلعله ابن يونس وقدروى عنه آثارا عدة ابن شاهين أقصد أحمد بن يونس القطيعي ولم يقل النجاد ولكن المحقق استعان باسم جد جدالنجاد للوصول إلى أنه هو النجادذاته

Seventh: He said that he narrated from it through al-Najjād and referred us to two narrations. But the first narration is from Aḥmad ibn Yūnus and not even through al-Najjād! And the second narration is from Aḥmad, without specifying Aḥmad ibn Sulaymān, so it could be Ibn Yūnus. Ibn Shāhīn narrated several narrations from him - I mean Aḥmad ibn Yūnus al-Qaṭī'ī - and did not say al-Najjād, but the editor used the name of al-Najjād's great-grandfather to conclude that he is al-Najjād himself.

وبالرغم من ذلك فإن الاثرين لم يذكرا الكتاب إنما ذكرا عبد الله بن أحمد رحمهما الله تعالى

Despite that, the two narrations did not mention the book, but only mentioned 'Abdullāh ibn Aḥmad, may Allah Almighty have mercy on both of them.

ثامناً: وقد ذكر أنه بواسطة النجاد يرويه الخطيب في التاريخ وأحالنا إلى سبع صفحات فلم أعثر في ج٦ ص ٢٧١ ولافي ج٧ ص٦٣ على شيء لكن وجدت في ج١٢ ص١٧١ أثراً عن عبد الله بن أحمد رحمهما الله تعالى وليس فيه ذكر النجاد أبداً

Eighth: He mentioned that al-Khaṭīb narrates it in "al-Tārīkh" (The History) through al-Najjād, and referred us to seven pages. I did not find anything in vol. 6, p. 271, nor in vol. 7, p. 63, but I found in vol. 12, p. 171 a narration from 'Abdullāh ibn Aḥmad, may Allah Almighty have mercy on both of them, with no mention of al-Najjād at all.

وكذلك في ج١٢ ص ١٧٤ لايوجد اي اثر فيه ذكر لعبد الله كذلك ج١٢ ص ١٧٩ و١٨٠ ويوجد أثر في ج١٢ ص١٨١ عن عبد الله بن أحمد رحمهما الله تعالى وليس فيه ذكر النجاد يعني اثرين من أصل سبع إحالات فقط فيهم ذكر لعبد الله دون النجاد؟؟؟!!!!!

Similarly, in vol. 12, p. 174, there is no narration mentioning 'Abdullāh. Likewise, vol. 12, pp. 179 and 180. And there is a narration in vol. 12, p. 181 from 'Abdullāh ibn Aḥmad, may Allah Almighty have mercy on both of them, with no mention of al-

in the case of Ibn Abī al-Zināد, for Mālik declared him trustworthy and al-Bukhārī cited him decisively, and knowledge is with Allah the Exalted."

[106] See my article on the unreliability of Ibn Batta here – https://archive.org/download/ibn-batta-a-biography-and-his-unreliability-in-the-transmission-of-certain-narrations-final/Ibn%20Batta_A%20Biography%20and%20his%20unreliability%20in%20the%20transmission%20of%20certain%20narrations_Final.pdf

Najjād. This means only two out of seven references mention 'Abdullāh without al-Najjād???!!!!!

تاسعاً: قال روى من طريقه اللالكائي رحمه الله تعالى وأكثر عنه ثم أحالنا إلى أربع آثار وقد وجدت الأثر ٣٨٨عن عبد الله بن أحمد رحمهما الله تعالى وفيه عن أحمد بن سلمان لكنه ليس فيه ذكر كتاب السنة

Ninth: He said that al-Lālakā'ī, may Allah Almighty have mercy on him, narrated extensively from his path, then referred us to four narrations. I found narration no. 388 from 'Abdullāh ibn Aḥmad, may Allah Almighty have mercy on both of them, and in it from Aḥmad ibn Salmān, but it does not mention "Kitāb al-Sunna."

والاثر الذي يليه وهو رقم ٣٨٩ربما نسيه هو فهو أيضا من طريق النجاد عن عبد الله ودون ذكر كتاب السنة لكنه توهم في الأثر رقم ٤٩٧ فقال عن طريق النجاد وهو عن طريق أحمد بن الحسن وفيه ذكر عبد الله دون ذكر السنة

And the narration that follows it, which is no. 389, he perhaps forgot, as it is also from the path of al-Najjād from 'Abdullāh without mentioning "Kitāb al-Sunna." But he was mistaken regarding narration no. 497, saying it was from the path of al-Najjād when it is from the path of Aḥmad ibn al-Ḥasan, and it mentions 'Abdullāh without mentioning "al-Sunna."

أما الأثر ٥٠١ فهو عن طريق النجاد عن عبد الله وليس فيه ذكر السنة أما الأثر ٥٠٥ فكذلك فهذه الآثار الأربعة التي احتج بها على وجود هذا الطريق توهم في واحد منه وثلاثة منها ليس فيها ذكر السنة وواحد منها نسيه فحاصل ماذكره اللالكائي خمسة آثار وهذا لايثبت طريقاً لكتاب من ١٤٥٠ أثر

As for narration no. 501, it is from the path of al-Najjād from 'Abdullāh and does not mention "al-Sunna." And narration no. 505 is likewise. So these four narrations that he used as evidence for the existence of this path - he was mistaken about one of them, three do not mention "al-Sunna," and one he forgot. The total narrations mentioned by al-Lālakā'ī are five, and this does not establish a path for a book containing 1,450 narrations.

عاشراً :قال ذكره البيهقي رحمه الله تعالى في الأسماء فرجعت إلى الصفحة التي أحالنا لها في طبعة المكتبة الأزهرية ط ١٤١٥ هجري وهي ص ٣١٩ فلم أجد ذكراً لعبد الله بن أحمد ولاللنجاد فيها إنما فيها أثر عن أحمد بن يونس فلعله ظنه النجاد لأن محقق الكتاب اللطيف عد أحمد بن يونس هو نفسه أحمد بن سليمان النجاد!!؟؟ مستعيناً باسم جد جد النجاد والأثر ليس حتى عن عبد الله بن أحمد بل عن زهير !!!

Tenth: He said that al-Bayhaqī, may Allah Almighty have mercy on him, mentioned it in "al-Asmā'" (The Names). I went back to the page he referred us to in the al-Azhar Library edition, printed in 1415 AH, which is p. 319, and did not find any mention of 'Abdullāh ibn Aḥmad nor of al-Najjād in it. Rather, there is a narration from Aḥmad ibn Yūnus. Perhaps he thought it was al-Najjād because the kind editor of the book considered Aḥmad ibn Yūnus to be the same as Aḥmad ibn

Sulaymān al-Najjād!!?? Using the name of al-Najjād's great-grandfather. And the narration is not even from 'Abdullāh ibn Aḥmad but from Zuhayr!!!

حادي عشر قال نقل منه ابو يعلى في إبطال التأويلات ورجعت للأثر الذي أحال إليه وهو الأثر رقم ١٦٣ فإذا به يتكلم عن سيدنا ابن مسعود رضي الله عنه

Eleventh: He said Abū Ya'lā quoted from it in "Ibṭāl al-Ta'wīlāt" (Invalidation of Interpretations). I went back to the narration he referred to, which is narration no. 163, and found it speaking about our master Ibn Mas'ūd, may Allah be pleased with him.

ثاني عشر: قال نقل عنه من طريق النجاد ابن البناء في المختار من أصول السنة واحالنا إلى الأثر قلت نعم الأثر منقول من طريق النجاد ولم يذكر كتاب السنة أيضاً

Twelfth: He said Ibn al-Bannā' quoted from it through the path of al-Najjād in "al-Mukhtār min Uṣūl al-Sunna" (The Selected from the Principles of the Sunna) and referred us to the narration. I say: Yes, the narration is transmitted through the path of al-Najjād, but it also does not mention "Kitāb al-Sunna."

الطريق الثالث طريق إسماعيل بن علي بن إسماعيل الخطبي وهذا الطريق نقل منه ابن البناء أربعة آثار بحسب البراك وابن البناء متهم قيل فيه أنه كان يحك الكتب

The third path is the path of Ismā'īl ibn 'Alī ibn Ismā'īl al-Khaṭbī. From this path, Ibn al-Bannā' quoted four narrations according to al-Barrāk, and Ibn al-Bannā' is accused; it was said about him that he used to scrape books.

وايضا هذا الطريق ليس فيه إلا أربعة آثار وإن كان صحيحا عدا عن أن المؤلف ابن البناءقيل فيه قليل فهم وقيل فيه حكاك أسماء

And also, this path contains only four narrations, even if it was authentic, apart from the fact that the author, Ibn al-Bannā', was said to have little understanding and was called a "scraper of names."

الطريق الرابع طريق عبيد الله بن موسى وهو في إبطال التأويلات التي حشاها أبو يعلى رحمه الله تعالى بالواهيات والموضوعات بحسب الذهبي رحمه الله تعالى

The fourth path is the path of 'Ubaydullāh ibn Mūsā. It is in "Ibṭāl al-Ta'wīlāt" (Invalidation of Interpretations), which Abū Ya'lā, may Allah Almighty have mercy on him, filled with weak and fabricated narrations according to al-Dhahabī, may Allah Almighty have mercy on him.

وطريق إبطال التأويلات على المخطوط مكتوب موسى بن عبد الله فيه لكن المحقق عبث به وقلبه إلى موسى بن عبيد الله فالطريق هذا قد دلس فيه حتى وسنده يمر من طريق أبي القسم الخياط وهو مجهول وأقرب الأسماء إليه أبو القاسم الخياط مجهول حال وهذا الطريق على علاته لم يذكر فيه اسم كتاب السنة

The path of "Ibṭāl al-Ta'wīlāt" in the manuscript is written as Mūsā ibn 'Abdullāh, but the editor tampered with it and changed it to Mūsā ibn 'Ubaydullāh, so deception has occurred even in this path. And its chain passes through Abū al-Qasim al-Khayyāṭ, who is unknown, and the closest name to him is Abū al-Qāsim al-Khayyāṭ, whose condition is unknown. And this path, with all its flaws, does not mention the name "Kitāb al-Sunna."

الطريق الخامس هو طريق اللنباني وقال نقل منه ابن منده رحمه الله تعالى في الرد على الجهمية وهذا الكتاب لايثبت له وكتاب الإيمان وايضا هذا الكتاب لايثبت له وكتاب التوحيد ونقل منه خمسة آثار وفي كل الآثار حتى في الكتابين الذين لم يثبتا لم يذكر اسم كتاب السنة

The fifth path is the path of al-Lunbānī, and he said Ibn Mandah, may Allah Almighty have mercy on him, quoted from it in "al-Radd 'alā al-Jahmiyya" (Refutation of the Jahmiyya), which is not authentically attributed to him, and in "Kitāb al-Īmān" (The Book of Faith), which is also not authentically attributed to him. And in "Kitāb al-Tawḥīd" (The Book of Divine Unity), he quoted five narrations from it, and in all the narrations, even in the two books which are not authentically attributed, the name "Kitāb al-Sunna" is not mentioned.

أما قوام السنة في الطريق الخامس فلم أعثر على الأثر الذي نقله عن أبي الشيخ عنه وقد رجعت لإحالته في ج٢ ص ٧٦ و٧٧ وكذلك عثرت على أنه يروي عن طريق ابو عمرو عبد الوهاب لكن ليس آثارا عن عبد الله وليست عن اللنباني أما صاحب الحد فمجسم لايعتد به ولابنقوله

As for Qiwām al-Sunna in the fifth path, I did not find the narration that he quoted from Abū al-Shaykh from him. I checked his reference in vol. 2, pp. 76 and 77. And I also found that he narrates through the path of Abū 'Amr 'Abd al-Wahhāb, but not narrations from 'Abdullāh and not from al-Lunbānī. As for the author of "al-Ḥadd"[107], he is an anthropomorphist [mujassim] whose statements and narrations are not reliable.

يعني من الطريق الخامس لايسلم لهم سوى خمسة آثار في كتاب التوحيد وهن عن عبد الله بن أحمد رحمهما الله تعالى دون ذكر السنة

This means from the fifth path, nothing is established for them except five narrations in "Kitāb al-Tawḥīd," which are from 'Abdullāh ibn Aḥmad, may Allah Almighty have mercy on both of them, without mentioning "al-Sunna."

الطريق السادس من كتاب السنة المنسوب للخلال وهو كتاب ساقط من حيث الإسناد

[107] Meaning Abū Muḥammad Maḥmūd al-Dashtī (d. 665 AH). See towards the end for points about him.

The sixth path is from "Kitāb al-Sunna" attributed to al-Khallāl, which is a book that is inadequate in terms of its chain of narration.

An article in critique of the present edition of Kitab al-Sunna

The following article was posted in September 2025[108] as follows:

رد شبهات الحشوية والحدادية حول نسبة كتاب السنة لعبد الله بن الإمام أحمد

Refuting the Doubts of the Anthropomorphists [Ḥashwiyya] and Ḥaddādiyya Regarding the Attribution of the Book al-Sunnah to 'Abd Allāh ibn Imām Aḥmad

1- الشبهة الأولى :الكلام عن سند الكتاب

1- The First Doubt: Discussion about the Chain [Sanad] of the Book

ورد سند كتاب السنة هكذا:

The chain [sanad] of the book al-Sunna came as follows:

أَنْبَأَنَا الْأَشْيَاخُ :مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُمَرَ القَطِيعِيُّ وَعُمَرُ بْنُ كَرَمِ بْنِ أَبِي الْحَسَنِ الدَّيْنُورِيُّ، وَأَبُو نَصْرِ بْنُ أَبِي الْحَسَنِ بْنِ» قُنَيْدَةَ وَعَبْدُ السَّلَامِ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ بَكْرَانِ الدَّاهِرِيُّ وَغَيْرُهُمْ قَالُوا :أَنْبَأَنَا أَبُو الْوَقْتِ عَبْدُ الْأَوَّلِ بْنُ عِيسَى بْنِ شُعَيْبِ السِّجْزِيُّ الْهَرَوِيُّ الصُّوفِيُّ قَالَ :أَنَا الشَّيْخُ الْإِمَامُ شَيْخُ الْإِسْلَامِ أَبُو إِسْمَاعِيلَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ مِنْ كِتَابِهِ أَنَا أَبُو

[108] Source - https://www.facebook.com/Early.History.Islam/posts/pfbid0zWnztquVJQSdXxmb6YYVrD6fWd5aNNdDViQ9ZMFjmhXyyzEqfNHCE66qdvUQ7DPfl

يَعْقُوبَ إِسْحَاقَ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْقَرَّابُ كِتَابَةً، أَنَا أَبُو النَّصْرِ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ السِّمْسَارُ نَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ خَالِدٍ الْهَرَوِيُّ، ثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ رضي الله عنه وَأَرْضَاهُ قَالَ:»

"The teachers informed us: Muḥammad ibn Aḥmad ibn 'Umar al-Qaṭī'ī, 'Umar ibn Karam ibn Abī al-Ḥasan al-Daynawarī, Abū Naṣr ibn Abī al-Ḥasan ibn Qunaydah, 'Abd al-Salām ibn 'Abd Allāh ibn Aḥmad ibn Bakrān al-Dāhirī and others, saying: Abū al-Waqt 'Abd al-Awwal ibn 'Īsā ibn Shu'ayb al-Sijzī al-Harawī al-Ṣūfī informed us, saying: The teacher, the imam, Shaykh al-Islām Abū Ismā'īl 'Abd Allāh ibn Muḥammad al-Anṣārī informed me from his book. Abū Ya'qūb Isḥāq ibn Ibrāhīm ibn Muḥammad ibn 'Abd al-Raḥmān al-Qurrāb informed me in writing. Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār informed me. Abū 'Abd Allāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī narrated to us. Abū 'Abd al-Raḥmān 'Abd Allāh ibn Aḥmad ibn Muḥammad ibn Ḥanbal (may Allah be pleased with him and grant him His pleasure) narrated to us, saying:"

إسناد الكتاب فيه ناسخ مجهول و رجلان مستوران:

The chain [isnād] of the book contains an unknown copyist and two concealed [mastūrān] men:

أ- كاتب النسخة اليتيمة: الأنجب بن مكي بن الأنجب بن أحمد الطيبي، وهو رجل مجهول ذكر في آخر النسخة و كان حيا سنة 644 هجري. وهذا وحده كاف للحكم على إسناد الكتاب أنه تالف و منقطع.

a- The scribe of the orphaned copy: al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī, who is an unknown man mentioned at the end of the copy and was alive in 644 AH. This alone is sufficient to judge the chain [isnād] of the book as damaged and disconnected.

ب- أبو نصر محمد بن الحسن السمسار: مجهول الحال وليس هو أبو النضر الذي ورد توثيقه في معجم أبي ذر الهروي، والذي روى عنه جماعة من الثقات.

b- Abū Naṣr Muḥammad ibn al-Ḥasan al-Simsār: Unknown in condition and he is not Abū al-Naḍr who was authenticated in the dictionary of Abū Dharr al-Harawī and from whom a group of trustworthy people transmitted.

والا فمواضع الاعجام واضحة في نسخة السنة، والوارد في السند هو أبو نصر وليس أبو النضر.

The places of diacritical marks are clear in the copy of al-Sunna, and what appears in the chain [sanad] is Abū Naṣr and not Abū al-Naḍr.

راجع أيضا حال النسخة الوحيدة لكتاب معجم شيوخ أبي ذر الهروي:

See also the condition of the single copy of the book Mu'jam Shuyūkh Abī Dharr al-Harawī:

https://www.facebook.com/share/p/1CNRaQwDbJ/

ج- محمد بن إبراهيم بن خالد الهروي :هو رجل مجهول الحال .راجع ترجمته هنا:

c- **Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī: He is a man unknown in condition.** See his biography here:

https://www.facebook.com/share/p/1EcrN3pj4H/

فيتلخص مما تقدم أن كتاب السنة لعبد الله بن أحمد بالصورة التي وصلتنا لم تثبت نسبته إليه، حتى وإن كان أصله ثابتا عنه، فإنه يُخشى من أن تكون قد عبثت به يد أحد العابثين بالزيادة والنقص والتغيير، ولعل هذا قد وقع من كاتب النسخة الرجل المجهول.

It is summarised from what preceded that the book al-Sunna by 'Abd Allāh ibn Aḥmad in the form that reached us - its attribution to him is not established, even if its origin is established from him. **It is feared that the hand of one of the tamperers may have tampered with it through addition, omission, and alteration, and perhaps this occurred from the scribe of the copy**, the unknown man.

2- أسانيد الكتاب :الشبهة الثانية:

2- The Second Doubt: The Chains [Asānīd] of the Book:

زعم الحشوية أن الكتاب روي عن مؤلفه بعدة طرق:

The anthropomorphists [ḥashwiyya] claimed that the book was transmitted from its author through several paths:

• الإسناد الذي طبع عليه الكتاب وهو في نسخة واحدة وهي نسخة الظاهرية.

• The chain [isnād] upon which the book was printed, which is in a single copy, the Ẓāhiriyya copy.

• رُوي من طريق أحمد بن محمد بن عمر بن أبان اللُّنْبَاني العبدي الذي روى من طريقه الحافظ ابنُ منده في كتاب الرد على الجهمية وفي كتاب الإيمان وفي كتاب التوحيد والحافظُ أبو الشيخ الأصبهاني.

• It was transmitted through the path of Aḥmad ibn Muḥammad ibn 'Umar ibn Abān al-Lunbānī al-'Abdī, through whose path Ḥāfiẓ Ibn Mandah transmitted in the book al-Radd 'alā al-Jahmiyya, in the book al-Īmān, in the book al-Tawḥīd, and Ḥāfiẓ Abū al-Shaykh al-Iṣbahānī.

• طريق أبي بكر أحمد بن محمد بن هارون الخلال، فقد روى عن عبد الله بن أحمد كتابه السنة ونقل منه نصوصا كثيرة جدا في مسائل متنوعة.

• The path of Abū Bakr Aḥmad ibn Muḥammad ibn Hārūn al-Khallāl, for he transmitted from 'Abd Allāh ibn Aḥmad his book al-Sunna and transmitted from it very many texts on various issues.

• طريق أحمد بن سلمان النجاد، فقد روى في كتابه الرد على من يقول القرآن مخلوق ما يزيد على نصف الكتاب عن شيخه الإمام عبد الله بن أحمد، وعنه الدارقطنيُّ في كتاب الرؤية وابن بطة في الإبانة.

• The path of Aḥmad ibn Sulaymān al-Najjād, for he transmitted in his book al-Radd 'alā man Yaqūl al-Qur'ān Makhlūq more than half the book from his teacher Imām 'Abd Allāh ibn Aḥmad, and from him al-Dāraquṭnī in Kitāb al-Ru'ya and Ibn Baṭṭah in al-Ibānah.

• طريق أحمد بن سلمان .يرويه الخطيب في التاريخ واللالكائيُّ في أصول الاعتقاد والبيهقي في الأسماء وأبو يعلى في إبطال التأويلات.

• The path of Aḥmad ibn Sulaymān. Al-Khaṭīb transmits it in al-Tārīkh, al-Lālikā'ī in Uṣūl al-I'tiqād, al-Bayhaqī in al-Asmā', and Abū Ya'lā in Ibṭāl al-Ta'wīlāt.

• طريق موسى بن عبيد الله بن يحيى الخاقاني، وقد روى هذا الطريقَ أبو يعلى في إبطال التأويلات.

• The path of Mūsā ibn 'Ubayd Allāh ibn Yaḥyā al-Khāqānī, and Abū Ya'lā transmitted this path in Ibṭāl al-Ta'wīlāt.

• طريق إسماعيل بن علي بن إسماعيل الخُطَبي البغدادي، فقد روى هذا الطريق أبو علي ابن البنا في كتابه المختار في أصول السنة،

• The path of Ismā'īl ibn 'Alī ibn Ismā'īl al-Khuṭabī al-Baghdādī, for Abū 'Alī Ibn al-Bannā' transmitted this path in his book al-Mukhtār fī Uṣūl al-Sunnah.

• وجود نقول من الكتاب في بعض الكتب ككتاب الحجة لقوام السنة .كما أشار للكتاب :أبو نصر السجزي في كتاب الرد على من أنكر الحرف والصوت وابنُ قدامة في الصراط المستقيم والمناظرة والبرهان والخطيبُ في التاريخ وابنُ الجوزي في العلل المتناهية و ابن تيمية في كتبه و تلاميذه ابن القيم والذهبي وابن كثير، و كذلك ابن حجر وغيرهم».

• The existence of quotations from the book in some books such as the book al-Ḥujjah by Qiwām al-Sunnah. Also referred to the book: Abū Naṣr al-Sijzī in the book al-Radd 'alā man Ankar al-Ḥarf wa al-Ṣawt, Ibn Qudāma in al-Ṣirāṭ al-Mustaqīm wa al-Munāẓarah wa al-Burhān, al-Khaṭīb in al-Tārīkh, Ibn al-Jawzī in al-'Ilal al-Mutanāhiya, Ibn Taymiyya in his books and his students Ibn al-Qayyim, al-Dhahabī and Ibn Kathīr, as well as Ibn Ḥajar and others.

،وجواب ذلك أن يقال :لعبدِ اللهِ بن أحمد كتابٌ في السنة، وقد روى العلماء المسنِدون بعض النصوص الواردة فيه بأسانيدهم .وهذا في الجملة مما لا إشكال فيه

The answer to this is to say: 'Abd Allāh ibn Aḥmad has a book on the Sunna, and the scholars with chains [musnidūn] have transmitted some of the texts contained in it with their chains [asānīd], and this in general is unproblematic.

ووصلنا الكتابُ في عدة نسخ مخطوطة تشتمل على نصوص كثيرة ليست فيما رواه العلماء المسنِدون، وليس لهذه النسخ التي وصلتنا أسانيد، إلا إسنادا واحدا، هو المذكور في نسخة المكتبة الظاهرية .فلا يصح أن يُقال إن لهذا الكتاب عدة أسانيد .كما يدعي عبد الله بن صالح البراك

The book reached us in several manuscript copies containing many texts that are not in what the scholars with chains [musnidūn] transmitted, and these copies that reached us do not have chains [asānīd] except for one chain [isnād], which is mentioned in the Ẓāhiriyya Library copy. It is not correct to say that this book has several chains [asānīd] as 'Abd Allāh ibn Ṣāliḥ al-Barrāk claims.

.فأصل الكتاب له عدة أسانيد عن المؤلف، ولكن الكتاب بالصورة التي وصلتنا ليس له إلا إسناد واحد

The origin of the book has several chains [asānīd] from the author, **but the book in the form that reached us has only one chain [isnād].**

وبالتالي فإن في كلام مَن يقول أن للكتاب بصورته التي وصلتنا عدة أسانيد :مغالطة، لأن البحث ليس في إثبات صحة أصل .الكتاب، لكنْ في إثبات صحة الموجود في النسخ الخطية المشتملة على ما لم يُروَ في غيرها

Therefore, there is a fallacy in the words of whoever says that the book in its form that reached us has several chains [asānīd], because the research is not about establishing the correctness of the book's origin, but about establishing the correctness of what exists in the manuscript copies containing what was not transmitted elsewhere.

والسند الذي رُويت به النسخة الخطية التي وصلتنا ضعيف تالف، فلا يجوز الاعتماد على ما في هذه النسخة، كما لا يجوز نسبة ما فيها من النصوص إلى عبد الله بن أحمد ما لم تردْ بسند صحيح في مصدر آخر، ويجب تبرئته من النصوص المنكرة .التي فيها

The chain [sanad] by which the manuscript copy that reached us was transmitted is weak and damaged, so it is not permissible to rely on what is in this copy, just as it is not permissible to attribute the texts in it to 'Abd Allāh ibn Aḥmad unless they appear with a sound chain [sanad] in another source. He must be cleared of the objectionable texts in it.

كما ينبغي الإشارة أيضا أن بعض العلماء قد ينقلون من النسخة المحرفة الرائجة في زمانهم، وليس بالاسناد المتصل لعبد الله بن الإمام حنبل .فنقلهم هذا لا عبرة به أيضا .وأما دعوى أن قوام السنة في "الحجة "نقل فصولاً منه، فهذا يؤكد كلامنا أنه لم ينقله كله، مع أن قوام السنة هو في حكم القبوريين عند الحدادية .فما نقله قوام السنة بالسند عن طريق الثقات للإمام عبد الله نثبته له، وما نقله مباشرة من الكتاب فلا عبرة به إلا إذا كانت له نسخة عارضها على النسخة الأصل.

It should also be noted that some scholars may quote from the corrupted copy popular in their time, and not through the connected chain [isnād] to 'Abd Allāh ibn Imām Ḥanbal. Their transmission is also not to be considered. As for the claim that Qiwām al-Sunna in al-Ḥujjah transmitted chapters from it, this confirms our words that he did not transmit all of it, even though Qiwām al-Sunna is considered among the tomb-worshippers [quburiyyīn] according to the Ḥaddādiyya. What Qiwām al-Sunna transmitted with a chain [sanad] through trustworthy people to Imām 'Abd Allāh, we establish for him. What he transmitted directly from the book is not to be considered unless he had a copy that he compared against the original copy.

وفي الاجمال فإن اسناد الكتاب مظلم وأصحابه مجهولين وهذا يضر الكتاب ويشكك في متنه وأصالته، لأن الإسناد ليس مجرد زينة له كما يزعم الحدادية.

In summary, the chain [isnād] of the book is dark and its people are unknown, and this harms the book and raises doubt about its text and authenticity, because the chain [isnād] is not merely an ornament for it as the Ḥaddādiyya claim.

3- نقض شبهة شهرة الكتاب

3- Refuting the Doubt of the Book's Fame

يعتبر كتاب السنة من الكتب التي ألفها عبد الله بن الإمام أحمد وهذا أمر مشهور، غير أنّ مضمونه ومروياته ليست كلّها على درجة من الشهرة أو الثبوت .فالنسخة المخطوطة تفردت بروايات منكرة لا توجد في غيرها من المصنفات.

The book al-Sunna is considered among the books that 'Abd Allāh ibn Imām Aḥmad authored, and this is a famous matter. However, its content and transmissions are not all at a level of fame or establishment. The manuscript copy is unique with objectionable transmissions that do not exist in other compilations.

،ثم إن مجرد شيوع نسبة الكتاب لا يستلزم بالضرورة ثبوت جميع محتوياته؛ إذ ليست الشهرة بذاتها معيارًا للحجية العلمية .وإلا لكان الأناجيل والتوراة أحق بالقبول لمجرد شهرتها، مع أنّ إجماع المسلمين قائم على كونها نصوصًا محرّفة ومنحولة

The mere prevalence of the book's attribution does not necessarily require the establishment of all its contents, since fame itself is not a criterion for scholarly authority. Otherwise, the Gospels and Torah would be more deserving of acceptance merely because of their fame, even though the consensus [ijmā'] of Muslims is established on their being corrupted and falsely attributed texts.

كما أنّ مثل هذه المؤلفات لا يمكن أن تضاهي المخطوطات القرآنية المبكرة التي تمثل في معظمها أصلاً نصيًا موثوقًا، ومع .ذلك فإنّ أهل العلم لم يعتمدوا كثيرًا عليها نظرًا لاحتوائها على أخطاء نسخية تعارض المتواتر

Such compositions cannot match the early Qur'anic manuscripts that mostly represent a reliable textual origin, yet the people of knowledge did not rely much on them due to their containing copyist errors that contradict the widely transmitted [mutawātir].

،وعليه، فإن دعوى بعض المنتسبين للحدادية أنّ شهرة الكتاب تجعله ثابتًا عند أهل العلم، أو أنّ شهرته تُغني عن إسناده .فكلها دعاوى لا أصل لها، وهي مبنية على الجهل بأقوال العلماء ومناهجهم في التحقيق

Therefore, the claims of some who affiliate with the Ḥaddādiyya that the book's fame makes it established among the people of knowledge, or that its fame dispenses with its chain [isnād] - these are all baseless claims built on ignorance of the scholars' statements and their methodologies in verification.

بل إنّ المصنفات العقدية على وجه الخصوص ينبغي أن يُشدّد فيها الاحتياط؛ حتى لا تُنسب إلى الله تعالى أو إلى رسوله ﷺ .أو إلى الصحابة أو عموم السلف مقالات هم براء منها

Rather, doctrinal ['aqadiyya] compositions in particular should have strictness applied in their caution, so that statements from which they are innocent are not attributed to Allah the Exalted, His Messenger , the Companions, or the predecessors [salaf] in general.

فحتى لو قيل أن الكتاب قد تم تداوله بين العلماء على مدى أكثر من ألف عام جيلًا بعد جيل، فإن هؤلاء لم يحتجوا بجميع ما فيه، بل اقتصر اعتمادهم على أجزاء منه، أما ما انفرد به هذا المخطوط ، ولم ينقله عن عبد الله بن حنبل تلاميذه أو تلاميذ تلاميذه، فهو محل طعن و تردد.

Even if it is said that the book has been circulated among scholars for more than a thousand years generation after generation, these did not use as proof everything in it, but their reliance was limited to parts of it. As for what this manuscript is unique with, and what his students or his students' students did not transmit from 'Abd Allāh ibn Ḥanbal, it is a place of criticism and hesitation.

4- نقض دعوى أنّ الحكم على الحديث يختلف عن الحكم على إسناد الكتاب، لاسيما في الأزمنة المتأخرة.

4- Refuting the Claim that Judging Ḥadīth Differs from Judging the Chain [Isnād] of a Book, Especially in Later Times

دعوى الحشوية أنّ الحكم على الحديث يختلف عن الحكم على إسناد الكتاب، مخالف لما ثبت عن السلف.

The anthropomorphists' [ḥashwiyya] claim that judging ḥadīth differs from judging the chain [isnād] of a book contradicts what is established from the predecessors [salaf].

راجع الرابط التالي:

See the following link:

https://www.facebook.com/share/p/1HzgYyR478/

وهذه الدعوى مخالفة أيضا لما عليه المتأخرون أيضا، فقد نقل الشيخ عبد الرحمن خليفة المتوفى سنة 1364 هجري في كتابه المشبهة و المجسمة تحت فصل كتاب السنة المنسوب للحافظ عبد الله بن الإمام أحمد صحيفة 51 أن الفقيه الأصولي خليل الخالدي – رئيس محكمة النقض و الإبرام في فلسطين سابقا – قال ما نصه" :و القاعدة عند المحدثين و الأصوليين أنه لا يثبت الكتاب لمؤلفه إلا إذا وجد له أصل صحيح، والأصل الصحيح لا يعدو أحد وجهين :إما أن يكون بخط المؤلف أو يكون قد ثبت عنه ثبوتا صحيحا بالرواية عن المؤلف نفسه بروايات صحيحة عليها خط المؤلف أو خط الحفاظ الأثبات العدول، فبأحد هذين الوجهين يثبت أن الكتاب لمؤلفه و بدون ذلك لا يثبت ."انتهى

This claim also contradicts what the later scholars [muta'akhkhirūn] follow. Shaykh 'Abd al-Raḥmān Khalīfah, who died in 1364 AH, transmitted in his book al-Mushabbiha wa al-Mujassima under the chapter on the book al-Sunna attributed to Ḥāfiẓ 'Abd Allāh ibn Imām Aḥmad, page 51, that the jurist and legal theorist [faqīh uṣūlī] Khalīl al-Khālidī - former chief judge of the Court of Cassation and Affirmation in Palestine - said what amounts to: "The principle among ḥadīth scholars and legal theorists is that a book is not established for its author except if a sound original is found for it. The sound original does not exceed one of two aspects: either it is in the author's handwriting, or it has been established from him with sound establishment through transmission from the author himself with sound transmissions bearing the author's handwriting or the handwriting of precise, reliable, just memorizers [ḥuffāẓ athbāt 'udūl]. By one of these two aspects it is established that the book belongs to its author, and without that it is not established." End quote.

ومثله قال الشيخ محمد أحمد عاموه في الكلمات الشريفة، وقرر أن سند الكتاب لا يصح، و أن فيه كفريات وضلالات

Similarly, Shaykh Muḥammad Aḥmad 'Āmūh said in al-Kalimāt al-Sharīfa, and he determined that the chain [sanad] of the book is not sound, and that it contains blasphemies [kufriyyāt] and errors [ḍalālāt].

Objections Raised Concerning the Current Edition of Kitāb al-Sunna Despite Historical References by some Scholars

A Critical Examination of the Attribution of Kitāb al-Sunna to ʿAbdullāh ibn Aḥmad ibn Ḥanbal:

The authentication of classical Islamic texts represents a fundamental challenge in contemporary Islamic scholarship. This section addresses methodological concerns regarding the attribution of Kitāb al-Sunna to ʿAbdullāh ibn Aḥmad ibn Ḥanbal (d. 290 AH), specifically examining the edition edited by al-Qaḥṭānī that has gained prominence in certain scholarly circles.

Historical Context:

Historical evidence provided above indicated that ʿAbdullāh ibn Imam Aḥmad compiled a work titled Kitāb al-Sunna (sometimes referred to as al-Radd ʿalā al-Jahmiyya "The Refutation of the Jahmiyya"). Some classical and post-classical scholars transmitted narrations from this text, either directly through chains incorporating ʿAbdullāh himself or by reproducing narrations that earlier authorities cited from the work. This historical fact is not in serious dispute. However, more serious questions arise regarding whether the currently circulated printed edition faithfully represents this original composition.

The Manuscript Problem:

The critical edition of Kitāb al-Sunna primarily relies on a manuscript transcribed in 644 AH by **al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī**, housed in the Ẓāhiriyya library, Damascus, Syria. This represents a chronological gap of 354 years between ʿAbdullāh ibn Aḥmad's death in 290 AH and the manuscript's production—an exceptionally long interval during which textual interpolation, alteration, or corruption could have occurred.

This substantial distance in years raises immediate concerns from a codicological and text-critical perspective. During these three and a half centuries, the text would have been copied numerous times, creating opportunities for both intentional modification and unintentional scribal errors. Without a continuous, well-documented chain of manuscript transmission with fully known and trustworthy sub narrators through this period, establishing the text's integrity has become methodologically challenging for those who accept the currently published editions.

A particularly troubling aspect of al-Anjab's manuscript is the presence of an extensive section disparaging Imam Abū Ḥanīfa, which appears exclusively in this Ẓāhiriyya manuscript while being conspicuously absent from the other five manuscripts consulted for the critical edition. Al-Qaḥṭānī's comprehensive survey failed to identify any early source (from the 3rd-5th centuries AH) indicating that Kitāb al-Sunna contained such content.

Notably, even al-Khaṭīb al-Baghdādī (d. 463 AH), in his meticulous and exhaustive Tārīkh Baghdād knew of the Kitāb al-Sunna but he demonstrated no awareness of such material, despite including an extensive entry containing both laudatory and critical narratives concerning Imam Abū Ḥanīfa. This absence is significant, as al-Khaṭīb was known for his thoroughness in documenting both praise and criticism of scholarly figures—an approach for which he was subsequently criticized by prominent scholars of later generations when it came to the entry on Imam Abū Ḥanīfa.

The Hanbali scholar known as Ibn al-Mibrad (d. 909 AH) mentioned the following in his Jamʿ al-Juyūsh wa-l-Dasākir (p. 149) about al-Khaṭīb al-Baghdādī:

وَقَدْ كَانَ الْخَطِيبُ كَثِيرَ الْعَصَبِيَّةِ عَلَى أَصْحَابِنَا حَتَّى إِنَّهُ تَكَلَّمَ فِي نَفْسِ الإِمَامِ أَحْمَدَ، وَرَدَّ عَلَيْهِ فِي عِدَّةِ مَسَائِلَ وَشَنَّعَ عَلَى جَمَاعَةٍ مِنْ أَصْحَابِهِ، وَجَرَّحَ جَمَاعَةً مِنْ أَصْحَابِهِ، وَقَدْ أَنْصَفَ فِيهِ ابْنُ الْجَوْزِيِّ، فِي كِتَابِهِ السَّهْمِ الْمُصِيبِ فِي تَعْصِيبِ الْخَطِيبِ، وَكَأَنَّهُ ذَرَءَ اللَّوْمَ وَالضَّيْمَ وَغَيَّرَ ذَلِكَ بِمَا فِيهِ كِفَايَةٌ، وَلا زَالَ الْخَطِيبُ مُتَعَصِّبًا عَلَى إِمَامِنَا عَلَى أَبِي حَنِيفَةَ وَعَلَى أَصْحَابِهِمَا، وَأَمْرُهُ فِي ذَلِكَ مَشْهُورٌ حَتَّى إِنَّهُ تَكَلَّمَ فِي أَبِي حَنِيفَةَ بِأُمُورٍ لا يَحِلُّ ذِكْرُهَا

Meaning:

“Al-Khaṭīb was highly prejudiced against our (Hanbali) companions to the extent that he criticized Imam Aḥmad himself, refuted him on several issues, defamed a

group of his companions, and discredited a group of his companions. Ibn al-Jawzī has done justice regarding him in his book al-Sahm al-Muṣīb fī Taʿṣīb al-Khaṭīb (The Accurate Arrow Concerning the Prejudice of al-Khaṭīb), as if he had averted blame and injustice and changed that sufficiently. ***Al-Khaṭīb remained prejudiced against our Imam, against Abū Ḥanīfa, and against their companions. His stance on this matter is well-known, to the extent that he spoke about Abū Ḥanīfa in ways that are not permissible to mention.***"

What is notable is the last part where Ibn al-Mibrad said: **"*His stance on this matter is well-known, to the extent that he spoke about Abū Ḥanīfa in ways that are not permissible to mention.*"**

Indeed, there are attacks against Imām Abū Ḥanīfa in Kitāb al-Sunna as found in the Ẓāhiriyya manuscript copy used to publish it by al-Qaḥṭānī.

Methodological Problems in Attribution

The proponents of the current edition's authenticity cite certain chains of narration (asanid) as evidence for the work's attribution to ʿAbdullāh ibn Aḥmad. However, this approach contains a significant methodological flaw: the authentication of isolated chains does not logically extend to authenticate the entirety of the printed text based primarily on the Ẓāhiriyya manuscript which has at least one narrator lacking praiseworthy accreditation (ta'dīl). Rather, such individual chains can only verify specific textual units transmitted through those particular chains in the source books that they appeared in.

The Unknown Transmitter Problem

A critical weakness in the attribution is the presence of at least one unknown narrator (majhūl) in a key chain of transmission which appears exclusively in this Ẓāhiriyya manuscript. Basic principles of hadith criticism require that narrators be identified and evaluated for reliability (ʿadālah) and precision (ḍabṭ). The presence of an unidentified individual in the transmission chain constitutes a fatal

flaw in the authentication process according to established scholarly standards. The primary majhul being namely, **Abū 'Abdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī**.

We cannot always absolutely ascribe a work which was attempting to promote creedal matters ('aqā'id) in the name of the Sunna to a respected Imam through a chain containing an individual whose identity and reliability (ta'dīl) remain unverified.

The Partial Evidence Fallacy

Those advancing the current edition's authenticity are committing what might be termed the "partial evidence fallacy"—treating evidence that authenticates a portion of a text as validation for the entire work.

When evaluating the authenticity of Islamic scholarly works, it's essential to understand how traditional methodological principles apply not only to individual hadiths but also to complete texts. One such critical principle involves the relationship between supporting evidence and complete textual validation.

In hadith methodology, when one hadith is used to support another hadith (as a shāhid or supporting witness), the entire text of both hadiths must be substantially similar - not just their chains of transmission.

This is because even if a supporting hadith has a good chain of transmission, its actual text might contain problematic wording that is:

Irregular (shādhdh): contradicting more reliable versions

Rejected (munkar): containing unacceptable additions or alterations

Just because some chains of transmission authenticate certain portions of Kitāb al-Sunna, that doesn't automatically validate the entire book, especially sections transmitted through different chains or chains with unknown narrators.

This methodological insight reminds us that authentication in Islamic textual scholarship requires attention to both the chains of transmission and the consistency of the transmitted content itself. This being more pertinent for creedal works which were not famously known and transmitted through the centuries, unlike the more famous and well-known books of Hadith.

Historical Context: The 7th Century AH Manuscript Environment

By the 7th century AH, the madhāhib (legal schools) had become well-established institutions with their own scholarly hierarchies, canonical texts, and intellectual defences. Sectarian polemics between adherents of different theological and legal orientations were not uncommon, often manifesting in the production of texts that advanced partisan positions.

This historical context raises additional concerns about the Ẓāhiriyya manuscript, particularly its unique inclusion of material criticizing Imam Abū Ḥanīfa. The absence of this material from some earlier sources, combined with its appearance in a manuscript produced suggests the possibility that these sections may represent later interpolations. An example of this will be demonstrated below with regard to Imam Abū Ḥanīfa.

The Problem of Textual Inconsistency

The significant disparities between al-Anjab's 644 AH manuscript and the other five manuscripts consulted for the critical edition—particularly regarding the section on Imam Abū Ḥanīfa—suggests one of two possibilities:

1. Al-Anjab's manuscript contains interpolations not present in the original text.

2. The other manuscripts represent abridged versions missing content from the original.

Burden of Proof

The burden of proof rests with those claiming the complete authenticity of the printed edition based on al-Anjab's manuscript. Such proponents would need to produce an unbroken, reliable chain of transmission for the entire text as it currently exists—a task that appears virtually impossible given the available historical evidence.

Specifically, advocates for the authenticity of the controversial sections would need to explain:

1. How the text maintained its integrity across 354 years with demonstrable evidence of reliable transmission.
2. Why al-Khaṭīb al-Baghdādī (d. 463 AH), known for his comprehensive approach, shows little awareness of a lot of the derogatory narrations defaming Imam Abū Ḥanīfa found in Kitāb al-Sunna
3. Why these sections appear exclusively in al-Anjab's late manuscript and not in any of the other five manuscripts.

While historical evidence establishes that ʿAbdullāh ibn Aḥmad ibn Ḥanbal authored a work titled Kitāb al-Sunna, scholarly responsibility requires that we differentiate between this historical fact and the claim that the currently circulated edition based on al-Anjab's 644 AH manuscript accurately represents that original work in its entirety.

The methodological flaws in the authentication process—particularly the presence of at least one unknown transmitter, the logical fallacy of extending partial authentication to the entire text, and the significant discrepancies between manuscripts—render the current attribution problematic from a scholarly perspective.

Rigorous adherence to established principles of Islamic textual criticism necessitates a more cautious approach to all published editions of Kitāb al-Sunna and the theological content it contains, particularly where such content has significant implications for Islamic theological discourse. One 20th century Islamic scholar known as 'Abd al-Raḥmān Khalīfa (d. 1364 AH) has also alluded to this line of argumentation. See his quote later on.

The coming section below will demonstrate how several scholars from earlier generations dismissed certain works attributed to Imam Ahmad ibn Hanbal. Their rejection was based primarily on two factors: the presence of an unknown narrator in the chain of transmission or inconsistencies within the textual content itself that contradicted Imam Ahmad's established positions. This line of argumentation has been utilized with regard to not accepting the complete textual content of the 7th century Ẓāhiriyya manuscript of Kitāb al-Sunna.

Saudi Fatwa on a specific narration with unknown narrators in its chain of transmission

The following is a Fatwa[109] from a Saudi Fatwa organisation (Fatāwā al-Lajna al-Dā'ima) that certain Salafis refer to for their answers:

الفتوى رقم)١٨١٠٨ (س :قرأت في كتاب) :حوار مع الجن (لأسامة الكرم، وأردت معرفة صحة ما جاء في صفحة)٨٩٩(وهي) :رسالة تعذب الجن :(وقصة هذه الرسالة :أن الصحابي الجليل أبا دجانة قال :شكوت إلى رسول الله ﷺ فقلت :يا رسول ،الله، بينما أنا مضطجع في فراشي إذ سمعت في داري صريرا كصرير الرحى، ودويا كدوي النحل، ولمعا كلمع البرق فرفعت رأسي فزعا مرعوبا، فإذا أنا بظل أسود تدلى يعلو ويطول في صحن داري، فأهويت إليه، فمسست جلده، فإذا جلده كجلد القنفذ، فرمى في وجهي مثل شرر النار، فظننت أنه قد أحرقني وأحرق داري، فقال رسول الله ﷺ) :عامر دار سوء يا ،أبا دجانة، ورب الكعبة، ومثلك يؤذى يا أبا دجانة(، ثم قال) :ائتوني بدواة وقرطاس(، فأتي بهما فناوله علي بن أبي طالب وقال) :اكتب يا أبا الحسن(، فقال :وما أكتب؟ قال) :اكتب :بسم الله الرحمن الرحيم، هذا كتاب من محمد رسول رب العالمين إلى من طرق الباب من العمار والزوار، أما بعد :فإن لنا ولكم في الحق منعة، فإن تك عاشقا مولعا أو فاجرا مقتحما أو زاعما حقا مبطلا هذا كتاب الله ينطق علينا وعليكم بالحق، إنا كنا نستنسخ ما كنتم تعملون، ورسلنا يكتبون ما تكتمون، اتركوا ،صاحب كتابي هذا، وانطلقوا إلى عبدة الأصنام، وإلى من يزعم أن مع الله إلها آخر، لا إله إلا هو، كل شيء هالك إلا وجهه ،له الحكم وإليه ترجعون، تغلبون، حم لا تنصرون، حم عسق، تفرق أعداء الله، وبلغت حجة الله ولا حول ولا قوة إلا بالله فسيكفيكهم الله وهو السميع العليم . (قال أبو دجانة :فأدرجته وحملته إلى داري، وجعلته تحت رأسي، وبت ليلتي فما انتبهت ،إلا من صراخ صارخ يقول :يا أبا دجانة :أحرقتنا الكلمات، فبحق صاحبك لما رفعت عنا هذا الكتاب فلا عود في دارك وقال غيره :ولا في آذاك ولا في جوارك، ولا في موضع يكون هذا الكتاب، قال أبو دجانة :فقلت :لا وحق صاحبي رسول الله ﷺ، لا رفعته حتى استأمر رسول الله ﷺ، قال أبو دجانة :فلقد طالت علي ليلتي بما سمعت من أنين الجن وصراخهم :وبكائهم، حتى أصبحت فصليت الصبح مع الرسول ﷺ، فأخبرته بما سمعته من الجن وما قلت لهم، فقال لي) :يا أبا دجانة ،ارفع عن القوم فوالذي بعثني بالحق نبيا إنهم ليجدون ألم العذاب إلى يوم القيامة (رواه البيهقي في دلائل النبوة ٧ \ ١٢٠ .وكذلك أخرجه السيوطي .هل هذه الرسالة صحيحة؟ وجزاكم الله خيرا

ج :هذه القصة لا تصح، وإسنادها مقطوع، وأكثر رجاله مجهولون، والذي رفعها هو موسى الأنصاري، وليس في الصحابة رضي الله عنهم من يسمى بهذا الاسم، وقد حكم عليها بعض أهل العلم بالوضع، منهم الذهبي رحمه الله، قال في السير ١ \ ٢٤٥.) :وحرز أبي دجانة لم يصح ما أدري من وضعه (وبالله التوفيق، وصلى الله على نبينا محمد وآله وصحبه وسلم

اللجنة الدائمة للبحوث العلمية والإفتاء عضو ...عضو ...عضو ...عضو ...الرئيس بكر أبو زيد ...عبد العزيز آل الشيخ ...صالح الفوزان ...عبد الله بن غديان ...عبد العزيز بن عبد الله بن باز

[109] Source - https://app.turath.io/book/8381?page=18829

Fatwā number (18108) Q: I read in the book Ḥiwār maʿa al-Jinn [Dialogue with the Jinn] by Usāma al-Karam, and I wanted to know the authenticity of what came on page (899) which is: Risālat Tuʿadhdhabu al-Jinn [The Letter that Tortures the Jinn]: And the story of this letter is: that the noble Companion Abū Dujāna said: I complained to the Messenger of Allah ﷺ and said: O Messenger of Allah, whilst I was lying on my bed, I heard in my house a creaking like the creaking of a hand-mill, and a humming like the humming of bees, and a flashing like the flashing of lightning. I raised my head in fear and terror, and behold I saw a black shadow that hung down, rising and growing tall in the courtyard of my house. I reached towards it and touched its skin, and behold its skin was like the skin of a hedgehog. It threw at my face something like sparks of fire, and I thought that it had burnt me and burnt my house. The Messenger of Allah ﷺ said: "An evil house-dweller, O Abū Dujāna, by the Lord of the Kaʿba, and someone like you is being harmed, O Abū Dujāna." Then he said: "Bring me an inkwell and parchment." So, they were brought and ʿAlī ibn Abī Ṭālib handed them to him, and he said: "Write, O Abū al-Ḥasan." He said: And what shall I write? He said: "Write: In the name of Allah, the Most Gracious, the Most Merciful. This is a letter from Muḥammad, Messenger of the Lord of the worlds, to whoever knocks at the door from among the dwellers and visitors. As for what follows: We and you have protection in the truth. If you are a passionate lover or a transgressing libertine or one who claims a right whilst being false—this is the Book of Allah speaking about us and you with truth. We used to record what you were doing, and Our messengers write down what you conceal. Leave alone the bearer of this letter of mine, and go to the idol-worshippers and to those who claim that there is another god with Allah. There is no god but He, everything will perish except His Face, His is the judgement and to Him you shall return. You will be overcome. Ḥā Mīm, you will not be helped. Ḥā Mīm ʿAyn Sīn Qāf. The enemies of Allah are dispersed, and Allah's proof has been conveyed, and there is no power except with Allah. So Allah will suffice you against them, and He is the All-Hearing, the All-Knowing." Abū Dujāna said: So I folded it and carried it to my house, and placed it under my head, and spent my night. I did not wake up except to the screaming of a screamer saying: O Abū Dujāna, the words have burnt us! By the right of your companion, remove this letter from us, and there will be no return to your house. And another said: And not to your harm, nor to your neighbourhood, nor to any place where this letter is. Abū Dujāna said: So, I said: No, by the right of my companion, the Messenger of Allah ﷺ, I will not remove it until I seek permission from the Messenger of Allah ﷺ. Abū Dujāna said: My night was long with what I heard of the groaning and screaming and weeping of the jinn, until morning came and I prayed the dawn prayer with the Messenger ﷺ. I informed him of what I heard from the jinn and what I said to them. He said to me: "O Abū Dujāna, remove it from the people, for by the One Who sent me as a prophet with truth, they find the pain of torment until the Day of Judgement." Narrated by al-Bayhaqī in Dalā'il al-Nubuwwa [Signs of Prophethood] 7/120, and likewise al-Suyūṭī related it**. Is this letter authentic?** And may Allah reward you with good.

Answer: ***This story is not authentic, and its chain of transmission is broken, and most of its narrators are unknown.*** The one who raised it is Mūsā al-Anṣārī, and there is no one amongst the Companions, may Allah be pleased with them, who is called by this name. Some of the people of knowledge have ruled it to be fabricated, amongst them al-Dhahabī, may Allah have mercy on him. He said in al-Siyar 1/245: "And the amulet of Abū Dujāna—it is not authentic. I do not know who fabricated it." And with Allah is success, and may Allah send blessings upon our Prophet Muḥammad and his family and companions and grant them peace.

The Permanent Committee for Scholarly Research and Fatwās:

Member: Bakr Abū Zayd

Member: 'Abd al-'Azīz Āl al-Shaykh

Member: Ṣāliḥ al-Fawzān

Member: 'Abd Allah ibn Ghudyān

Chairman: 'Abd al-'Azīz ibn 'Abd Allah ibn Bāz

Similarly, the chain of transmission for Kitāb al-Sunna back to 'Abd Allah ibn Aḥmad has at least one unknown narrator and the problematic Abū Ismā'īl al-Anṣārī in the Ẓāhiriyya manuscript copy.

The Narration of Books Lacking Transmission Chains (Asānīd) to Their Compilers or Containing Unknown or Unreliable Narrators, and being not well known

The importance of chains of transmission (asanid)

Najm al-Dīn al-Ghazzī (977-1061 AH) mentioned the following in his Ḥusn al-Tanabbuh limā Warada fī al-Tashabbuh (7/420-422) based on the times he lived in around the 11th century after Hijra:

روى الخطيب في كتاب «شرف أصحاب الحديث» عن البيهقي أنَّه قال: بلغني أن الله تعالى خصَّ هذه الأمة بثلاثة أشياء لم يعطها من قبلها: الإسناد، والأنساب، والإعراب (٣).

Al-Khaṭīb reported in his book "The Honour of the Companions of Ḥadīth" [Sharaf Aṣḥāb al-Ḥadīth] from al-Bayhaqī that he said: It has reached me that Allah Almighty has distinguished this community (Umma) with three things that He did not give to those before them: the chain of transmission [isnād], genealogies [ansāb], and grammatical analysis [i'rāb] (3).

وعن محمد بن حاتم بن المظفر قال: إن الله تعالى أكرم هذه الأمة، وشرَّفها، وفضلها بالإسناد، وليس لأحد من الأمم كلها قديمهم وحديثهم إسنادٌ، وإنما هي صحف في أيديهم، وقد خلطوا بكتبهم أخبارَهم، وليس عندهم تمييز بين ما نزل من التوراة والإنجيل مما جاءهم به أنبياؤهم، ولا تمييز ما ألحقوه بكتبهم من الأخبار التي أخذوها عن غير الثقات.

And from Muḥammad ibn Ḥātim ibn al-Muẓaffar, he said: Indeed, Allah Almighty has honoured this community, elevated it, and favoured it with the chain of transmission [isnād]. None of all the nations, neither their ancients nor their contemporaries, possess chains of transmission [isnād]. Rather, they only have written pages in their hands, and they have mixed their reports with their books.

They have no distinction between what was revealed of the Torah and the Gospel that their Prophets brought to them, nor any distinction regarding what they appended to their books from reports that they took from unreliable sources.

قال: وهذه الأمة إنما تنص الحديث من الثقة المعروف في زمانه، المشهور بالصدق والأمانة عن مثله حتى تتناهى أخبارهم، ثمَّ يبحثون إليه البحث حتى يعرفوا الأحفظ فالأحفظ، والأضبط فالأضبط (١).

He said: This community only narrates ḥadīth from the reliable person known in his time, famous for truthfulness and trustworthiness, from one like him, until their reports reach their end. Then they investigate with thorough investigation until they know the most memorizing of the most memorizing, and the most precise of the most precise (1).

قلت: وعلم الحديث على ما هو مبين في كتبه مفقود منذ ذهب شيخ الإسلام أبو الفضل ابن حجر العسقلاني وأقرانه، ثمَّ خلفهم جماعة قليلون كانوا على بقية منه كالبقاعي، والسخاوي، وأبي نبهان، وأبي الفتح المزني، وابن الشويخ، والقلقشندي، والبرهان الناجي، والفخر الإيجي، والحافظ الجلال السيوطي، والتقي الأوجاقي، وآخرهم القاضي زكريا الأنصاري، فكان على بقية مما ترك أصحاب الحديث، ثمَّ غلب على جماعة القاضي زكريا علم الفقه، ولم ينبل منهم في الحديث إلا شيخ الإسلام والدي بالشام، وشيخ الإسلام نجم الدين الغيطي بمصر مع براعتهما في غيره، ثمَّ انتهى أمر علم الحديث بعد والدي رحمه الله تعالى؛ ولا حول ولا قوة إلا بالله، إنا لله وإنا إليه راجعون.

I say: The science of ḥadīth, as it is explained in its books, has been lost since the departure of Shaykh al-Islām Abū al-Faḍl Ibn Ḥajar al-'Asqalānī (d. 852 AH) and his contemporaries. Then a small group succeeded them who possessed remnants of it, such as al-Biqā'ī, al-Sakhāwī, Abū Nabahān, Abū al-Fatḥ al-Muzanī, Ibn al-Shuwaykh, al-Qalqashandī, al-Burhān al-Nājī, al-Fakhr al-Ījī, al-Ḥāfiẓ Jalāl al-Suyūṭī, al-Taqī al-Ūjāqī, and the last of them, al-Qāḍī Zakariyyā al-Anṣārī. He possessed remnants of what the companions of ḥadīth had left behind. Then jurisprudence [fiqh] dominated the group of al-Qāḍī Zakariyyā, and none of them excelled in ḥadīth except Shaykh al-Islām, my father, in Syria and Shaykh al-Islām Najm al-Dīn al-Ghayṭī in Egypt, despite their excellence in other fields. Then the matter of the science of ḥadīth ended after my father, may Allah Almighty have mercy on him. There is no power or strength except in Allah. Indeed, we belong to Allah [Allāh] and indeed to Him we shall return.

وليس من روى الأحاديث على منابر الوعظ، وعقد حلقة للتدريس في كتاب من الحديث بمحدِّثٍ حتى يتصف بما ذكروه في وصف المحدث فضلًا عن أن يكون حافظًا، فالمقصود من كل من وفقه الله تعالى فنظر في أحوال نفسه، ورام تكميلها أن يلتفت إلى إحياء ما أمكنه مما درس من علم الحديث، ولا أقل من أن يعتني برواية كتبه التي قرأها على شيخه، ولا سيما ما حفظه من المسائل والفوائد والتعليقات؛ فإن الأسانيد أنساب الكتب كما قالوا في آداب المتعلم.

One who narrates ḥadīths from pulpits of preaching and holds a circle for teaching from a book of ḥadīth is not a muḥaddith [scholar of ḥadīth] until he is characterised by what they mentioned in describing the muḥaddith, let alone being a ḥāfiẓ [memorizer]. The purpose for everyone whom Allah Almighty has granted success, who looks into the conditions of his soul and seeks to perfect it, is to turn attention to reviving what he can of what has been forgotten from the science of ḥadīth. At the very least, he should take care of narrating his books that he read with his teacher, especially what he has memorized of the issues, benefits, and annotations. ***For chains of transmission are the genealogies of books [al-asānīd ansāb al-kutub] as they said in the etiquette of the student [ādāb al-muta'allim].***

والمقصود الأعظم من ذلك أن لا تنقطع هذه الخصوصية من هذه الأمة المحمدية، وتصان الأخبار والآثار عن الانقطاع والاندثار.

The greatest purpose of this is that this special characteristic should not be cut off from this Muḥammadan community [al-umma al-Muḥammadiyya], and that the reports and traditions should be preserved from interruption and extinction.

Footnotes:

(٣) رواه الخطيب البغدادي في «شرف أصحاب الحديث» (ص: ٤٠).

(3) Narrated by al-Khaṭīb al-Baghdādī in "The Honour of the Companions of Ḥadīth" [Sharaf Aṣḥāb al-Ḥadīth] (p. 40).

(١) رواه الخطيب البغدادي في «شرف أصحاب الحديث» (ص: ٤٠).

(1) Narrated by al-Khaṭīb al-Baghdādī in "The Honour of the Companions of Ḥadīth" [Sharaf Aṣḥāb al-Ḥadīth] (p. 40).

Al-Ḥāfiẓ ʿAbd al-Ḥayy al-Kattānī (d. 1382 AH) stated the following in his work known as Fahras al-Fahāris wa-l-Athbāt wa-Muʿjam al-Maʿājim wa-l-Mashyakhāt wa-l-Musalsal āt (1/82):

.وفي مقدمة " فتح الباري " عن بعض مشايخ الحافظ: الأسانيد أنساب الكتب

And in the introduction to Fatḥ al-Bārī[110] from some of the teachers of al-Ḥāfiẓ (Ibn Ḥajar al-ʿAsqalānī): ***Chains of transmission are the genealogies of books [al-asānīd ansāb al-kutub].***

[110] Ibn Ḥajar al-ʿAsqalānī said on p. 1:

فقد آن الشروع فيما قصدت له من شرح «الجامع الصحيح» على ما وعدت به في أول «المقدمة» وكنت عزمت على أن أسوق حديث الباب بلفظه قبل شرحه ثم رأيت ذلك مما يطول به الكتاب جدا فسلكت الآن فيه طريقًا وسطى أرجو نفعها كافلةً بما اطلعت عليه من ذلك إذ لا يكلف الله نفسًا إلا وسعها وربما أعدت أشياء مما تقدم في «المقدمة» لمعنًى يقتضيه إما :لبعد العهد به أو لغير ذلك ولكن اعتمادي غالبًا على الحوالة عليها وسميته

The time has come to begin what I intended to do in commenting on "The Authentic Collection" [al-Jāmi' al-Ṣaḥīḥ] as I promised at the beginning of "The Introduction" [al-Muqaddima]. I had resolved to present the ḥadīth of each chapter in its exact wording before commenting on it, but then I saw that this would make the book extremely long. So, I have now adopted a middle path in it, hoping for its benefit, sufficing with what I have come to know of this, since Allah does not burden a soul beyond its capacity. Perhaps I will repeat some things that were mentioned previously in "The Introduction" for a meaning that requires it, either due to the passage of time or for other reasons, but my reliance is generally on referring to it. And I have named it:

«فتح الباري بشرح البخاري»

"Fatḥ al-Bārī bi Sharḥ al-Bukhārī"

وقد رأيت أن أبدأ الشرح بأسانيدي إلى الأصل *بالسماع أو بالإجازة* وأن أسوقها على نمط مخترع فإنني سمعت بعض :الفضلاء يقول الأسانيد أنساب الكتب فأحببت أن أسوق هذه الأسانيد مساق الأنساب فأقول وبالله التوفيق

I have decided to begin the commentary with my chains of transmission [asānīdī] to the source *through hearing [samā'] or through authorization [ijāza]* and to present them in an innovative manner. For I heard some of the learned say: ***"Chains of transmission are the genealogies of books" [al-asānīd ansāb al-kutub],*** so I wanted to present these chains of transmission in the manner of genealogies. I say, with Allah's guidance:

اتصلت لنا رواية البخاري عنه من طريق أبي عبد الله محمد بن يوسف بن مطر بن صالح بن بشر الفربري عنه وكانت وفاته في سنة عشرين وثلاثمئة وكان سماعه للصحيح مرتين مرةً بفربر سنة ثمان وأربعين ومرةً ببخارى سنة اثنتين .وخمسين ومئتين

وقال الحافظ أبو الفضل مرتضى الزبيدي في إجازته لأهل قسمطينة: ثبت عند أهل هذا الفن أنه لا يتصدى لاقراء كتب السنة والحديث قراءة دراية أو تبرك ورواية إلا من أخذ أسانيد تلك الكتب عن أهلها ممن أتقن درايتها وروايتها، ورحل إلى البلدان فظفر بعوالي المرويات، وباحث الأقران فأحاط بمدارك الدرايات، وجلس في مجالس الإملاءات على الركب، وتردد إلى المشايخ بالخضوع والأدب، وهذا الآن أقل من قليل، فحسبنا الله ونعم الوكيل، اه.

And **al-Ḥāfiẓ Abū al-Faḍl Murtaḍā al-Zabīdī**[111] (1145-1205 AH/ 1732-1791 CE) said in his authorization [ijāza] for the people of Constantine (in Algeria) [ahl Qusmaṭīna]: It is established among the people of this field that no one should undertake to teach the books of the Sunna and ḥadīth - whether as scholarly instruction [qirā'at dirāya] or for blessing and narration [tabarruk wa riwāya] - except one who has taken the chains of transmission [asānīd] of those books from their people, from those who have mastered their scholarly knowledge [dirāya] and narration [riwāya], who travelled to lands and obtained elevated transmissions ['awālī al-marwiyyāt], who debated with peers and encompassed the sources of scholarly knowledge [madārik al-dirāyāt], who sat in dictation sessions [majālis al-imlā'āt] on their knees, and who frequented the teachers with humility and proper conduct [adab]. This is now rarer than rare, so Allah [Allāh] is sufficient for us, and He is the best disposer of affairs, end quote.

ونحوه لصاحب بذل النحلة (انظر صحيفة: 138 من عقد اليواقيت الجوهرية، وانظر كتابنا " الإجازة، إلى معرفة أحكام الإجازة ورسالتنا المسماة " بالردع الوجيز لمن أبى أن يجيز " تر عجبا) .

And similar to this is from the author of Badhl al-Niḥla (see page 138 of "The Necklace of Precious Jewels" ['Iqd al-Yawāqīt al-Jawhariyya], and see our book "Authorization: Toward Knowledge of the Rulings of Authorization" [al-Ijāza ilā Ma'rifat Aḥkām al-Ijāza] and our treatise called "The Brief Deterrent for One Who Refuses to Authorize" [al-Rad' al-Wajīz liman Abā an Yujīz] - you will see something amazing). End quote.

The narration of al-Bukhārī has reached us from him through the route of Abū 'Abd Allāh Muḥammad ibn Yūsuf ibn Maṭar ibn Ṣāliḥ ibn Bishr al-Firabrī from him. His death was in the year 320 AH, and his hearing of the Ṣaḥīḥ was twice: once in Firabr in the year 248 AH and once in Bukhārā in the year 252 AH.

[111] He was a major Indian Hadith scholar who later settled in Cairo, Egypt. One may refer to the following work in English for his background: Reichmuth, Stefan. *The World of Murtada al-Zabidi*. Cambridge: Gibb Memorial Trust, 2009. See here - https://archive.org/details/worldofmurtadaal0000reic/mode/2up

Al-Ḥāfiẓ ʿAbd al-Ḥayy al-Kattānī mentioned the following in his Fahras al-Fahāris (1/527) about al-Zabīdī:

، وحج مراراً وأخذ عن نحو من ثلاثمائة شيخ ذكرهم في معاجمه الكبير والصغير وألفية السند وشرحها، حتى قال عن نفسه في ألفيته: وقل أن ترى كتاباً يعتمد ... إلا ولي فيه اتصال بالسند أو عالماً إلا ولي إليه ... وسائط توقفني عليه

"He performed hajj repeatedly and learned from about three hundred teachers whom he mentioned in his larger and smaller biographical dictionaries and Alfiyyat al-Sanad and its commentary. He even said about himself in his Alfiyya: '***Rarely will you see a reliable book except that I have a connected chain in it, or a scholar except that I have intermediaries that lead me to him.***"

Contemporary Salafis have undertaken efforts to authenticate the *Kitāb al-Sunna* attributed to ʿAbd Allāh ibn Aḥmad through examination of extant manuscripts and analysis of the chain of transmission [*isnād*] documented for the Ẓāhiriyya manuscript copy. In their investigations, some have cited the observations of al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) recorded in his *al-Nukat ʿalā Kitāb Ibn al-Ṣalāḥ*, which were subsequently referenced by his student, the renowned scholar [al-Ḥāfiẓ] Shams al-Dīn al-Sakhāwī (d. 902 AH). The latter mentioned the following in his al-Ghāya fī Sharḥ al-Hidāya fī ʿIlm al-Riwāya (p. 147):

،وَحجَّة ابْن الصّلاح لما ذهب إِلَيْهِ، أَنه مَا من إِسْنَاد إِلَّا وَفِيه من اعْتمد على مَا ذكر فى كِتَابه عريا عَن الضَّبْط والإتقان وصنيع شَيخنَا يشْعر بموافقته فى الحكم فِيمَا إِذا لم يعتضد الْإِسْنَاد المتصف بذلك بِمَا يقويه، أما إِذا اعتضد فَلَا، وَذَلِكَ أَنه قَالَ :إِن الْكتاب الْمَشْهُور الْغنى بشهرته عَن اعْتِبَار الْإِسْنَاد منا إِلَى مُصَنفه كسنن النَّسَائِيّ - مثلا - لَا يحْتَاج فى صِحَة نسبته إِلَى النسائى إِلَى الِاعْتِبَار رجال الْإِسْنَاد منا إِلَى مُصَنفه، قَالَ فَإِذا رقا حَدِيثا وَلم يعلله وَجمع إِسْنَاد شُرُوط الصِّحَّة، وَلم يطلع الْمُحدث المطلع فِيهِ على عِلَّة، فَمَا الْمَانِع من الحكم بِصِحَّتِهِ؟ وَلَو لم ينص على صِحَّته أحد من الْمُتَقَدِّمين؟ وَلَا سِيمَا وَأَكْثر مَا يُوجد من هَذَا الْقَبِيل مَا رَاوِيه رُوَاة الصَّحِيح، أَلا يُنَازع فِيهِ من لَهُ ذوق فى هَذَا الْفَنّ؟

Ibn al-Ṣalāḥ's[112] argument for what he went to is that there is no chain of transmission [isnād] except that it contains someone who relied on what was

[112] This is Abū ʻAmr ʻUthmān ibn ʻAbd il-Raḥmān Ṣalāḥ al-Dīn al-Kurdī al-Shahrazūrī (d. 643 AH) who is noted for authoring a work known as *Maʿrifat Anwāʿ ʿIlm al-Ḥadīth*, more

mentioned in his book, devoid of precision [ḍabṭ] and mastery [itqān]. Our teacher's practice suggests his agreement with the ruling when the chain of transmission [isnād] characterised by this is not supported by what strengthens it, but if it is supported, then no. That is because he (Ibn Ḥajar)[113] said: **The famous book that is self-sufficient through its fame from considering the chain of transmission [isnād] from us to its compiler - like the Sunan of al-Nasāʾī for example - does not need in the correctness of its attribution to al-Nasāʾī the consideration of the men of the chain of transmission [isnād] from us to its compiler.** He said: So, if he elevated a hadith and did not find fault with it, and the chain of transmission [isnād] gathered the conditions of authenticity [ṣiḥḥa], and the well-informed hadith scholar [muḥaddith] did not discover any defect [ʿilla] in it, then what prevents the judgment of its authenticity [ṣiḥḥa]? Even if none of the earlier scholars [mutaqaddimīn] explicitly declared its authenticity. Especially since most of what is found of this type is what its transmitters are transmitters [ruwāh] of the authentic [ṣaḥīḥ]. Would this not be disputed by one who has taste [dhawq] in this art [fann]?

]قلت :]وَالظَّاهِر أَن ابْن الصّلاح لَا يُخَالف فى هَذَا إِلَّا أَنه قَالَ :الْأَمر إِذا فى معرفَة الصَّحِيح، وَالْحسن إِلَى الِاعْتِمَاد على مَا نَص عَلَيْهِ أَئِمَّة الحَدِيث فى تصانيفهم الْمُعْتَمدَة الْمَشْهُورَة، الَّتِى يُؤمن فِيهَا لشهرتها من التَّغْيِير والتحريف.

[I say]: It appears that Ibn al-Ṣalāḥ does not disagree with this, except that he said: The matter then regarding knowledge of the authentic [ṣaḥīḥ] and good [ḥasan] is ***to rely on what the leading scholars [a'imma] of hadith have explicitly stated in their reliable, famous compilations, which are safe from alteration [taghyīr] and corruption [taḥrīf] due to their fame.***

وَلذَا قَالَ الولى العراقى فى ديباجة شَرحه ل »سنَن أَبى دَاوُد«، وَهُوَ قريب مِمَّا ذهب إِلَيْهِ شَيخنَا مَا نَصه :إِن تَعْلِيل ابْن الصّلاح الْمَنْع الذى لم يتَحَصَّل مِنْهُ على شئ، لَا يأتى فِيمَا إِذا وجدنَا حَدِيثا فى »سنَن أَبى دَاوُد«، و »النسائى «أَو غَيرهَا من التصانيف الْمُعْتَمدَة الْمَشْهُورَة، الَّتِى يُؤمن فِيهَا لشهرتها من التَّغْيِير /]٩٣ [والتحريف بِإِسْنَاد لَا غُبَار عَلَيْهِ]كقيبة [عَن مَالك، عَن نَافِع، عَن ابْن عمر، فأى مَانع من الحكم بِصِحَّة هَذَا؟ فَإِن الْإِسْنَاد من فَوق وَيصِح الْأَمْن وَمن أَسْفَل لَهُ يحْتَاج إِلَيْهِ على طَرِيقَته المشتهرة ذَلِك التصنيف .انْتهى.

commonly known as *Muqaddimah ibn al-Ṣalāḥ fī ʻUlūm al-*Ḥadīth ((Ibn al-Ṣalāḥ's) Introduction to the Science of Hadith). It was translated into English and available here for download - ***https://archive.org/download/IbnAsSalaahSIntroductionToTheScienceOfHadeeth/Ibn-as-Salaah-s-Introduction-to-the-Science-of-Hadeeth.pdf***

[113] Al-Nukat ʿalā Kitāb Ibn al-Ṣalāḥ (1/271).

For this reason, **al-Walī al-ʿIrāqī** (d. 826 AH) said in the preface of his commentary on Sunan Abī Dāwūd,[114] which is close to what our teacher went to, his exact words: Ibn al-Ṣalāḥ's reasoning for the prohibition, from which nothing was obtained, does not apply **when we find a hadith in Sunan Abī Dāwūd and al-Nasāʾī or other reliable, famous compilations that are safe from alteration [/93] and corruption [taḥrīf] due to their fame, with a chain of transmission [isnād] that is beyond reproach** [lā ghubāra ʿalayhi] [like Qutaybah] from Mālik, from Nāfiʿ, from Ibn ʿUmar. So, what prevents the judgment of the authenticity [ṣiḥḥa] of this? For the chain of transmission [isnād] from above is sound [yaṣiḥḥu] and security [amn] is confirmed, and from below it needs it according to the famous method [ṭarīqa] of that compilation. End quote.

وَحِينَئِذٍ قَول شَيخنَا إِن الرَّد على ابْن الصّلاح بِهَذَا، أولى من الِاحْتِجَاج عَلَيْهِ بصنيع معاصريه، فَإِنَّهُ مُجْتَهد وهم مجتهدون، فَكيف ينْقض الِاجْتِهَاد بِالِاجْتِهَادِ؟ فِيهِ نظر، وَكَذَا القَوْل بِإِطْلَاق الْجَوَاز.

At that point, our teacher's statement that refuting Ibn al-Ṣalāḥ with this is more appropriate than arguing against him with the practice of his contemporaries - for he is a scholar exercising independent judgment [mujtahid] and they are scholars exercising independent judgment [mujtahidūn], so how can independent judgment [ijtihād] be nullified by independent judgment [ijtihād]? - contains a point for consideration, as does the statement of absolute permissibility [iṭlāq al-jawāz].

[114] Its title being: Al-Tawassuṭ al-Maḥmūd fī Sharḥ Sunan Abī Dāwūd.

Shāh Walī Allāh al-Dihlawī (d. 1176 AH) and his classification of the books of Hadith

The famous Indian Hadith scholar known as Shāh Walī Allāh al-Dihlawī mentioned the following in his Ḥujjat Allāh al-Bāligha (1/230-234):

(بَاب طَبَقَات كتب الحَدِيث)

(Chapter: Classifications of Hadith Books)

اعْلَم أَنه لَا سَبِيل لنا إِلَى معرفَة الشَّرَائِع وَالْأَحْكَام إِلَّا خبر النَّبِي ﷺ بِخِلَاف الْمصَالح، فَإِنَّهَا قد تدْرك بالتجربة وَالنَّظَر الصَّادِق والحدس وَنَحْو ذَلِك، وَلَا سَبِيل لنا إِلَى معرفَة أخباره ﷺ إِلَّا تلقي الرِّوَايَات المنتهية إِلَيْهِ بالاتصال والعنعنة سَوَاء كَانَت من لَفظه ﷺ، أَو كَانَت أَحَادِيث مَوْقُوفَة قد صحت الرِّوَايَة بهَا عَن جمَاعَة من الصَّحَابَة وَالتَّابِعِينَ بِحَيْثُ يبعد إقدامهم على الْجَزْم بِمثلِهِ لَوْلَا النَّص أَو الاشارة من الشَّارِع، فَمثل ذَلِك رِوَايَة عَنهُ ﷺ دلَالَة، وتلقي تِلْكَ الرِّوَايَات لَا سَبِيل إِلَيْهِ فِي يَوْمنَا هَذَا إِلَّا تتبع الْكتب الْمُدَوَّنَة فِي علم الحَدِيث، فَإِنَّهُ لَا يُوجد الْيَوْم رِوَايَة يعْتَمد عَلَيْهَا غير مدونة، وَكتب الحَدِيث على طَبَقَات مُخْتَلفَة ومنازل متباينة فَوَجَبَ الاعتناء بِمَعْرِفَة طَبَقَات كتب الحَدِيث.

Know that there is no way for us to know the religious laws [sharā'iʿ] and legal rulings [aḥkām] except through the reports of the Prophet ﷺ, unlike benefits [maṣāliḥ], for they may be comprehended through experience, sound reasoning, intuition, and the like. And there is no way for us to know his reports ﷺ except by receiving the narrations [riwāyāt] that reach him through connection [ittiṣāl] and chain transmission [ʿanʿana], whether they were from his words ﷺ, or they were halted hadith [aḥādīth mawqūfa] whose narration has been authenticated from a group of Companions [ṣaḥāba] and Followers [tābiʿīn] such that it would be unlikely for them to venture to assert the like of it without a text [naṣṣ] or indication [ishāra] from the Lawgiver [shāriʿ]. Such a thing is a narration from him ﷺ by indication [dalāla]. The receiving of those narrations has no path to it in our day except by following the books compiled in the science of hadith, for there is no narration found today that is relied upon that is not compiled. And the books of hadith are in different classifications [ṭabaqāt] and varying ranks [manāzil], so it became necessary to pay attention to knowing the classifications of hadith books.

فَتَقول هِيَ باعْتِبَار الصِّحَّة والشهرة على أَربع طَبَقَات :وَذَلِكَ لِأَن أَعلَى أَقسَام الحَدِيث – كَمَا عرفت فِيمَا سبق – مَا ثَبت بالتواتر، وأجمعت الْأمة على قبُوله الْعَمَل بِهِ، ...ثمَّ مَا استفاض من طرق مُتعَدِّدَة لَا يبْقى مَعهَا شُبْهَة يعْتد بهَا، وَاتفقَ على الْعَمَل بِهِ جُمْهُور فُقَهَاء الْأَمْصَار، أَو لم يخْتَلف فِيهِ عُلَمَاء الْحَرَمَيْنِ خَاصَّة، فَإِن الْحَرَمَيْنِ مَحل الْخُلَفَاء الرَّاشِدين فِي الْقُرُون الأولى ومحط رحال الْعلمَاء طبقَة بعد طبقَة يبعد أَن يسلمُوا مِنْهُم الْخَطَأ الظَّاهِر، أَو كَانَ قولا مَشْهُورا مَعْمُولا بِهِ ،فِي قطر عَظِيم مرويا عَن جمَاعَة عَظِيمَة من الصَّحَابَة وَالتَّابِعِينَ، ثمَّ مَا صَحَّ، أَو حسن سَنَده، وَشهد بِهِ عُلَمَاء الحَدِيث وَلم يكن قولا متروكا لم يذهب إِلَيْهِ أحد من الْأمة، أما مَا كَانَ ضَعِيفا مَوْضُوعا أَو مُنْقَطِعًا أَو مقلوبا فِي سَنَده أَو مَتنه أَو من رِوَايَة المجاهيل أَو مُخَالفا لما أجمع عَلَيْهِ السّلف طبقَة بعد طبقَة، فَلَا سَبِيل إِلَى القَوْل بِهِ، ...، فالصحة أَن يشْتَرط مؤلف الْكتاب على نَفسه إِيرَاد مَا صَحَّ أَو حسن غير مقلوب وَلَا شَاذ وَلَا ضَعِيف إِلَّا مَعَ بَيَان حَاله، فَإِن إِيرَاد الضَّعِيف مَعَ بَيَان حَاله لَا يقْدَح فِي الْكتاب.

You say they are, **considering authenticity [ṣiḥḥa] and fame [shuhra], in four classifications [ṭabaqāt]:** That is because the highest categories of hadith - as you know from what preceded - is what is established by continuous transmission [tawātur], and the community [umma] has unanimously agreed to accept it and act upon it... Then what has spread through multiple paths such that no doubt remains with it that is to be considered, and the majority of jurists [fuqahā'] of the cities [amṣār] have agreed to act upon it, or the scholars of the Two Holy Sanctuaries [Ḥaramayn] specifically did not differ regarding it, for the Two Holy Sanctuaries were the seat of the Rightly-Guided Caliphs [khulafā' rāshidīn] in the early centuries and the destination of scholars generation after generation - it is unlikely that manifest error would escape them - or it was a famous saying acted upon in a great region, narrated from a great group of Companions and Followers. Then what was authentic [ṣaḥḥa] or good [ḥasan] in its chain [sanad], and the hadith scholars testified to it, and it was not an abandoned saying that no one from the community adopted. ***As for what was weak [ḍaʿīf], fabricated [mawḍūʿ], disconnected [munqaṭiʿ], or inverted [maqlūb] in its chain (sanad) or text [matn], or from the narration of unknown persons [majāhīl], or contrary to what the predecessors [salaf] unanimously agreed upon generation after generation, there is no way to accept it***... Authenticity [ṣiḥḥa] is that the author of the book stipulates upon himself to mention what is authentic or good, not inverted [maqlūb], anomalous [shādhdh], or weak [ḍaʿīf], except with clarification of its state, for mentioning the weak [ḍaʿīf], with clarification of its state does not harm the book.

والشهرة أَن تكون الْأَحَادِيث الْمَذْكُورَة فِيهَا دَائِرَة على أَلْسِنَة الْمُحدثين قبل تدوينها وَبعد تدوينها، فَيكون أَئِمَّة الحَدِيث قبل الْمُؤلف رووها بطرق شَتَّى، وأوردوها فِي مسانيدهم ومجاميعهم، وَبعد الْمُؤلف اشتغلوا بِرِوَايَة الْكتاب وَحفظه وكشف مشكله وَشرح غَرِيبه وَبَيَان إعرابه وَتَخْرِيج طرق أَحَادِيثه واستنباط فقهها والفحص عَن أَحْوَال رواتها طبقَة بعد طبقَة إِلَى يَوْمنَا هَذَا حَتَّى لَا يبْقى شَيْء مِمَّا يتَعَلَّق بِهِ غير مبحوث عَنهُ إِلَّا مَا شَاءَ الله، وَيكون نقاد الحَدِيث قبل الْمُصَنّف وَبعده وافقوه فِي القَوْل بهَا، وحكموا بِصِحَّتِهَا، وارتضوا رَأْي الْمُصَنّف فِيهَا، وتلقوا كِتَابه بالمدح وَالثنَاء، وَيكون أَئِمَّة الْفِقْه لَا يزالون يستنبطون عَنْهَا، ويعتمدون عَلَيْهَا، ويعتنون بهَا، وَيكون الْعَامَّة لَا يخلون عَن اعتقادها وتعظيمها.

And fame [shuhra] is that the hadith mentioned in it be circulating on the tongues of the hadith scholars [muḥaddithīn] before their compilation and after their compilation, so that the Imams of hadith before the author narrated them through various paths and included them in their collections [masānīd] and compilations [majāmiʿ], and after the author they engaged in narrating the book, memorizing it, uncovering its difficulties, explaining its rare terms [gharīb], clarifying its grammar [iʿrāb], extracting the paths of its hadith, deriving its jurisprudence [fiqh], and investigating the conditions of its narrators generation after generation until our day, such that nothing remains related to it that has not been researched except what Allah wills. And the hadith critics [nuqqād al-ḥadīth] before the compiler and after him agreed with him in accepting them, ruled on their authenticity, approved the compiler's opinion regarding them, and received his book with praise and commendation. And the Imams of jurisprudence (fiqh) continue to derive from them, rely upon them, and care for them, and the common people [ʿāmma] do not cease from believing in them and venerating them.

وَبِالْجُمْلَةِ فَإِذا اجْتمعت هَاتَانِ الخصلتان كملا فِي كتاب كَانَ من الطَّبَقَة الأولى ثمَّ وَثمّ، وَإِن فقدتا رَأْسا لم يكن لَهُ اعْتِبَار، وَمَا كَانَ أَعلَى حد فِي الطَّبَقَة الأولى فَإِنَّهُ يصل حد التَّوَاتُر، وَمَا دون ذَلِك يصل إِلَى الاستفاضة، ثمَّ إِلَى الصِّحَّة القطعية أَعنِي الْقطع الْمَأْخُوذ فِي علم الحَدِيث الْمُفِيد للْعَمَل، والطبقة الثَّانِيَة إِلَى الاستفاضة أَو الصِّحَّة القطعية أَو الظنية وَهَكَذَا ينزل الْأَمر.

In summary, when these two qualities are completely gathered in a book, it is from the first classification and so on, and if they are entirely absent, it has no consideration. What is at the highest level in the first classification reaches the level of continuous transmission [tawātur], and what is below that reaches wide transmission, then to definitive authenticity [ṣiḥḥa qaṭʿiyya] - I mean the certainty [qaṭʿ] taken in the science of hadith that provides benefit for action [ʿamal]. And the second classification reaches wide transmission or definitive or probable authenticity [ṣiḥḥa ẓanniyya], and thus the matter descends.

فالطبقة الأولى منحصرة بالاستقراء فِي ثَلَاثَة كتب، الْمُوَطَّأ، وصحيح البُخَارِيّ، وصحيح مُسلم .قَالَ الشَّافِعِي :أصح الْكتب بعد كتاب الله موطأ مَالك، وَاتفقَ أهل الحَدِيث على أَن جَمِيع مَا فِيهِ صَحِيح على رَأْي مَالك وَمن وَافقه، وَأما على رَأْي غَيره فَلَيْسَ فِيهِ مُرْسل وَلَا مُنْقَطع إِلَّا قد اتَّصل السَّنَد بِهِ من طرق أُخْرَى، فَلَا جرم أَنَّهَا صَحِيحَة من هَذَا الْوَجْه، وَقد صنف فِي زمَان مَالك موطآت كَثِيرَة فِي تَخْرِيج أَحَادِيثه وَوصل منقطعه، مثل كتاب ابْن أبي ذِئْب وَابْن عُيَيْنَة وَالثَّوْري وَمعمر وَغَيرهم مِمَّن شَارك مَالِكًا فِي الشُّيُوخ، وَقد رَوَاهُ عَن مَالك بِغَيْر وَاسِطَة أَكثر من أَلف رجل وَقد ضرب النَّاس فِيهِ أكباد الْإِبِل إِلَى مَالك من أقاصي الْبِلَاد كَمَا كَانَ النَّبِي ﷺ ذكره فِي حَدِيثه، فَمنهمْ المبرزون من الْفُقَهَاء كالشافعي وَمُحَمّد بن الْحسن، وَابْن وهب وَابْن الْقَاسِم، وَمِنْهُم نحارير الْمُحدثين كيحيى ابْن سعيد الْقطَّان وَعبد الرَّحْمَن بن مهْدي وَعبد الرَّزَّاق، وَمِنْهُم الْمُلُوك والأمراء كالرشيد وابنيه، وَقد اشْتهر فِي عصره حَتَّى بلغ على جَمِيع ديار الْإِسْلَام، ثمَّ لم يَأْتِ زمَان إِلَّا وَهُوَ أَكثر لَهُ شهرة وَأقوى بِهِ عناية، وَعَلِيهِ بنى فُقَهَاء الْأَمْصَار مذاهبهم حَتَّى أهل الْعرَاق فِي بعض أَمرهم، وَلم يزل

الْعلمَاء يخرجُون أَحَادِيثه، ويذكرون متابعاته وشواهده، ويشرحون غَرِيبه، ويضبطون مشكله ويبحثون عَن فقهه، ويفتشون عَن رِجَاله إِلَى غَايَة لَيْسَ بعْدهَا غَايَة .وَإِن شِئْت الْحق الصراح فقس كتاب الْمُوَطَّأ بِكِتَاب الأثار لمُحَمد والأمالي لأبي يُوسُف تَجِد بَينه وَبَينهمَا بعد المشرقين، فَهَل سَمِعت أحدا من الْمُحدثين وَالْفُقَهَاء تعرض لَهما واعتنى بهما؟

The first classification is limited by induction [istiqrā'] to three books: ***al-Muwaṭṭa', Ṣaḥīḥ al-Bukhārī, and Ṣaḥīḥ Muslim.*** Al-Shāfiʿī said: "The most authentic book after the Book of Allah is the Muwaṭṭa' of Mālik." The people of hadith agreed that everything in it is authentic according to the opinion of Mālik and those who agreed with him. As for the opinion of others, there is nothing in it that is transmitted as mursal[115] or disconnected [munqaṭiʿ] except that the chain has been connected to it through other paths, so undoubtedly, they are authentic from this aspect.

Many Muwaṭṭa's were compiled in Mālik's time for extracting its hadith and connecting its disconnected parts, such as the book of Ibn Abī Dhi'b, Ibn ʿUyayna, al-Thawrī, Maʿmar, and others who shared teachers [shuyūkh] with Mālik. More than a thousand men narrated it from Mālik without intermediary, and people struck the livers of camels [travelled long distances] to Mālik from the farthest lands, as the Prophet ﷺ mentioned in his hadith.[116] Among them were outstanding jurists like al-Shāfiʿī, Muḥammad ibn al-Ḥasan, Ibn Wahb, and Ibn al-Qāsim; among them were eminent hadith scholars like Yaḥyā ibn Saʿīd al-Qaṭṭān, ʿAbd al-Raḥmān ibn Mahdī, and ʿAbd al-Razzāq; and among them were kings and princes like al-Rashīd and his two sons. It became famous in his era until it reached all the lands of Islam [diyār al-Islām], then no time came except that it became more famous and received stronger attention. Upon it the jurists of the cities built their schools [madhāhib], even the people of Iraq in some of their

[115] A type of disconnected chain where the link between the Successor [tābiʿī] and the Prophet (ﷺ) is missing - the missing link being a Companion [ṣaḥābī] - e.g. when a Successor [tābiʿī] says, "The Prophet ﷺ said ...".

[116] This is recorded in Jāmiʿ al-Tirmidhī as follows: 2680- Al-Ḥasan ibn al-Ṣabbāḥ al-Bazzār and Isḥāq ibn Mūsā al-Anṣārī narrated to us, they said: Sufyān ibn ʿUyayna narrated to us, from Ibn Jurayj, from Abū al-Zubayr, from Abū Ṣāliḥ, from Abū Hurayra, as a narration: *"Very soon people will beat the livers of camels seeking knowledge, and they will not find anyone more knowledgeable than the knowledgeable scholar of Madina."* This is a good [ḥasan] ḥadīth and it is the ḥadīth of Ibn ʿUyayna. And it has been narrated from Ibn ʿUyayna that he said regarding this: "He was asked, 'Who is the knowledgeable scholar of Madina?' So he said: 'It is Mālik ibn Anas.'" And Isḥāq ibn Mūsā said: "I heard Ibn ʿUyayna saying: 'It is al-ʿUmarī the ascetic.'" And I heard Yaḥyā ibn Mūsā saying: "ʿAbd al-Razzāq said: 'It is Mālik ibn Anas.'" And al-ʿUmarī is ʿAbd al-ʿAzīz ibn ʿAbd Allah from the descendants of ʿUmar ibn al-Khaṭṭāb.

affairs. The scholars continued to extract its hadith, mention its corroborating narrations [mutābaʿāt] and supporting evidence [shawāhid], explain its rare terms, verify its difficult parts, research its jurisprudence, and investigate its narrators to a limit beyond which there is no limit. If you want the clear truth, compare the book al-Muwaṭṭa' with Kitāb al-Āthār by Muḥammad[117] and al-Amālī by Abū Yūsuf - you will find between it and them the distance between East and West. Have you heard any of the hadith scholars and jurists address them and care for them?

أما الصحيحان فقد اتّفق المحدثون على أَن جَمِيع مَا فيهمَا من الْمُتَّصِل الْمَرْفُوع صَحِيح بِالْقطعِ، وأنهما متواتران إِلَى مصنفيهما، وَأَنه كل من يهون أَمرهمَا فَهُوَ مُبْتَدع مُتبع غير سَبِيل الْمُؤمنِينَ .وَإِن شِئْت الْحق الصراح فقسهما بِكِتَاب ابْن أبي شيبَة وَكتاب الطَّحَاوِيّ ومسند الْخَوَارِزْمِيّ وَغَيرهمَا تَجِد بَينهَا وَبَينهمَا بعد المشرقين وَقد استدرك الْحَاكِم عَلَيْهِمَا ،أَحَادِيث هِيَ على شَرطهمَا وَلم يذكراها، وَقد تتبعت مَا استدركه، فَوَجَدته قد أصَاب من وَجه، وَلم يصب من وَجه وَذَلِكَ لِأَنَّهُ وجد أَحَادِيث مروية عَن رجال الشَّيْخَيْنِ بشرطهما فِي الصِّحَّة والاتصال، فاتجه استدراكه عَلَيْهِمَا من هَذَا الْوَجْه، وَلَكِن الشَّيْخَيْنِ لَا يذكران إِلَّا حَدِيثا قد تناظر فِيهِ مشايخهما، وَأَجْمعُوا على الْقَوْل بِهِ والتصحيح لَهُ، كَمَا أَشَارَ مُسلم حَيْثُ قَالَ :لم أذكر هَهُنَا إِلَّا مَا أَجمعُوا عَلَيْهِ، وَجل مَا تفرد بِهِ الْمُسْتَدْرك كالموكا عَلَيْهِ المخفي مَكَانَهُ فِي زمن مشايخهما وَإِن اشْتهر أمره من بعد، أَو مَا اخْتلف المحدثون فِي رجَاله فالشيخان كأساتذتهما كَانَا يعتنيان بالبحث عَن نُصُوص الْأَحَادِيث فِي الْوَصْل والانقطاع وَغير ذَلِك حَتَّى يَتَّضِح الْحَال، وَالْحَاكِم يعْتَمد فِي الْأَكْثَر على قَوَاعِد مخرجة من صنائعهم كَقَوْلِه :زِيَادَة الثِّقَات مَقْبُولَة، وَإِذا اخْتلف النَّاس فِي الْوَصْل والإرسال وَالْوَقْف وَالرَّفْع وَغير ذَلِك فَالَّذِي حفظ الزِّيَادَة حجَّة على من لم يحفظ، وَالْحق أَنه كثيرا مَا يدْخل الْخلَل فِي الْحفاظ من قبل الْمَوْقُوف وَوصل الْمُنْقَطع لَا .سِيمَا عِنْد رغبتهم فِي الْمُتَّصِل الْمَرْفُوع وتنويههم بِهِ، فالشيخان لَا يَقُولَانِ بِكَثِير مِمَّا يَقُوله الْحَاكِم، وَالله أعلم

As for the two Ṣaḥīḥs[118], the hadith scholars have agreed that everything in them that is connected and elevated [muttaṣil marfūʿ] is authentic with certainty, and that they are continuously transmitted [mutawātir] to their compilers, and that whoever belittles their importance is an innovator [mubtadiʿ] following other than the way of the believers [sabīl al-mu'minīn]. If you want the clear truth, compare them with the book of Ibn Abī Shayba, the book of al-Ṭaḥāwī, the Musnad of al-Khawārizmī and others - you will find between them the distance of East and West. Al-Ḥākim made supplements[119] to them of hadith that are according to their conditions but which they did not mention. I have traced what he added and found that he was correct from one aspect and incorrect from another. That is because he found hadith narrated by the men of the Two Shaykhs [shaykhayn[120]] according

[117] This is Muhammad ibn al-Ḥasan al-Shaybani.

[118] Meaning Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

[119] Under the title: Al-Mustadrak ʿalā al-Ṣaḥīḥayn [The Supplement/Follow-up to the Two Ṣaḥīḥs].

[120] Meaning Imams – Al-Bukhari and Muslim ibn al-Hajjaj.

to their conditions regarding authenticity and connection, so his addition to them was justified from this aspect.

However, the Two Shaykhs only mention a hadith that their teachers had debated and unanimously agreed to accept and authenticate, as Muslim indicated when he said: "I have not mentioned here except what they unanimously agreed upon." Most of what al-Mustadrak uniquely included was like something suspected, its place hidden in the time of their teachers even if its matter became famous afterward, or what the hadith scholars differed about regarding its narrators. The Two Shaykhs, like their teachers, used to pay attention to researching the texts of hadith regarding connection, disconnection, and other matters until the situation became clear. Al-Ḥākim relies mostly on principles extracted from their works, such as his saying: "The addition of trustworthy narrators [thiqāt] is accepted," and "When people differ regarding connection, transmission, stopping [waqf], elevation [rafʿ], and other matters, the one who preserved the addition is an authority over the one who did not preserve it." The truth is that error often enters into the memorizers [ḥuffāẓ] regarding the stopped [mawqūf] and connecting the disconnected, especially when they desire the connected and elevated and praise it. So, the Two Shaykhs do not accept much of what al-Ḥākim says, and Allah knows best.

وَهَذِه الْكتب الثَّلَاثَة الَّتِي اعتنى القَاضِي عِيَاض فِي الْمَشَارِق بضبط مشكلها ورد تصحيفها.

These are the three books that al-Qādi ʿIyāḍ (d. 544 AH) took care of in al-Mashāriq[121] by verifying their difficult parts and correcting their textual corruptions [taṣḥīf].

الطَّبَقَة الثَّانِيَة :كتب لم تبلغ مبلغ الْمُوَطَّأ والصحيحين، وَلكنهَا تتلوها .كَانَ مصنفوها معروفين بالوثوق وَالْعَدَالَة وَالْحِفْظ ،والتبحر فِي فنون الحَدِيث، وَلم يرْضوا فِي كتبهمْ هَذِه بالتساهل فِيمَا اشترطوا على أنفسهم، فتلقاها من بعدهمْ بِالْقبُولِ واعتنى بهَا المحدثون وَالْفُقَهَاء طبقَة بعد طبقَة، واشتهرت فِيمَا بَين النَّاس، وَتعلق بهَا الْقَوْم شرحا لغريبها وفحصا عَن رجالها واستنباطا لفقهها .وعَلى تِلْكَ الْأَحَادِيث بِنَاء عَامَّة الْعُلُوم كسنن أبي دَاوُد وجامع التِّرْمِذِيّ ومجتبى النَّسَائِيّ، وَهَذِه الْكتب مَعَ الطَّبَقَة الأ

وَهَذِه الْكتب مَعَ الطَّبَقَة الأولى اعتنى بأحاديثها رزين فِي تَجْرِيد الصِّحَاح وَابْن الْأَثِير فِي جَامع الْأُصُول وَكَاد مُسْند أَحْمد .يكون من جملَة هَذِه الطَّبَقَة، فَإِن الإِمَام أَحْمد جعله أصلا يعرف بِهِ الصَّحِيح والسقيم قَالَ :مَا لَيْسَ فِيهِ فَلَا تقبلوه

[121] The full title being: Mashāriq al-Anwār ʿalā Ṣiḥāḥ al-Āthār.

The Second Classification: Books that did not reach the level of al-Muwaṭṭa' and the two Ṣaḥīḥs but follow them. Their compilers were known for trustworthiness [wuthūq], justice [ʿadāla], memorization [ḥifẓ], and deep knowledge in the branches of hadith. They were not satisfied in these books of theirs with leniency regarding what they stipulated upon themselves. Those who came after them received them with acceptance, and the hadith scholars and jurists paid attention to them generation after generation. **They became famous among the people**, and the community engaged with them by explaining their rare terms, investigating their narrators, and deriving their jurisprudence. Upon those hadith is built the foundation of general knowledge, such as the **Sunan of Abū Dāwūd, the Jāmiʿ of al-Tirmidhī, and the Mujtabā of al-Nasā'ī.** These books along with the first classification - Razīn took care of their hadith in Tajrīd al-Ṣiḥāḥ and Ibn al-Athīr in Jāmiʿ al-Uṣūl. The Musnad of Aḥmad almost belongs to this classification, for Imam Aḥmad made it a foundation by which the authentic and defective are known. He said: "What is not in it, do not accept it."

وفي زمانهم وبعدهما، جمعت بين الصحيح :والطبقة الثالثة: مسانيد وجوامع *ومصنفات* صنفت قبل البخاري ومسلم والحسن والضعيف والمعروف والغريب والشاذ والمنكر والخطأ والصواب والثابت والمقلوب، ولم تشتهر في العلماء ذلك الاشتهار وإن زال عنها اسم النكارة المطلقة، ولم يتداول ما تفردت به الفقهاء كثير تداول، ولم يفحص عن صحتها وسقمها المحدثون كثير فحص ومنه ما لم يخدمه لغوي لشرح غريب، ولا فقيه لتطبيقه بمذاهب السلف ولا محدث ببيان مشكله، ولا مؤرخ بذكر أسماء رجاله ولا أريد المتأخرين المتعمقين، وإنما كلامي في الأئمة المتقدمين من أهل الحديث فهي باقية على استتارها واختفائها وخمولها كمسند *أبي يعلى ومصنف عبد الرزاق ومصنف أبي بكر بن أبي شيبة ومسند عبد بن حميد، والطيالسي وكتب البيهقي والطحاوي والطبراني*، وكان قصدهم جمع ما وجدوه لا تلخيصه وتهذيبه وتقريبه من العمل.

The Third Classification: Collections [masānīd], comprehensive works [jawāmiʿ], and compilations [muṣannafāt] that were compiled - before al-Bukhārī and Muslim, in their time, and after them - which gathered together the authentic [Ṣaḥīḥ], good [ḥasan], weak [ḍaʿīf], well-known [maʿrūf], rare [gharīb], anomalous [shādhdh], rejected [munkar], erroneous [khaṭa'], correct [ṣawāb], established [thābit], and inverted [maqlūb]. ***They did not achieve that level of fame among scholars***, even though the designation of absolute rejection [nakāra muṭlaqa] was removed from them. The jurists did not widely circulate what they uniquely contained, and the hadith scholars did not extensively investigate their authenticity and defects. Some of them were not served by linguists to explain their rare terms, nor by jurists to apply them to the schools [madhāhib] of the predecessors [salaf], nor by hadith scholars to clarify their difficulties, nor by historians to mention the names of their narrators. I do not mean the later scholars who delved deeply, but rather my discussion is about the earlier Imams from the people of hadith. So, they remain in their concealment, hiddenness, and

obscurity, such as the Musnad of Abū Yaʿlā, the Muṣannaf of ʿAbd al-Razzāq, the Muṣannaf of Abū Bakr ibn Abī Shayba, the Musnad of ʿAbd ibn Ḥumayd, al-Ṭayālisī, and the books of al-Bayhaqī, al-Ṭaḥāwī, and al-Ṭabarānī. Their purpose was to collect what they found, not to summarize it, refine it, and bring it closer to practical application [ʿamal].

والطبقة الرَّابِعَة .كتب قصد مصنفوها بعد قُرُون متطاولة جمع مَا لم يُوجد فِي الطبقتين الْأَوليين وَكَانَت فِي المجاميع وَالْمَسَانِيد المختفية فنوهوا بأمرها، وَكَانَت على أَلْسِنَة من لم يكْتب حَدِيثه المحدثون ككثير من الوعاظ المتشدقين وَأهل الْأَهْوَاء والضعفاء، أَو كَانَت من آثَار الصَّحَابَة وَالتَّابِعِينَ، أَو من أَخْبَار بني إِسْرَائِيل، أَو من كَلَام الْحُكَمَاء والوعاظ خلطها الروَاة بِحَدِيث النَّبِي ﷺ سَهوا أَو عمدا، أَو كَانَت من محتملات الْقُرْآن والْحَدِيث الصَّحِيح، فرواها بِالْمَعْنَى قوم صَالِحُونَ لَا يعْرفُونَ غوامض الرِّوَايَة، فَجعلُوا الْمعَانِي أَحَادِيث مَرْفُوعَة، أَو كَانَت مَعَاني مفهومة من إشارات الْكتاب ،وَالسّنة جعلوها أَحَادِيث مستبدة برأسها عمدا، أَو كَانَت جملا شَتَّى فِي أَحَادِيث مُخْتَلفَة جعلوها حَدِيثا وَاحِدًا بنسق وَاحِد ومظنة هَذِه الْأَحَادِيث كتاب الضُّعَفَاء لِابْنِ حبَان وكامل ابْن عدي، وَكتب الْخَطِيب وَأبي نعيم والجوزقاني وَابْن عَسَاكِر وَابْن النجار والديلمي، وَكَاد مُسْند الْخَوَارِزْمِيّ يكون من هَذِه الطَّبَقَة، وَأصْلح هَذِه الطَّبَقَة مَا كَانَ ضَعِيفا مُحْتملا وأسوؤها .مَا كَانَ مَوْضُوعا أَو مقلوبا شَدِيد النكارة .وَهَذِه الطَّبَقَة مَادَّة كتاب الموضوعات لِابْنِ الْجَوْزِيّ

The Fourth Classification: Books whose compilers intended, after long centuries, to collect what was not found in the first two classifications and was in the hidden collections and compilations [majāmiʿ wa'l-masānīd], so they highlighted their importance. They were on the tongues of those whose hadith the hadith scholars did not record, such as many of the eloquent preachers, people of personal opinions [ahl al-ahwā'], and weak narrators [ḍuʿafā']. Or they were from the narrations [āthār] of the Companions and Followers, or from the reports of the Children of Israel [akhbār banī Isrā'īl], or from the words of wise men and preachers which the narrators mixed with the hadith of the Prophet ﷺ inadvertently or intentionally. Or they were from the possible interpretations of the Qur'an and authentic hadith, which righteous people who did not know the subtleties of narration transmitted by meaning [bi'l-maʿnā], so they made the meanings into elevated hadith [aḥādīth marfūʿa]. Or they were meanings understood from allusions [ishārāt] in the Book and Sunna which they made into independent hadith intentionally. Or they were various phrases from different hadith which they made into one hadith in one sequence. The likely source of these hadith is the book al-Ḍuʿafā' by Ibn Ḥibbān, al-Kāmil by Ibn ʿAdī, and the books of al-Khaṭīb, Abū Nuʿaym, al-Jawzaqānī, Ibn ʿAsākir, Ibn al-Najjār, and al-Daylamī. The Musnad of al-Khawārizmī almost belongs to this classification. The best of this classification is what was weak but possible [ḍaʿīf muḥtamal], and the worst is what was fabricated [mawḍūʿ] or inverted with severe rejection [maqlūb shadīd al-nakāra]. This classification is the source material for the book al-Mawḍūʿāt by Ibn al-Jawzī.

هَهُنَا طبقَة خَامِسَة مِنْهَا مَا اشْتهر على أَلْسِنَة الْفُقَهَاء والصوفية والمؤرخين وَنَحْوهم، وَلَيْسَ لَهُ أصل فِي هَذِه الطَّبَقَات الْأَرْبَع، وَمِنْهَا مَا دسه الماجن فِي دينه الْعَالم بِلِسَانِهِ فَأتى بِإِسْنَاد قوي لَا يُمكن الْجرْح فِيهِ، وَكَلَام بليغ لَا يبعد صدروه عَنهُ ﷺ، فأثار فِي الْإِسْلَام مُصِيبَة عَظِيمَة، لَكِن الجهابذة من أهل الحَدِيث يوردون مثل ذَلِك على المتابعات والشواهد فتهتك الأستار وَيظْهر العوار،

Here is a **fifth classification**, part of which became famous on the tongues of jurists, Sufis [ṣūfiyya], historians, and the like, but has no foundation in these four classifications. Part of it consists of what was inserted by the dissolute in his religion but skilled with his tongue, who came with a strong chain [isnād qawī] that cannot be criticized, and eloquent speech that would not be unlikely to have issued from him ﷺ, thus causing a great calamity [muṣība ʿaẓīma] in Islam. However, the experts among the people of hadith subject such things to corroborating narrations [mutābaʿāt] and supporting evidence [shawāhid], so the veils are torn and the defects become apparent.

أما الطَّبَقَة الأولى وَالثَّانِيَة فعلَيْهِمَا اعْتِمَاد الْمُحدثين، وحوم حماهما مرتعهم ومسرحهم .وَأما الثَّالِثَة فَلَا يُبَاشِرهَا للْعَمَل عَلَيْهَا وَالْقَوْل بهَا إِلَّا النحارير الجهابذة الَّذين يحفظون أَسمَاء الرِّجَال وَعلل الْأَحَادِيث، نعم رُبمَا يُؤْخَذ مِنْهَا المتابعات والشواهد .﴿قد جعل الله لكل شَيْء قدرا﴾ .

As for the first and second classifications, upon them is the reliance [iʿtimād] of the hadith scholars, and around their sanctuary is their pasture and field. As for the third, no one should directly engage with it for acting upon it and accepting it except the eminent experts who memorize the names of narrators and the defects [ʿilal] of hadith. Yes, perhaps corroborating narrations and supporting evidence may be taken from it. ﴿Allah has appointed a measure for all things﴾ [Quran 65:3].

وَأما الرَّابِعَة فالاشتغال بجمعها أَو الاستنباط مِنْهَا نوع تعمق من الْمُتَأَخِّرين .وَإِن شِئْت الْحق فطوائف المبتدعين من الرافضة والمعتزلة وَغَيرهم يتمكنون بِأَدْنَى عناية أَن يلخصوا مِنْهَا شَوَاهِد مذاهبهم، فالانتصار بهَا غير صَحِيح فِي معارك الْعلمَاء بِالْحَدِيثِ، وَالله أعلم.

As for the fourth, engaging in collecting from it or deriving from it is a type of excessive depth from the later scholars. If you want the truth, groups of innovators [ṭawā'if al-mubtadiʿīn] from the Rāfiḍa (Shi'a), Muʿtazila, and others are able with the slightest effort to extract from it evidence [shawāhid] for their schools. So, relying upon it for support [intiṣār] is not sound in the battles of the hadith scholars, and Allah knows best. End of quote.

Practical Application of what was mentioned above:

Ibn Ḥajar al-ʿAsqalānī's principle regarding fame-based authentication could potentially extend to **well-established creedal compilations**, allowing their acceptance, subject to the following conditions:

1. The work has demonstrated **authentic multi-generational overall scholarly acceptance** across diverse Islamic regions and Sunni schools
2. Its contents do not **contradict explicit Qur'anic texts or mutawātir (mass transmitted)**[122] **Prophetic traditions**

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[122] Here follows the verdicts of Abū Sulaymān al-Khaṭṭābī (d. 388 AH) and al-Khaṭīb al-Baghdādī (d. 463 AH) on solitary reports [akhbār al-āḥād] that are the opposite of continuously transmitted [mutawātir] narrations, especially when related to creedal [ʿaqīda] matters:

According to **Abū Sulaymān Ḥamd ibn Muḥammad al-Khaṭṭābī, (d. 388 AH)** in *A'lām al-Ḥadīth (Sharḥ Ṣaḥīḥ al-Bukhārī)* (3/1898):

قال أبو عبد الله: حدثنا آدم قال: حدثنا شيبان، عن منصور، عن إبراهيم، عن عبيدة، عن عبد الله قال: جاء - ٤٨١١ /٧٤٢ حبر من الأحبار إلى رسول الله ﷺ فقال: يا محمد: إنا نجد أن الله يجعل السموات على أصبع والأرضين على أصبع، والشجر على أصبع والماء والثرى على أصبع وسائر الخلائق على أصبع فيقول: أنا الملك، فضحك النبي ﷺ حتى بدت نواجذه تصديقا لقول الحبر، ثم قرأ رسول الله ﷺ: ﴿وما قدروا الله حق قدره والأرض جميعا قبضته يوم القيامة والسموات مطويات بيمينه سبحانه وتعالى عما يشركون﴾

742/4811 - Abū ʿAbd Allāh said: Ādam told us, he said: Shaybān told us, from Manṣūr, from Ibrāhīm, from ʿUbayda, from ʿAbd Allāh, who said: A rabbi [ḥibr] from among the rabbis [aḥbār] came to the Messenger of Allah ﷺ and said: "O Muḥammad, we find that Allah places the heavens upon a finger, the earths upon a finger, the trees upon a finger, the water and soil upon a finger, and the rest of creation upon a finger, then He says: 'I am the King.'" The Prophet ﷺ laughed until his molars [nawājidh] appeared, confirming the statement of the rabbi. Then the Messenger of Allah ﷺrecited: {And they did not appraise Allah with true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him}.

قلت: الأصل في هذا وما أشبهه من أحداث الصفات والأسماء أنه لا يجوز ذلك إلا أن يكون بكتاب ناطق أو خبر مقطوع بصحته، فإن لم (يكونا) فيما يثبت من أخبار الآحاد المستندة ٣ / ١٨٩٨ إلى أصل في الكتاب أو في السنة المقطوع بصحتها، أو بموافقة معانيها، وما كان بخلاف ذلك، فالتوقف عن إطلاق الاسم به هو الواجب، ويتأول حينئذ على ما يليق بمعاني الأصول المتفق عليها من أقاويل أهل الدين والعلم مع نفي التشبيه فيه.

I say: The principle [aṣl] regarding this and similar reports about attributes [ṣifāt] and names [asmā'] is that this is not permissible except if it is through a speaking Book [kitāb nāṭiq] or a report whose authenticity is certain. If these two are not present, then through what is

established from solitary reports [akhbār al-āḥād] that are based upon a foundation [aṣl] in the Book or in the Sunna whose authenticity is certain, or by conformity with their meanings. What is contrary to that - refraining from applying the name through it is obligatory, and it is then interpreted according to what befits the meanings of the agreed-upon foundations [uṣūl] from the statements of the people of religion and knowledge, with the negation of resemblance [tashbīh] in it.

هذا هو الأصل الذي نبني عليه الكلام ونعتمده في هذا الباب. وذكر الأصابع لم يوجد في شيء من الكتاب، ولا من السنة التي شرطها في الثبوت ما وصفناه. وليس معنى اليد في الصفات بمعنى الجارحة حتى يتوهم بثبوتها ثبوت الأصابع، بل هو توقيف شرعي أطلقنا الاسم فيه على ما جاء به الكتاب من غير تكييف ولا تشبيه، فخرج بذلك عن أن يكون له أصل في الكتاب أو في السنة أو أن يكون على شيء من معانيها.

This is the principle [aṣl] upon which we build our discourse and upon which we rely in this chapter. The mention of fingers [aṣābiʿ] is not found in anything from the Book, nor from the Sunna whose condition for establishment is what we have described. The meaning of the hand [yad] in the attributes [ṣifāt] is not in the sense of a limb [jāriḥa] such that one would imagine by its establishment the establishment of fingers. Rather, it is a legal textual authority [tawqīf sharʿī] - we apply the name in it according to what the Book brought, without modality [takyīf] or resemblance [tashbīh]. Thus, it departs from having a foundation [aṣl] in the Book or in the Sunna, or from being according to any of their meanings. End of quote.

According to **al-Khaṭīb al-Baghdādī (d. 463 AH)** in *al-Faqīh wa al-Mutafaqqih* (1/291):

وَصْفُ الْخَبَرِ الَّذِي يَلْزَمُ قَبُولُهُ وَيَجِبُ الْعَمَلُ بِهِ

The Description of the Report Which Must Be Accepted and Acted Upon

لَا يُقْبَلُ خَبَرُ الْوَاحِدِ، حَتَّى تَثْبُتَ عَدَالَةُ رِجَالِهِ، وَاتِّصَالُ إِسْنَادِهِ

The solitary report [khabar al-wāḥid] is not accepted until the reliability ['adāla] of its narrators is established and its chain of transmission [isnād] is connected.

وَثُبُوتُ الْعَدَالَةِ، أَنْ يَكُونَ الرَّاوِي بَعْدَ بُلُوغِهِ وَصِحَّةِ عَقْلِهِ ثِقَةً مَأْمُونًا جَمِيلَ الِاعْتِقَادِ غَيْرَ مُبْتَدِعٍ مُجْتَنِبًا لِلْكَبَائِرِ مُتَنَزِّهًا عَنْ كُلِّ مَا يُسْقِطُ الْمُرُوءَةَ مِنَ الْمُجُونِ وَالسُّخْفِ وَالْأَفْعَالِ الدَّنِيئَةِ،

The establishment of reliability ['adāla] is that the narrator, after reaching maturity and having sound mind, should be trustworthy [thiqa], reliable [ma'mūn], of beautiful belief [jamīl al-i'tiqād], not an innovator [ghayr mubtadi'], avoiding major sins [kabā'ir], keeping away from everything that undermines moral character [murū'a] such as frivolity [mujūn], foolishness [sukhf], and base actions [af'āl danī'a].

وَيَنْبَغِي أَنْ لَا يَكُونَ مُدَلِّسًا فِي رِوَايَتِهِ، وَيَكُونَ ضَابِطًا حَالَ الرِّوَايَةِ مُحَصِّلًا لِمَا يَرْوِيهِ،

And he should not be one who conceals [mudallis] in his narration, and he should be precise [ḍābiṭ] during narration, thorough in what he narrates.

3. It reflects **established scholarly creed** rather than sectarian innovation or individual theological speculation

Critical limitation: This methodology would apply to **a limited number** of aqida works - exclusively those that have attained the same level of **sustained, universal scholarly endorsement** that Shah Walī Allāh al-Dihlawī documented for his premier hadith collections.

These points shall be clarified by providing real life examples below. For now, here are some quotations that are linked to the chapter heading at hand and how it applies to the ***dependable and authentically ascribable works*** in various sciences.

Points mentioned by al-Suyūṭī (d. 911 AH):

وَيَكُونَ شَيْخُهُ الَّذِي سَمِعَ مِنْهُ عَلَى هَذِهِ الصِّفَةِ وَكَذَلِكَ حَالُ شَيْخِ شَيْخِهِ وَمَنْ بَعْدَهُ مِنْ رِجَالِ الْإِسْنَادِ إِلَى الصَّحَابِيِّ الَّذِي رَوَى الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ،

And his teacher from whom he heard should be of this description, and likewise the condition of his teacher's teacher and those after him from the men of the chain of transmission [rijāl al-isnād] up to the Companion [ṣaḥābī] who narrated the ḥadīth from the Messenger of Allah ﷺ.

فَإِنْ كَانَ فِي الْإِسْنَادِ رَجُلٌ ثَبَتَ فِسْقُهُ أَوْ جُهِلَ حَالُهُ، فَلَمْ يُعْرَفْ بِالْعَدَالَةِ وَلَا بِالْفِسْقِ لَمْ يَصِحَّ الِاحْتِجَاجُ بِذَلِكَ الْحَدِيثِ

If there is in the chain of transmission [isnād] a man whose transgression [fisq] is established or whose condition is unknown, so that he is not known for reliability ['adāla] nor for transgression [fisq], then using that ḥadīth as proof is not valid.

Al-Suyūṭī mentioned the following in his *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī* (pp. 164-165):

– زَادَ الْعِرَاقِيُّ فِي أَلْفِيَّتِهِ هُنَا لِأَجْلِ قَوْلِ ابْنِ الصَّلَاحِ، حَيْثُ سَاغَ لَهُ ذَلِكَ أَنَّ الْحَافِظَ أَبَا بَكْرٍ مُحَمَّدَ بْنَ خَيْرِ بْنِ عُمَرَ الْأَمَوِيَّ بِفَتْحِ الْهَمْزَةِ – الْإِشْبِيلِيَّ، خَالَ أَبِي الْقَاسِمِ السُّهَيْلِيِّ قَالَ فِي بَرْنَامَجِهِ :اتَّفَقَ الْعُلَمَاءُ عَلَى أَنَّهُ لَا يَصِحُّ لِمُسْلِمٍ أَنْ يَقُولَ :قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَا حَتَّى يَكُونَ عِنْدَهُ ذَلِكَ الْقَوْلُ مَرْوِيًّا، وَلَوْ عَلَى أَقَلِّ وُجُوهِ الرِّوَايَاتِ، لِحَدِيثِ .مَنْ كَذَبَ عَلَيَّ . «انْتَهَى»

Al-ʿIrāqī[123] added in his Alfiyya here, because of Ibn al-Ṣalāḥ's statement, where it was permitted for him, that al-Ḥāfiẓ Abū Bakr Muḥammad ibn Khayr ibn ʿUmar al-Umawī—with fatḥa on the hamza—al-Ishbīlī, the maternal uncle of Abū l-Qāsim al-Suhaylī, said in his index (barnāmaj): "The scholars have agreed that it is not valid for a Muslim to say 'The Messenger of Allah (peace and blessings be upon him) said such-and-such' until he has that statement narrated to him, even if by the least forms of narration, due to the hadith: 'Whoever lies about me...'"[124] End quote.

وَلَمْ يَتَعَقَّبْهُ الْعِرَاقِيُّ، وَقَدْ تَعَقَّبَهُ الزَّرْكَشِيُّ فِي جُزْءٍ لَهُ فَقَالَ فِيمَا قَرَأْتُهُ بِخَطِّهِ :نَقْلُ الْإِجْمَاعِ عَجِيبٌ، وَإِنَّمَا حُكِيَ ذَلِكَ عَنْ بَعْضِ الْمُحَدِّثِينَ، ثُمَّ هُوَ مُعَارَضٌ بِنَقْلِ ابْنِ بُرْهَانَ إِجْمَاعَ الْفُقَهَاءِ عَلَى الْجَوَازِ، فَقَالَ فِي الْأَوْسَطِ :ذَهَبَ الْفُقَهَاءُ كَافَّةً إِلَى أَنَّهُ لَا يَتَوَقَّفُ الْعَمَلُ بِالْحَدِيثِ عَلَى سَمَاعِهِ، بَلْ إِذَا صَحَّ عِنْدَهُ النُّسْخَةُ جَازَ لَهُ الْعَمَلُ بِهَا، وَإِنْ لَمْ يَسْمَعْ، وَحَكَى الْأُسْتَاذُ أَبُو إِسْحَاقَ الْإِسْفَرَايِينِيُّ الْإِجْمَاعَ عَلَى جَوَازِ النَّقْلِ مِنَ الْكُتُبِ الْمُعْتَمَدَةِ، وَلَا يُشْتَرَطُ اتِّصَالُ السَّنَدِ إِلَى مُصَنِّفِيهَا، وَذَلِكَ شَامِلٌ لِكُتُبِ الْحَدِيثِ وَالْفِقْهِ.

Al-ʿIrāqī did not critique it, but al-Zarkashī did critique it in a monograph of his. He said, in what I read in his handwriting: "The transmission of consensus is strange, as this has only been related from some hadith scholars. Moreover, it is contradicted by Ibn Burhān's transmission of the consensus of the jurists on its

[123] This is Zayn al-Dīn al-ʿIrāqī (d. 806 AH).

[124] This is found in several Hadith works and the following is from Sahih al-Bukhari (no. 106):
لاَ تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّارَ

"Do not lie about me, for whoever lies about me, let him enter the Fire."

Also, in Sahih al-Bukhari (no. 3461):

".بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

“Convey from me even if it be a single verse and narrate about the Children of Israel with no restriction, and whoever lies upon me deliberately, then let him take his seat from the Fire."

permissibility. He said in al-Awsaṭ: 'All the jurists hold that acting upon a hadith does not depend on hearing it. ***Rather, if the copy is authentic (sahh) to him***, he may act upon it even if he has not heard it.' And **al-Ustādh Abū Isḥāq al-Isfarāyīnī *related the consensus on the permissibility of transmitting from reliable books,*[125] *and a connected chain to their authors is not required—and this encompasses both hadith books and jurisprudence books.***"

وَقَالَ إِلْكِيَا الطَّبَرِيُّ فِي تَعْلِيقِهِ :مَنْ وَجَدَ حَدِيثًا فِي **كِتَابٍ صَحِيحٍ** جَازَ لَهُ أَنْ يَرْوِيَهُ وَيَحْتَجَّ بِهِ، وَقَالَ قَوْمٌ مِنْ أَصْحَابِ ،الْحَدِيثِ لَا يَجُوزُ لَهُ أَنْ يَرْوِيَهُ؛ لِأَنَّهُ لَمْ يَسْمَعْهُ، وَهَذَا غَلَطٌ، وَكَذَا حَكَاهُ إِمَامُ الْحَرَمَيْنِ فِي الْبُرْهَانِ عَنْ بَعْضِ الْمُحَدِّثِينَ .وَقَالَ :هُمْ عُصْبَةٌ لَا مُبَالَاةَ بِهِمْ فِي حَقَائِقِ الْأُصُولِ، يَعْنِي الْمُقْتَصِرِينَ عَلَى السَّمَاعِ لَا أَئِمَّةَ الْحَدِيثِ

Ilkiyā al-Ṭabarī (d. 504 AH) said in his commentary: "Whoever finds a hadith in **an authentic (Sahih) book** is permitted to narrate it and use it as proof. Some people among the hadith scholars said it is not permissible for him to narrate it because he did not hear it, but this is an error." Likewise, Imam al-Ḥaramayn[126] related this in al-Burhān from some hadith scholars and said: "They are a faction whose views in the fundamentals of principles need not be considered"—meaning those who restrict themselves to hearing, not the authorities of hadith.

وَقَالَ الشَّيْخُ عِزُّ الدِّينِ بْنُ عَبْدِ السَّلَامِ فِي جَوَابِ سُؤَالٍ كَتَبَهُ إِلَيْهِ أَبُو مُحَمَّدِ بْنُ عَبْدِ الْحَمِيدِ :وَأَمَّا الِاعْتِمَادُ عَلَى كُتُبِ الْفِقْهِ **الصَّحِيحَةِ الْمَوْثُوقِ** بِهَا فَقَدِ اتَّفَقَ الْعُلَمَاءُ فِي هَذَا الْعَصْرِ عَلَى جَوَازِ الِاعْتِمَادِ، وَالْإِسْنَادِ إِلَيْهَا؛ لِأَنَّ الثِّقَةَ قَدْ حَصَلَتْ بِهَا كَمَا تَحْصُلُ بِالرِّوَايَةِ، وَلِذَلِكَ اعْتَمَدَ النَّاسُ عَلَى الْكُتُبِ الْمَشْهُورَةِ فِي النَّحْوِ وَاللُّغَةِ وَالطِّبِّ وَسَائِرِ الْعُلُومِ لِحُصُولِ الثِّقَةِ بِهَا وَبُعْدِ التَّدْلِيسِ، وَمَنِ اعْتَقَدَ أَنَّ النَّاسَ قَدِ اتَّفَقُوا عَلَى الْخَطَأِ فِي ذَلِكَ فَهُوَ أَوْلَى بِالْخَطَأِ مِنْهُمْ، وَلَوْلَا جَوَازُ الِاعْتِمَادِ عَلَى ذَلِكَ لَتَعَطَّلَ كَثِيرٌ مِنَ الْمَصَالِحِ الْمُتَعَلِّقَةِ بِهَا، وَقَدْ رَجَعَ الشَّارِعُ إِلَى قَوْلِ الْأَطِبَّاءِ فِي صُوَرٍ، وَلَيْسَتْ كُتُبُهُمْ مَأْخُوذَةً فِي الْأَصْلِ إِلَّا عَنْ قَوْمٍ كُفَّارٍ، وَلَكِنْ لَمَّا بَعُدَ التَّدْلِيسُ فِيهَا اعْتُمِدَ عَلَيْهَا، كَمَا اعْتُمِدَ فِي اللُّغَةِ عَلَى أَشْعَارِ الْعَرَبِ وَهُمْ كُفَّارٌ، لِبُعْدِ .التَّدْلِيسِ .انْتَهَى

Shaykh ʿIzz al-Dīn ibn ʿAbd al-Salām (d. 660 AH) said in response to a question written to him by Abū Muḥammad ibn ʿAbd al-Ḥamīd: "***As for relying on authentic, trusted (al-ṣaḥīḥah al-mawthūq) jurisprudence books, the scholars of this era have agreed on the permissibility of relying on them and attributing to them, because***

[125] The ruling waives the procedural requirement of transmission chains precisely because the book's established reliability and fame already safeguards content authenticity. When reliability and fame is absent, applying this procedural exemption becomes both scholastically unsound and unreliable.

[126] This is Abd al-Malik ibn Yūsuf al-Juwaynī al-Shafiʿī (d. 478 AH).

confidence has been established in them just as it is established through direct narration. For this reason, people have relied on well-known books in grammar, language, medicine, and all other sciences due to confidence in them and the remoteness of falsification. Whoever believes that people have agreed on error in this matter is more deserving of error than they are. If it were not permissible to rely on this, many public interests connected to them would be suspended. The Lawgiver has referred to the statements of physicians in various cases, though their books were originally taken from disbelieving peoples. ***But when falsification became remote in them, they were relied upon, just as in language we rely on the poetry of the Arabs who were disbelievers, due to the remoteness of falsification***." End quote.

قَالَ :وَكُتُبُ الْحَدِيثِ أَوْلَى بِذَلِكَ مِنْ كُتُبِ الْفِقْهِ وَغَيْرِهَا، لِاعْتِنَائِهِمْ بِضَبْطِ النُّسَخِ وَتَحْرِيرِهَا .فَمَنْ قَالَ :إِنَّ شَرْطَ التَّخْرِيجِ مِنْ كِتَابٍ يَتَوَقَّفُ عَلَى اتِّصَالِ السَّنَدِ إِلَيْهِ فَقَدْ خَرَقَ الْإِجْمَاعَ، وَغَايَةُ الْمُخَرِّجِ أَنْ يَنْقُلَ الْحَدِيثَ مِنْ أَصْلٍ مَوْثُوقٍ بِصِحَّتِهِ وَيَنْسُبَهُ إِلَى مَنْ رَوَاهُ، وَيَتَكَلَّمَ عَلَى عِلَّتِهِ وَغَرِيبِهِ وَفِقْهِهِ.

He said: "Hadith books have more right to this than jurisprudence books and others, due to their care in preserving copies and editing them precisely. So, whoever says that the condition for extracting from a book depends on having a connected chain to it has violated consensus. The most that an extractor needs to do is transmit the hadith from a source trusted for its authenticity, attribute it to whoever narrated it, and discuss its defects, rare words, and jurisprudence."

Al-Suyūṭī also mentioned in *Tadrīb al-Rāwī* (p. 160):

أَمَّا **الْكِتَابُ** **الْمَشْهُورُ** الْغَنِيُّ بِشُهْرَتِهِ عَنِ اعْتِبَارِ الْإِسْنَادِ مِنَّا إِلَى مُصَنِّفِهِ كَالْمَسَانِيدِ وَالسُّنَنِ، مِمَّا لَا يُحْتَاجُ فِي صِحَّةِ نِسْبَتِهَا إِلَى مُؤَلِّفِهَا إِلَى اعْتِبَارِ إِسْنَادٍ مُعَيَّنٍ، فَإِنَّ الْمُصَنِّفَ مِنْهُمْ إِذَا رَوَى حَدِيثًا، وَوُجِدَتِ الشَّرَائِطُ فِيهِ مَجْمُوعَةً، وَلَمْ يَطَّلِعِ الْمُحَدِّثُ الْمُتْقِنُ الْمُطَّلِعُ فِيهِ عَلَى عِلَّةٍ لَمْ يَمْتَنِعِ الْحُكْمُ بِصِحَّتِهِ، وَلَوْ لَمْ يَنُصَّ عَلَيْهَا أَحَدٌ مِنَ الْمُتَقَدِّمِينَ

“As for the **famous book** that is sufficiently well-known to dispense with the need for a chain of transmission from us to its author, such as the Masānīd[127] and Sunan[128], whose attribution to their authors does not require consideration of a

[127] Like the Masānīd of Aḥmad ibn Ḥanbal, Abū Yaʿlā al-Mawṣilī, al-Bazzār.

[128] Like the Sunan of: Abū Dāwūd, al-Tirmidhī, al-Nasāʾī and Ibn Mājah.

specific chain of transmission—when one of their compilers narrates a hadith, and all the conditions are found collectively in it, **and the proficient and well-informed hadith scholar does not discover any defect in it, then judging it to be authentic is not prohibited**, even if none of the earlier scholars explicitly stated its authenticity."

Al-Suyūṭī also mentioned in his Al-Baḥr alladhī Zakhar fī Sharḥ Alfiyyat al-Athar (3/948):

وقال الغزالى في المنخول" :الاعتماد على الكتب قد منعه المحدثون والمختار أنه إذا تبين **صحة النسخة** عند إمام صح التعويل عليه في العمل والنقل

Al-Ghazālī said in al-Mankūl: "Reliance on books has been prevented by the traditionists [muḥaddithīn], but the preferred view is that ***when the correctness [ṣiḥḥa] of a manuscript is established with a leading scholar [Imām], it is valid to rely upon it in practice and transmission.***"

The above statement has not been demonstrated to apply to any of the manuscripts of *Kitāb al-Sunna*, as it is not established that a major scholar of the past had vouched for the authenticity of its manuscript recensions that have reached our time. Even the Ẓāhiriyya manuscript, which did possess a chain of transmission [isnād], was transmitted through the Ḥanbalī Ṣūfī **Abū Ismāʿīl al-Anṣārī**, and it has been established that he was not meticulous in his transmission of narrations and his own works.[129]

[129] The reliability assessment previously established indicates certain inconsistencies in al-Anṣārī's transmission methodology. This evaluation finds further corroboration in an incident recorded by al-Dhahabī (d. 748 AH/1347 CE) in his biographical compendium "Memorial of the Hadith Masters" (Tadhkirat al-Ḥuffāẓ). The account provides substantive evidence demonstrating al-Anṣārī's occasional imprecision in transmitting textual narrations, particularly prophetic traditions (aḥādīth) and reports from early authorities (āthār).

This case exemplifies the rigorous scrutiny applied within Islamic scholarly tradition to transmission reliability, where even esteemed scholars with significant contributions to multiple disciplines could be subject to critical evaluation regarding their precision in narration. Al-Dhahabī (d. 748 AH/1347 CE) recorded the following in his "Memorial of the Hadith Masters" (Tadhkirat al-Ḥuffāẓ, 3/250):

A Fatwa from Ibn Ḥajar al-Haytamī (d. 974 AH):

Ibn Ḥajar al-Haytamī mentioned the following in his *al-Fatāwā al-Ḥadīthiyya* (p. 63):

قَالَ ابْن الصّلاح أَيْضا: وَقد تسَامح كَثِيرُونَ بِإِطْلَاق اللَّفْظ الْجَازِم فِي ذَلِك من غير تحرّ وَلَا تثبت فيطالع أحدهم كتابا مَنْسُوبا إِلَى مُصَنف معِين وينقل عَنهُ من غير أَن يَثِق بِصِحَّة النُّسْخَة قَائِلا عَن فلَان كَذَا وَنَحْو ذَلِك، وَالصَّوَاب أَن ذَلِك لَا يجوز انْتهى.

Ibn al-Ṣalāḥ also said: And many have been lenient in using decisive language in that without investigation or verification, ***so one of them reads a book attributed to a specific author and transmits from it without trusting in the authenticity of the manuscript, saying "From so-and-so such and such" and similar to that. And the correct position is that this is not permissible***. End quote.

قال السلفي :وسألت المؤتمن عن أبي إسماعيل الأنصاري فقال :كان آية في لسان التذكير والتصوف من سلاطين العلماء، سمع ببغداد من أبي محمد الخلال وغيره، يروي في مجالسه أحاديث بالأسانيد وينهى عن تعليقها عنه وكان بارعًا في اللغة حافظًا للحديث .قرأت عليه كتاب ذم الكلام وقد روى فيه حديثًا عن علي بن بشرى عن أبي عبد الله بن منده عن إبراهيم بن مرزوق، فقلت له :هذا هكذا؟ قال :نعم؛ وإبراهيم هو شيخ الأصم وطبقته، وهو إلى الآن في كتابه على الخطأ كذا قلت :وهكذا سقط عليه رجلان من حديثين مخرجين من جامع الترمذي نبهت عليهما في نسختي وهو على الخطأ في غير نسخة .قال المؤتمن :وكان يدخل على الأمراء والجبابرة فما يبالي بهم ويرى الغريب من المحدثين فيبالغ في إكرامه، قال لي مرة :هذا الشأن شأن من ليس له شأن سوى هذا الشأن، يعني طلب الحديث؛ وسمعته يقول :تركت الحيري لله؛ قال :وإنما تركته؛ لأني سمعت منه شيئًا يخالف السنة.

Meaning:

Al-Silafī said: I asked al-Mu'taman about Abū Ismā'īl al-Anṣārī, and he said: He was a marvel in the language of admonition and the Sufi path (Tasawwuf), one of the sultans of scholars. He heard [hadith] in Baghdad from Abū Muḥammad al-Khallāl and others. ***He would narrate hadiths with chains of transmission in his gatherings and forbid their attribution to him***. He was brilliant in language and a preserver of hadith [ḥāfiẓ]. I read to him the book "The Condemnation of Theological Rhetoric" [Dhamm al-Kalām], in which he narrated a hadith from 'Alī ibn Bushrā from Abū 'Abdullāh ibn Mandah from Ibrāhīm ibn Marzūq. I asked him: "Is this correct?" He said: "Yes, and Ibrāhīm is the Shaykh of al-Aṣamm and his generation." ***Yet to this day it remains incorrect in his book. I said: And likewise, two men were omitted from two hadiths sourced from Jāmi' al-Tirmidhī, which I noted in my copy, and the error persists in multiple copies***. Al-Mu'taman said: He would enter upon princes and tyrants without concern for them, and when he saw strangers among the hadith scholars, he would show them great honour. He once said to me: "This matter is the concern of one who has no concern other than this concern," meaning the pursuit of hadith. I heard him say: "I left al-Ḥīrī for the sake of Allah." He said: "I only left him because I heard something from him that contradicts the Sunna."

قَالَ بعض الْحفاظ: ويلتحق بذلك مَا يُوجد بحواشي الْكتب من الْفَوَائِد والتقييدات وَنَحْوهَا فَإِن كَانَت بِخَط مَعْرُوف فَلَا بَأْس بنقلها وعزوها إِلَى من هِيَ لَهُ، وَإِلَّا فَلَا يجوز اعتمادها إِلَّا لعالم متقن.

Some of the ḥuffāẓ said: And attached to this is what is found in the margins of books from benefits and restrictions and their like. ***If they are in a known handwriting, there is no harm in transmitting them and attributing them to whom they belong, otherwise it is not permissible to rely on them except for a precise scholar.***

وَقَالَ ابْن الصّلاح أَيْضا مَا ملخصه: لَا يجوز لأحد أَخذ حَدِيث من كتاب مُعْتَمد لعمل أَو احتجاج إِلَّا بعد مُقَابلَته على أصُول مُتعَدِّدَة وَقد تكْثر تِلْكَ الْأُصُول الْمُقَابل بهَا كَثْرَة تَنْزِل منزلَة التَّوَاتُر أَو الاستفاضة،

Ibn al-Ṣalāḥ also said, in summary: It is not permissible for anyone to take a hadith from a reliable book for action [ʿamal] or evidence [iḥtijāj] except after comparing it with multiple source manuscripts [uṣūl mutaʿaddidah]. Those source manuscripts used for comparison may become so numerous that they reach the level of continuous transmission [tawātur] or wide transmission [istifāḍa].

وَخَالفهُ النَّوَوِيّ فَقَالَ: لَا يشْتَرط تعدد الْأُصُول بل يَكْفِي الْمُقَابلَة على أصل وَاحِد لَكِن بِشَرْط أَن يكون **صَحِيحا مُعْتَمدًا** أَي بِأَن يُقَابل على أصل صَحِيح وَهَكَذَا إِلَى الْمُؤلف.

And **al-Nawawī** (d. 676 AH) disagreed with him and said: **Multiple sources are not required, but rather comparison against a single source suffices, but on the condition that it be authentic and reliable, meaning that it be compared against an authentic source and so forth back to the author.**

وَكَلَام ابْن الصّلاح مُوَافق لَهُ على عدم اشْتِرَاط تعدد الأَصْل الْمُقَابل عَلَيْهِ إِذا كَانَ النَّقْل مِنْهُ للرواية، وَالْفرق أَن الْعَمَل والاحتجاج يحْتَاط لَهما أَكثر.

And Ibn al-Ṣalāḥ's statement agrees with him on not requiring multiple sources to be compared against when the transmission from it is for narration. The difference is that action and argumentation require more caution.

وَقَالَ ابْن برهَان: ذهب الْفُقَهَاء كَافَّة إِلَى أَنه لَا يتَوَقَّف الْعَمَل بِالْحَدِيثِ على سَمَاعه، بل إِذا **صحت عِنْده** النُّسْخَة من الصَّحِيحَيْنِ مثلا أَو من (السّنَن) جَازَ لَهُ الْعَمَل بهَا وَإِن لم يسمع،

And Ibn Burhān said: All the jurists have held that acting upon a hadith does not depend on hearing it, but **rather if the manuscript from the two Ṣaḥīḥs for example or from the Sunan is authentic in his view**, it is permissible for him to act upon it even if he did not hear [it].

.ومِنْ هَذَا وَمَا قَبْله تعين حَمْلُ اشْتِرَاط ابْن الصّلاح للتعدد على الِاسْتِحْبَاب كَمَا قَالَه جمَاعَة

And from this and what preceded it, it becomes necessary to interpret Ibn al-Ṣalāḥ's requirement for multiplicity as recommended, as a group have said.

فَإِن قلت: حِكَايَة ابْن برهَان إِجْمَاع الْفُقَهَاء تخَالف حِكَايَة الْإِجْمَاع السَّابِق أَولا. قلت: لَا مُنَافَاة لِأَن مَا هُنَا فِي مُجَرّد الاستنباط من الحَدِيث فَلَا يشْتَرط فِيهِ سَماع، بل صِحَة الأَصْل الْمَنْقُول عَنهُ،

If you say: Ibn Burhān's relating of the consensus of the jurists contradicts the relating of the consensus mentioned earlier. I say: There is no contradiction because what is here is regarding mere derivation from the hadith, so hearing is not required in it, **but rather the authenticity of the original from which it is transmitted.**

وَمَا مر فِيمَن أَرَادَ رِوَايَته بِمُجَرَّد وجوده فِي كتاب من مسموعاته من غير أَن يصحح أصُول سَمَاعه بِهِ وَلَا يتَيَقَّن أَنه سَمعه من شَيْخه فَهَذَا هُوَ محمل إِطْلَاقهم السَّابِق عدم الْجَوَاز،

And what passed regarding one who wanted to narrate it by its mere existence in a book from his heard [materials] without verifying the sources of his hearing of it nor being certain that he heard it from his teacher - this is the interpretation of their earlier absolute statement of non-permissibility.

هَذَا مَا يتَعَلَّق بِحكم الْوَاو وَالْفَاء من حَيْثُ النَّقْل. وَحَاصله: أَن الْوَاو ضَرُورِيَّة الثُّبُوت رِوَايَة وَعَملا واحتجاجًا، وَأَن الْفَاء إِنْ صحتْ النسخةُ الَّتِي وجدتْ فِيهَا بِأَن قابلها خَبِير ثِقَة على أصل مُعْتَمد، بِأَن صَححهُ حَافظ ثِقَة، جَازَ الِاعْتِمَاد عَلَيْهَا عملا،

This is what relates to the ruling on the wāw and the fā' from the perspective of transmission. And its summary is: that the wāw is necessarily established in transmission, in practice, and in argumentation, and that the fā', **if the manuscript in which it is found is authentic - by having an expert trustworthy [scholar] collate it against a reliable original source, by having a trustworthy memorizer [ḥāfiẓ thiqa] <u>having authenticated it</u> - then it is permissible to rely upon it in practice.**

وَكَذَا رِوَايَة إِن رَآهَا فِي أَصله الْمَحْفُوظ عِنْده الْمُقَابل كَمَا ذكره، أَو سَمعهَا من لفظ شيخ لَهُ خبْرَة بِالْحَدِيثِ متْنا وإسنادًا، فَإِنْ فقد بعض هَذِه الشُّرُوط لم تجز قِرَاءَتهَا على أَنَّهَا من الحَدِيث وَلَا الْجَزْم بِأَنَّهَا فِي كتاب مُسلم،

And likewise for narration if he saw it in his preserved original that was compared as he mentioned or heard it from the speech of a teacher who has expertise in hadith, text and chain. **If some of these conditions are lacking, it is not permissible to read it as being from the hadith nor to be certain that it is in the book of Muslim**[130].

.وَإِنَّمَا الَّذِي يجوز فِي ذَلِك أَن يَقُول: رأيتُ أَو وجدتُ فِي بعض نسخ مُسلم كَذَا بِالْفَاءِ

And what is permissible in that is only to say: I saw or I found in some manuscripts of Muslim such and such with the fāʾ.

إِذا تقرر ذَلِك فَمَعْنَى الْوَاو وَاضح جليّ لقَوْله ﷺ: (وَإِذا ذبحتم فَأَحْسنُوا الذبْحَة) أَو (الذّبْح) وَهَذَا يَشْمَل الْإِحْسَان بِالْحَدِّ وَالْإِحْسَان بالإراحة وَالْإِحْسَان بِغَيْرِهِمَا كالتوجيه للْقبْلَة، وَالتَّسْمِيَة، وَنِيَّة التَّقَرُّب بذبحها إِلَى الله

When this is established, the meaning of the wāw is clear and evident due to His saying ﷺ: (And when you slaughter, do well in the slaughter)[131] or (the

[130] Meaning Muslim ibn al-Ḥajjāj the compiler of Ṣaḥīḥ Muslim.
[131] It is found in Sahih Muslim (no. 5096):

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ, حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ, عَنْ خَالِدٍ الْحَذَّاءِ, عَنْ أَبِي قِلاَبَةَ, عَنْ أَبِي الأَشْعَثِ, عَنْ شَدَّادِ بْنِ أَوْسٍ, قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللهِ صَلى الله عَليه وسَلم, قَالَ: إِنَّ اللهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ, فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ, وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَ, وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ, فَلْيُرِحْ ذَبِيحَتَهُ.

Translation: Abū Bakr ibn Abī Shayba narrated to us, Ismāʿīl ibn 'Ulayya narrated to us, from Khālid al-Hadhdhā', from Abī Qilāba, from Abī al-Ash'ath, from Shaddād ibn Aws, who said: "Two things I memorized from the Messenger of Allah, peace be upon him. He said: 'Verily

slaughtering). And this includes doing well in sharpening and doing well in giving rest and doing well in other than these two, such as facing the qibla, pronouncing the name [of Allah], and intending to draw near to Allah by slaughtering it.

وَالِاعْتِرَاف لله تَعَالَى بالمنة وَالشُّكْر على هَذِه النِّعْمَة، وَهِي إجلاله وتسخيره تَعَالَى لنا مَا لَو شَاءَ حَرَّمه وسلطه علينا، فَلَمَّا شَمَلَ الأمرُ بِالْإِحْسَانِ جَمِيع مَا ذكر وغيرَه كَمَا صَرَّحُوا بِهِ عطف عَلَيْهِ بعض مَا شَمله، وَهُوَ الْأَمر بِالْحَدِّ وَالْأَمر بالإراحة لبَيَان أَنَّهُمَا من أهم وُجُوه الْإِحْسَان.

And acknowledging to Allah the Most High the favour and gratitude for this blessing, which is His honouring and subjugating for us what He could have forbidden and given power over us if He had willed. So, when the command for doing good encompassed all of what was mentioned and other things as they have explicitly stated, some of what it encompassed was connected to it by conjunction, which is the command for sharpening and the command for giving rest, to clarify that these two are among the most important aspects of doing good.

The verdict of Badr al-Dīn Ibn Jamāʿa (d. 733 AH):

Badr al-Dīn Ibn Jamāʿa al-Shāfiʿī (d. 733 AH) mentioned the following in his Al-Manhal al-Rawī fī Mukhtaṣar ʿUlūm al-Ḥadīth al-Nabawī (p. 34):

السَّابع لَا يحْتَج بِحَدِيث من نُسْخَة كتاب لم يُقَابل بِأَصْل صَحِيح موثوق بِهِ بِمُقَابلَة من يوثق بِهِ

The seventh: **One should not use as evidence a hadith from a manuscript of a book that has not been compared against an authentic original that is trusted, through comparison by one who is trusted**.

وَقَالَ ابْن الصّلاح بأصول صَحِيحَة مُتعَدِّدَة ومروية بروايات متنوعة

Allah has prescribed excellence (ihsān) in all things. So, when you kill, perfect the killing, and when you slaughter, perfect the slaughter. Let one of you sharpen his blade and give rest to his sacrificial animal.'"

And Ibn al-Ṣalāḥ said: [it should be compared] against multiple authentic sources and narrated through various transmissions.

قلت وَهَذَا مِنْهُ يَنْبَغِي أَن يحمل على الِاسْتِحْبَاب لَا على الِاشْتِرَاط لتعسر ذَلِك غَالِبا أَو تعذره

I say: And this from him should be interpreted as recommendation, not as a requirement, due to the difficulty of that in most cases or its impossibility.

وَلِأَن الأَصْل الصَّحِيح تحصل بِهِ الثِّقَة

And because through the authentic [Saḥīḥ] original, trustworthiness [thiqa] is achieved. End of quote.

The verdict of Muḥyī al-Dīn al-Kāfījī (d. 879 AH)

Muḥyī al-Dīn al-Kāfījī[132] (d. 879 AH) said the following in his al-Mukhtaṣar fī ʿIlm al-Athar:

وَمن أَرَادَ الْعَمَل أَو الِاحْتِجَاج بِحَدِيث من كتاب مَشْهُور كصحيح البُخَارِيّ وَغَيره من الْكتب الْمُعْتَمدَة

And whoever wants to act upon or use as evidence a hadith from a **famous book** like Ṣaḥīḥ al-Bukhārī and other reliable books.

فطيفة أَن يَأْخُذهُ من نُسْخَة مُعْتَمدَة قابلها هُوَ أَو ثِقَة غَيره بأصول صَحِيحَة

It is appropriate that he take it from a reliable manuscript that he or another trustworthy person has compared against authentic sources.

[132] Al-Kāfījī (788-879 AH = 1386-1474 CE): Muḥammad ibn Sulaymān ibn Saʿd ibn Masʿūd al-Rūmī al-Ḥanafī Muḥyī al-Dīn, Abū ʿAbd Allah al-Kāfījī: One of the great scholars in rational sciences. Of Byzantine origin. He became famous in Egypt, and al-Suyūṭī studied under him for 14 years. He was known as al-Kāfījī due to his extensive engagement with al-Kāfiya in grammar. He held various positions, including the leadership of the Shaykhūniyya khānqāh [Sufi lodge]. The leadership of the Ḥanafiyya in Egypt ended up with him. (As mentioned in Al-Aʿlām by al-Ziriklī, 6/150).

فَإِن قابلها بِأَصْل مُعْتَمد مُحَقّق أَجزَأَهُ

If he compares it against a reliable, verified source, it suffices him.

فَلَا يحْتَج بِحَدِيث من كتاب لم يُقَابل بِأَصْل صَحِيح موثوق بِهِ بِمُقَابلَة من يوثق بِهِ

So, one should not use as evidence a hadith from a book that has not been compared against an authentic, trusted source through comparison by one who is trusted.

وَحكى الْبَعْض الْإِجْمَاع على أَنه لَا يحل الْجَزْم بِنَقْل الحَدِيث إِلَّا من لَهُ بِهِ رواية

Some have related a consensus that it is not permissible to be decisive in transmitting hadith except for one who has a narration of it.

وَقد اتّفق الْعلمَاء على أَنه لَا يَصح لمُسلم أَن يَقُول قَالَ رَسُول الله ﷺ كَذَا حَتَّى يكون عِنْده ذَلِك القَوْل مرويًا وَلَو على أقل وُجُوه الرِّوَايَات

The scholars have agreed that it is not valid for a Muslim to say “The Messenger of Allah ﷺ said such and such” until he has that statement as narrated [to him], even if through the least of the forms of narrations.

لقَوْل رَسُول الله ﷺ من كذب عَليّ مُتَعَمدا فَليَتَبَوَّأ مَقْعَده من النَّار

Due to the saying of the Messenger of Allah ﷺ: “Whoever deliberately lies about me, let him take his seat in Hellfire.”

وَفِي بعض الرِّوَايَات من كذب عَليّ بِلَا قيد التعمد

And in some narrations: “Whoever lies about me” without the restriction of deliberateness.

ثمَّ إِن كل حَدِيث حسن كَالصَّحِيحِ فِي الِاحْتِجَاج بِهِ وَلَيْسَ كَالصَّحِيحِ فِي الْقُوَّة

Then every Hasan [good] hadith is like the Saḥīḥ [authentic] in using it as evidence, but it is not like the Saḥīḥ in strength.

لِأَن شَرط الصَّحِيح ثُبُوت كَمَال الْعَدَالَة والضبط والإتقان فِي رِوَايَة بطرِيق الاشتهار بَين النَّاس وَإِمَّا بِالنَّقْلِ الصَّحِيح بِخِلَاف الْحسن

Because the condition of the Saḥīḥ is the establishment of complete probity, accuracy, and precision in its narrators through the path of fame among people or through authentic transmission, unlike the Hasan.

والْحَدِيث الضَّعِيف سوى الْموضع تجوز رِوَايَته فِي المواعظ والقصص وفضائل الْأَعْمَال على مَا مر فِي الْبَاب الأول

And the weak (ḍa’īf) hadith, except for the fabricated, may be narrated in sermons, stories, and virtues of actions, as mentioned in the first chapter.

وَلَا تجوز فِي العقائد وَالْأَحْكَام إِلَّا أَن يبين فيهمَا ضعفه فَيُقَال هَذَا ضَعِيف

And it is not permissible in beliefs and rulings (al-‘aqā’id wa al-aḥkām) unless its weakness is clarified in them, so it is said: “This is weak (ḍa’īf).”

وَذَلِكَ إِذا كَانَ مَعَ السَّنَد وَأما إِذا لم يكن مَعَ السَّنَد فَلَا يُقَال فِيهِ لفظ يدل على الْجَزْم نَحْو قَالَ أَو فعل رَسُول الله ﷺ

And that is when it is with the chain. But when it is not with the chain, no expression indicating certainty should be used regarding it, such as "The Messenger of Allah ﷺ said or did."

بل يُقَال فِيهِ رُوِيَ عَنهُ أَو بلغنَا أَو جَاءَ عَنهُ أَو ورد عَنهُ أَو نَحْو ذَلِك مِمَّا لَا يَقْتَضِي صِيغَة الْجَزْم

Rather, it should be said regarding it: "It was narrated from him" or "It reached us" or "It came from him" or "It was reported from him" or similar expressions that do not require a form of certainty.

ثمَّ إِن ضَعِيف الحَدِيث يَنْقَسِم إِلَى قسمَيْنِ أَحدهمَا ضَعِيف يسير

Then weak (ḍa'īf) hadith is divided into two categories. One of them is slightly weak.

وَهُوَ الَّذِي يَزُول بمجيء ذَلِك الحَدِيث من وَجه آخر بِكَوْنِهِ ضعفا ناشئًا من ضعف حفظ رَاوِيه مَعَ كَونه من أهل الصدْق والديانة

And it is that which is removed by the coming of that hadith from another route, by its being a weakness arising from the weak memory of its narrator despite his being from the people of truthfulness and religiosity.

فَإِنَّهُ إِذا رَوَاهُ ثِقَة آخر من وَجه آخر علم أَنه قد حفظه وَلم يخْتل فِيهِ ضَبطه

For when another trustworthy person narrates it from another route, it is known that he has preserved it, and his accuracy has not faltered in it.

وَكَذَا يَزُول ضعف الْإِرْسَال بالاتصال من وَجه آخر

And likewise, the weakness of disconnection [irsāl] is removed by connection from another route.

ولاجل هَذَا صَار بعض الْأَحَادِيث الَّذِي فِيهِ ضعف يسير معدودًا فِي عداد الحَدِيث الْحسن فيحتج بِهِ فِي الْأَحْكَام

And for this reason, some hadiths that have slight weakness have become counted among the Hasan (good) hadiths, so they are used as evidence in rulings." **End of quote.**

The principles outlined above apply specifically to renowned hadith collections that achieved widespread transmission and scholarly acceptance across generations and Muslim territories. This does not constitute a blanket endorsement permitting the acceptance and utilization of every hadith or creedal (aqīda) text that lacks a reliable chain of transmission back to its compiler.

The distinction is crucial: fame-based authentication applies only to works that have achieved sustained scholarly approval and multi-generational transmission. ***Lesser-known compilations or texts that did not attain such widespread circulation and acceptance cannot invoke these same principles for authentication in every instance absolutely.***

Should contemporary Salafis object to this methodological framework, it bears noting that examples exist of works that distinguished scholars of previous eras rejected on similar grounds—including instances where later Salafi authorities themselves have questioned or dismissed certain texts. This demonstrates that the principle of requiring reliable transmission chains remains the default standard, with the fame-based exception being reserved only for those exceptional works that have achieved scholarly acceptance through widespread transmission and continuous scholarly endorsement across the Islamic world.

The methodology thus maintains scholarly rigour while acknowledging the practical reality that certain foundational texts have achieved such universal acceptance that their authenticity transcends the need for detailed chain verification—a principle that applies to a certain quantity of works rather than serving as a general rule for universal manuscript authentication.

Examples from al-Albānī rejecting al-Fiqh al-Akbar of Imam Abū Ḥanīfa

As is well documented in contemporary scholarship, the vast majority of modern Salafī authorities accept the authenticity of Kitāb al-Sunna attributed to 'Abdullāh ibn Aḥmad, despite its documented inclusion of numerous weak [ḍa'īf] and rejected [munkar] narrations, in addition to containing at least one unknown [majhūl] narrator within its transmission chain [isnād]. This section will examine how one of their most authoritative hadith critics of the modern era, Muḥammad Nāṣir al-Dīn al-Albānī (d. 1420/1999), has systematically challenged the authenticity of al-Fiqh al-Akbar of Imam Abū Ḥanīfa.

Al-Albānī on al-Fiqh al-Akbar:

In a work known as Mawsū'a al-Albānī fī'l-'Aqīda compiled by Shādī ibn Muḥammad ibn Sālim Āl Nu'mān are the following quotes from al-Albānī:

4/102:

سؤال: مادام تكلمنا عن العقيدة وعقيدة المذاهب لو نلقي الضوء على عقيدة أبي حنيفة.

Question: Since we have spoken about creed and the creed of the schools of jurisprudence, let us shed light on the creed of Abū Ḥanīfa.

الشيخ: أبو حنيفة أولاً: ليس له عقيدة مسطورة

The Shaykh: Abū Ḥanīfa. First: He does not have a written creed.

ثانياً: له كتاب ينسب إليه اسمه الفقه الأكبر, وأبو حنيفه باعتبار تقدمه في الطبقة لأنه كان من أهل القرن الثاني توفي سنة (150) للهجرة, فهو لم يترك كتابا لكن ترك تلامذة, هذا الكتاب المنسوب إليه الفقه الأكبر الحقيقة يمثل ما عليه المنتسبون إلى أبي حنيفة رحمه الله تعالى

Second: He has a book attributed to him called al-Fiqh al-Akbar, and Abū Ḥanīfa, considering his precedence in rank because he was from the people of the second century and died in the year (150) Hijra, ***he did not leave behind a book but left behind students. This book attributed to him, al-Fiqh al-Akbar, in reality represents what those affiliated with Abū Ḥanīfa***—may Allah have mercy upon him—hold to.

7/867:

فهذه العقائد أخي يجب أن تؤخذ من الكتاب والسنة وليس من الفقه المسمى بـ «الفقه الأكبر»، حتى لو صحت النسبة إلى الإمام أبي حنيفة – رحمه الله–، وهي غير صحيحة النسبة.

These creeds, my brother, must be taken from the Book and the Sunnah, and not from the jurisprudence called 'al-Fiqh al-Akbar,' even if the attribution to Imam Abū Ḥanīfa—may Allah have mercy upon him—were correct, ***and the attribution is not correct.***

الملقي: هي غير صحيحة.

The Speaker: It is not correct.

الشيخ: أي نعم

The Shaykh: Yes, indeed.

مداخلة: المتهم به أظن أبو مطيع البَلْخي.

Interjection: The one accused of it, I think, is Abū Muṭī' al-Balkhī.

الشيخ: أي نعم، لا بأس ولو أطلنا على المشايخ نروي له هالنكته هاده، هاللي إلها علاقة بالعقيدة.

The Shaykh: Yes, indeed. It's no problem if we elaborate for the shaykhs and relate to him this anecdote, this one that has to do with creed.

Al-Albānī said in his editing of Mukhtaṣar al-'Ulū li'l-'Alī al-'Aẓīm by al-Dhahabī (p. 136):

قلت: وفي قول المؤلف: «صاحب الفقه الأكبر» إشارة قوية إلى أن كتاب «الفقه الأكبر» ليس للإمام أبي حنيفة رحمه الله تعالى، خلافا لما هو المشهور عند الحنفية، وقد طبع عدة طبعات منسوبا إليه، ومشروحا من غير واحد من الحنفية منهم أبو منصور الماتريدي الذي ينتمي إليه أكثر الحنفية في العقيدة

I say: In the author's statement 'the author of al-Fiqh al-Akbar,' there is a strong indication ***that the book "al-Fiqh al-Akbar" is not by Imam Abū Ḥanīfa***—may Allah have mercy upon him—contrary to what is well-known among the Ḥanafīs. It has been printed in several editions attributed to him and commented upon by more than one of the Ḥanafīs, including Abū Manṣūr al-Māturīdī,[133] to whom most of the Ḥanafīs adhere in creed.

A Salafi fatwa site rejecting al-Fiqh al-Akbar

The following is from a well-known Arabic language Salafi fatwa[134] site:

السؤال: 174919

Question: 174919

[133] This claim that it was published with the commentary of Imam Abū Manṣūr al-Māturīdī is incorrect according to scholars who have done manuscript analysis. It remains unproven that it was by al-Māturīdī.

[134] Source: https://islamqa.info/ar/answers/174919/%D9%83%D8%AA%D8%A7%D8%A8-%D8%A7%D9%84%D9%81%D9%82%D9%87-%D8%A7%D9%84%D8%A7%D9%83%D8%A8%D8%B1-%D8%A7%D9%84%D9%85%D9%86%D8%B3%D9%88%D8%A8-%D9%84%D8%A7%D8%A8%D9%8A-%D8%AD%D9%86%D9%8A%D9%81%D8%A9-%D8%B1%D8%AD%D9%85%D9%87-%D8%A7%D9%84%D9%84%D9%87

بدأت هذه الأيام بدراسة التوحيد من كتاب "الفقه الأكبر لأبي حنيفة". فما صحة نسبة هذا الكتاب لأبي حنيفة؟ وما منزلة هذا الكتاب عند السلف؟ أيّ هل لهم عليه مآخذ؟

I have begun these days studying monotheism [tawḥīd] from the book al-Fiqh al-Akbar by Abū Ḥanīfa. What is the authenticity of the attribution of this book to Abū Ḥanīfa? And what is the status of this book among the predecessors [salaf]? That is, do they have criticisms of it?

الجواب

The Answer:

:الحمد لله والصلاة والسلام على رسول الله، وبعد

Praise be to Allah, and prayers and peace be upon the Messenger of Allah. To proceed:

أولا : كتاب الفقه الأكبر المنسوب إلى الأمام أبي حنيفة النعمان رحمه الله ، من رواية حماد بن أبي حنيفة ، أو من رواية أبي مطيع الحكم بن عبد الله البلخي ، كلاهما لا يصح عن أبي حنيفة رحمه الله ، مع اشتمالهما على مسائل مخالفة لمذهب أهل السنة والجماعة ، كما بينه الدكتور عبد العزيز بن أحمد الحميدي في كتابه: براءة الأئمة الأربعة من مسائل المتكلمين المبتدعة، ص (46- 71) ، لكن الكتاب مشهور عند الحنفية ، ومعتمد لدى أكثرهم ، وفيه تقرير جيد لبعض الصفات ، كالعلو ، ولهذا استشهد به ابن قدامة وابن تيمية وابن القيم والذهبي رحمهم الله .

First: The book al-Fiqh al-Akbar attributed to Imam Abū Ḥanīfa al-Nu'mān—may Allah have mercy upon him—whether from the narration of Ḥammād ibn Abī Ḥanīfa or from the narration of Abū Muṭī' al-Ḥakam ibn 'Abd Allāh al-Balkhī, **neither of them is authentic from Abū Ḥanīfa**—may Allah have mercy upon him—while both contain issues contrary to the school of Ahl al-Sunna wa'l-Jamā'a, as explained by ***Dr. 'Abd al-'Azīz ibn Aḥmad al-Ḥumaydī in his book: Barā'at al-A'imma al-Arba'a***[135]

[135] Rustum Mahdi has refuted him and the above named al-Khamis in his Daḥḍ al-Shubuhāt [Refutation of Doubts] by saying on p. 4:

ومن الذين طعنوا في نسبة تلك الكتب إلى الإمام كاتبان سعوديان. أحدهما عبد العزيز الحميدي، صاحب الأضحوكة المسماة بـ براءة الأئمة الأربعة من مسائل المتكلمين المبتدعة»، والآخر محمد بن عبد الرحمن الخميس صاحب أصول الدين عند الإمام أبي حنيفة».

"Among those who challenged the attribution of those books to the Imām are two Saudi writers. One of them is 'Abd al-'Azīz al-Ḥumaydī, author of the laughingstock called Barā'at al-a'imma

min Masā'il al-Mutakallimīn al-Mubtadi'a, pp. (46-71). ***However, the book is well-known among the Ḥanafīs and relied upon by most of them***, and it contains a good affirmation of some attributes, such as elevation [al-'ulūw]. For this reason, ***Ibn Qudāma, Ibn Taymiyya, Ibn al-Qayyim, and al-Dhahabī—may Allah have mercy upon them—cited it as evidence.***

وقد شرحه الدكتور محمد بن عبد الرحمن الخميس في كتاب أسماه : "الشرح الميسر على الفقهين الأبسط والأكبر المنسوبين لأبي حنيفة" فاحرص على هذا الشرح لتقف على ما في الأصل من صواب وخطأ ، وإلا فاقرأ كتب السلف التي صحت نسبتها إليهم ، وسلم مضمونها من المخالفة ، ككتاب : اعتقاد السلف أصحاب الحديث ، للصابوني ، والتوحيد لابن خزيمة ، والتوحيد لابن منده ، والشريعة للآجري ، وشرح أصول اعتقاد أهل السنة والجماعة للطبري اللالكائي ، وإثبات صفة العلو لابن قدامة ، والعلو للذهبي ، والعقيدة الواسطية لشيخ الإسلام ابن تيمية ، وغير ذلك ، مما هو مطبوع متوفر والحمد لله .

Dr. Muḥammad ibn 'Abd al-Raḥmān al-Khamīs has explained it in a book he titled: ‘al-Sharḥ al-Muyassar 'alā al-Fiqhayn al-Absaṭ wa'l-Akbar al-Manṣūbayn li-Abī Ḥanīfa.’ So be keen on this commentary to understand what is correct and incorrect in the original. Otherwise, read the books of the predecessors [salaf] whose attribution to them is authentic and whose content is free from contradiction, such as: I'tiqād al-Salaf Aṣḥāb al-Ḥadīth by al-Ṣābūnī, al-Tawḥīd by Ibn Khuzayma, al-Tawḥīd by Ibn Manda, al-Sharī'a by al-Ājurrī, Sharḥ Uṣūl I'tiqād Ahl al-Sunna wa'l-Jamā'a by al-Ṭabarī al-Lālakā'ī, Ithbāt Ṣifat al-'Ulūw by Ibn Qudāma, al-'Ulūw by al-Dhahabī, al-'Aqīda al-Wāsiṭiyya by Shaykh al-Islām Ibn Taymiyya, and others that are printed and available, praise be to Allah.

. والله أعلم

And Allah knows best.

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al-arba'a min masā'il al-mutakallimīn al-mubtadi'a [Exoneration of the Four Imāms from the Issues of the Innovative Theologians], and the other is Muḥammad ibn 'Abd al-Raḥmān al-Khamīs, author of Uṣūl al-dīn 'inda al-Imām Abī Hanīfa [Principles of Religion according to Imām Abū Ḥanīfa].

ومن المؤسف أن كلا الكاتبين نالا على عنوان الدكتوراة بذينك الكتابين. والواقف على الكتابين يشهد على فقر علمي، وأخطاء كثيرة مضحكة فيهما، وإن كان الحميدي أجهل، وأشنع لسانا من الخميس.

It is unfortunate that both writers obtained their doctorate degrees with those two books. Anyone who examines the two books witnesses scholarly poverty and many laughable errors in them, though al-Ḥumaydī is more ignorant and has a more vicious tongue than al-Khamīs.”

The Scholars who affirmed al-Fiqh al-Akbar was by Imam Abū Ḥanīfa

There are two separate transmissions [riwāya] of the treatise called al-Fiqh al-Akbar. One of these transmissions belongs to Imam Abū Ḥanīfa's son Ḥammād ibn Abī Ḥanīfa, and the other to his student Abū Muṭī' al-Balkhī. The contents of these two transmissions, both called al-Fiqh al-Akbar, differ from each other. Later, Ḥammād ibn Abī Ḥanīfa's transmission became famous as al-Fiqh al-Akbar, while Abū Muṭī' al-Balkhī's transmission became famous as al-Fiqh al-Abṣaṭ.

In response to the minority scholarly position questioning the authentic attribution of both recensions of *al-Fiqh al-Akbar* to Imam Abū Ḥanīfa, the following list demonstrates that the mainstream and majority academic position throughout the centuries has consistently affirmed the work's genuine authorship by the Imam. This bibliographic survey encompasses testimonial evidence spanning over a millennium of Islamic scholarship, representing diverse geographical regions and methodological approaches within the tradition.

The substantive quotations and detailed analysis supporting these attributions are available in the comprehensive academic study entitled ***Imām Abū Ḥanīfa's Autograph Copy of al-Fiqh al-Akbar: The 6th Century Manuscript Discovery and Fifty Attestations of his Authorship*** (approximately 180 pages), which provides extensive documentation of the historical and textual evidence undergirding the scholarly positions on this matter. Readers may download this work from here:

https://archive.org/download/imam-abu-hanifas-autograph-copy-of-al-fiqh-al-akbar-2025/Imam%20Abu%20Hanifa%27s%20Autograph%20Copy%20of%20Al-Fiqh%20al-Akbar_2025.pdf

In the above work is the following documentation from Shaykh ʿUmar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī (d. 1263 AH) who was a scholar of impeccable credentials, renowned for his mastery of Arabic philology and esteemed as a preeminent authority in his period. He was a disciple of the greatest Ḥadīth scholar of his age known as ***Imam Muḥammad Murtaḍā al-Zabīdī (d. 1205 AH).*** On folio 80b of an

al-Azhar University[136] manuscript of Minaḥ al-Rawḍ al-Azhar Sharḥ al-Fiqh al-Akbar by Mullā ʿAlī al-Qārī, dated 1150 AH, al-Diyār Bakrī mentioned the following on the margin:

أقول: الحق الذي به نقول، والواقع الذي اتفق عليه أهل النقول أنه وقع البحث عن هذا في أواخر خلفاء العباسية سنة ستمائة، ثم اختلف الناس؛ فبعضهم زعم كما زعم ملا علي، وبعضهم ذهب على خلافه، فاشتد على الخليفة أمرهما مع كلام الإمام، فتحروا بغاية التحري خزائن الكتب سابقها ولاحقها، ولم يتركوا بيتاً إلا واستخروا وطلبوا من صاحبه، فوجدوا كتاباً بخط قديم هو متن "الفقه الأكبر"، ثم وجدوا تاريخه أنه كتبه الإمام الثالث، وقرأ منه على شيخه الإمام الأعظم مع حضور باقي أصحابه، ووقع نصه هكذا "ووالدا رسول الله –صلى الله عليه وسلم– ما ماتا على الكفر"، ثم أرسلوا شخصاً إلى الكوفة وطلبوا شيئاً مما بقي من آثار الإمام، فوجدوا هذا الكتاب بخط نفسه –رضي الله عنه–؛ "ووالدا رسول الله –صلى الله عليه

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The catalogue details from Fahras Makhṭūṭāt Maktabat al-Azhar al-Sharīf mentioned the following copy:

. منح الروض الأزهر شرح الفقه الأكبر 23310

.المؤلف :الملا علي القاري، نور الدين، علي بن سلطان محمد الهروي القاري)ت 1014 هـ(

.أوله :اعلم أن علم التوحيد الذي هو أساس بناء التأييد أشرف العلوم تبعاً للمعلوم لكن بشرط ألا يخرج من

.آخره :المحل الأدنى ويرزقنا اللقاء الأعلى فإنه الناصر والحمد لله أولاً وآخراً والسلام على نبيه باطناً وظاهراً آمين

.الناسخ :إبراهيم زين أبو التقى الحسني، تاريخ النسخ :1150 هـ، الأوقاف :محمد حسن مقلد

.اللغة :عربي، الخط :معتاد، عدد الأوراق :148، عدد الأسطر :25، القياس :20 ×15.5، عدد المجلدات :1

.أرقام الحفظ) :5330 توحيد (74634 .الأعلام)5 /12(، كشف الظنون)2 /1287(

Meaning:

"23310 - Minaḥ al-Rawḍ al-Azhar Sharḥ al-Fiqh al-Akbar
Author: Mullā ʿAlī al-Qārī, Nūr al-Dīn, ʿAlī ibn Sulṭān Muḥammad al-Harawī al-Qārī (d. 1014 AH).
Opening: Know that the science of tawḥīd, which is the foundation of the building of divine support, is the noblest of sciences in accordance with what is known, but on the condition that it does not depart from...
Ending: ...the lower abode and grants us the highest meeting, for He is the Helper. Praise be to Allah first and last, and peace be upon His Prophet inwardly and outwardly. Āmīn.
Copyist: Ibrāhīm Zayn Abū al-Tuqā al-Ḥasanī, Date of copying: 1150 AH, Endowments: Muḥammad Ḥasan Muqallid.
Language: Arabic, Script: usual, Number of folios: 148, Number of lines: 25, Dimensions: 20 × 15.5, Number of volumes: 1.
Catalogue numbers: (5330 tawḥīd) 74634. al-Aʿlām (5/12), Kashf al-Ẓunūn (2/1287)."

وسلم– ما ماتا على الكفر"، فحكموا بإيمانهما، وصححوا الرسالات الموجودة هنالك، ثم أرسلوا إلى السلطان نسخةً أخرى كتبت في عصر الإمام، فوقع كذلك "ما ماتا على الكفر".

وسبب ما وقع في النسخ المشهورة أن أكثر الكتّاب لغلبة جهلهم، وعدم حظّهم من جانب المعنى إذا وقع نظرهم يظنون أن لفظة "ما" زائدة، يعني مكررة، فيحذفون، فيرجع ما رجع عليهم.

ومن جملة ما يؤيد صحتَها بعد النقل أنه لو كان قول الإمام كما زعم عليّ القاري لكان حق العبارة أن يقول: "ووالدا رسول الله وعمُّه أبو طالب ماتوا كافرين"، وأنه لم يقع كذلك باتفاق النسخ، بل خصه بالذكر في المقابلة، أي: مقابلة إيمان والديه –صلى الله عليه وسلم– كفرُ أبي طالب

"I say: ***The truth by which we speak, and the reality upon which the people of transmitted knowledge [ahl al-nuqūl] have agreed, is that research on this matter occurred in the final period of the Abbasid Caliphs in the year six hundred.***[137] Then

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[137] The Abbasid Caliph at that time was Al-Nāṣir li-Dīn Allāh. In the work known as al-Aʿlām by Khayr al-Dīn al-Ziriklī al-Dimashqī (d. 1396 AH) there was the following entry on him (1/110):

الناصر لدين الله

(هـ = ١١٥٨ – ١٢٢٥ م ٦٢٢ – ٥٥٣)

أحمد بن المستضئ بأمر الله الحسن بن المستنجد، أبو العباس، الناصر لدين الله: خليفة عباسي بويع بالخلافة بعد موت أبيه (سنة ٥٧٥) وطالت أيامه حتى انه لم يل الخلافة من بني العباس أطول مدة منه. يوصف بالدهاء على ما في أطواره من تقلب، فبينما هو مهتم بشؤون قومه يطلق المكوس ويرفع عن الناس الضرائب، إذا به قد انقلب فانصرف إلى اللهو وأعاد ما رفع. ويقال إنه هو الّذي كاتب التتر وأطمعهم في البلاد لما كان بينه وبين خوارزم شاه من العداوة، أملا بأن يشغله بهم عن الزحف إلى العراق. وكان له اشتغال بالحديث، جمع كتابا فيه سماه (روح العارفين – خ –) في شستربتي (٤٧٣٠ / ٦) واستمرت خلافته ٤٦ سنة و١١ شهرا إلا يومين، وذهبت إحدى عينيه في آخر عمره وضعف بصر الثانية وفلج فبطلت حركته ثلاث سنين

"Al-Nāṣir li-Dīn Allāh (553 - 622 AH = 1158 - 1225 CE) Aḥmad ibn al-Mustaḍīʾ bi-Amr Allāh al-Ḥasan ibn al-Mustanjid, Abū al-ʿAbbās, al-Nāṣir li-Dīn Allāh: an Abbasid caliph who was given allegiance for the caliphate after his father's death (in the year 575) and his days were prolonged such that no one from the Banū al-ʿAbbās held the caliphate for a longer period than him. He is described as cunning despite the changeability in his phases, for while he was concerned with his people's affairs, abolishing taxes and lifting taxes from the people, he would suddenly reverse course and turn to frivolity and restore what he had lifted. It is said that he was the one who corresponded with the Tatars and enticed them with the lands due to the enmity that existed between him and Khwārazm Shāh, hoping to occupy him with them from marching to Iraq. ***He had an occupation with hadith, collecting a book in it which he named***

people differed: some claimed as Mullā ʿAlī claimed, and others went against this, so the matter of both positions intensified for the Caliph along with the Imam's (Abū Ḥanīfa) statement. They thoroughly investigated the libraries of books, both earlier and later ones, and did not leave any house without extracting from it and requesting from its owner. They found a book in old handwriting which was the text of al-Fiqh al-Akbar. Then they found its history showing that the ***third Imam [Muḥammad ibn al-Ḥasan al-Shaybānī] had written it and read from it to his teacher the Greatest Imam [Abū Ḥanīfa] in the presence of the rest of his companions,*** and its text read thus: **'*And the two parents of the Messenger of Allah - peace and blessings be upon him - did not die in unbelief [kufr].*'** Then they sent someone to Kufa (in Iraq) and requested something from what remained of the Imam's (Abū Ḥanīfa) remnants (āthār), **and they found this book in his own handwriting**[138] - may Allah be pleased with him: 'And the two parents of the

(Rūḥ al-ʿĀrifīn [The Spirit of the Gnostics] - manuscript) in Chester Beatty (4730/6), and his caliphate continued for 46 years and 11 months minus two days. One of his eyes went in his old age and the sight of the other weakened, and he became paralyzed, so his movement ceased for three years."

[138] A pertinent question arises regarding the fate of the autograph manuscript in Imam Abū Ḥanīfa's own handwriting and the copy produced by his student, Imam al-Shaybānī, following their discovery in 600 AH. A plausible explanation for their subsequent disappearance may be attributed to their destruction during the Mongol (Tatar) invasion a few decades later in 656 AH/1258 CE, when Mongol forces conquered Baghdad, the seat of the final Abbasid Caliph.

ʿ**Alī ibn Anjab,** known as **Ibn al-Sāʿī al-Baghdādi (d. 674 AH)** lived in Baghdad when the Mongol invasion occurred, and he mentioned the following in his Mukhtaṣar Akhbār al-Khulafāʾ (pp. 126-127):

وقتلوا الخليفة واختلفوا في كيفية قتله فقيل غرق وقيل خنق وقيل جعل في عدل ورفس حتى مات والله أعلم ثم مدوا الجسر وعدوا وبذلوا السيف في بغداد أربعين يوما حتى صار الدم في أزقتها كأكباد الإبل ثم نودي بالأمان فرفع السيف ولم يبق ببغداد أحد ويقال إنهم بنوا إسطبلات الخيول وطوالات المعالف بكتب العلماء عوضا عن اللبن

"They killed the Caliph, and they differed about the manner of his killing - it was said he was drowned, and it was said he was strangled, and it was said he was placed in a pannier and kicked until he died, and Allah knows best. Then they extended the bridge and crossed over and wielded the sword in Baghdād for forty days until the blood in its alleys became like camel livers. Then safety was proclaimed, and the sword was lifted, and no one remained in Baghdād. *It is said that they built stables for horses* ***and feeding troughs with the books of scholars*** *instead of bricks."*

ʿ**Abd al-Raḥmān Ibn Khaldūn (d. 808 AH)** mentioned the following in his Tārīkh Ibn Khaldūn (3/662-663):

ونزل هولاكو بغداد وخرج إليه الوزير مؤيد الدين بن العلقميّ فاستأمن لنفسه ورجع بالأمان إلى المستعصم، وأنه يبقيه على خلافته كما فعل بملك بلاد الروم. فخرج المستعصم ومعه الفقهاء والأعيان فقبض عليه لوقته، وقتل جميع من كان معه. ثم قتل المستعصم شدخا بالعمد ووطأ بالأقدام لتجافيه بزعمه عن دماء أهل البيت، وذلك سنة ست وخمسين. وركب إلى بغداد فاستباحها واتصل العيث بها أياما وخرج النساء والصبيان وعلى رءوسهم المصاحف والألواح فداستهم العساكر وماتوا أجمعين. ويقال إنّ الّذي أحصى ذلك اليوم من القتلى ألف ألف وستمائة ألف، واستولوا من قصور الخلافة وذخائرها على ما لا يبلغه الوصف ولا يحصره الضبط والعدّ، وألقيت كتب العلم التي كانت بخزائنهم جميعها في دجلة، وكانت شيئا لا يعبّر عنه مقابلة في زعمهم بما فعله المسلمون لأوّل الفتح في كتب الفرس وعلومهم

"Hulagu (the Mongol ruler) encamped at Baghdad, and the vizier Muʾayyad al-Dīn Ibn al-ʿAlqamī came out to him, seeking safe conduct for himself and returning with the assurance to al-Mustaʿṣim (the Caliph) that he would maintain him in his caliphate as he had done with the king of the land of Rūm. So, al-Mustaʿṣim came out with the jurists and notables, and [Hulagu] seized him immediately and killed all who were with him. Then al-Mustaʿṣim was killed by being beaten with clubs and trampled underfoot, as they claimed to avoid the blood of the People of the House, and this was in the year 56 [meaning 656 AH]. He [Hulagu] rode to Baghdad and sacked it, and the destruction continued there for days. The women and children came out with the Qurʾāns and tablets on their heads, but the armies trampled them, and they all died. It is said that those counted among the slain on that day numbered one million and six hundred thousand. They seized from the palaces of the caliphate and its treasures what description cannot reach nor enumeration and counting encompass. ***All the books of knowledge that were in their libraries were thrown into the Tigris (river)***, and this was something indescribable in their view as retaliation for what the Muslims had done at the first conquest to the books of the Persians and their sciences."

Aḥmad al-Fazārī al-Qalqashandī (d. 821 AH) mentioned in his Ṣubḥ al-Aʿshā fī Ṣināʿat al-Inshāʾ (1/537):

ويقال إن .قد كان للخلفاء والملوك في القديم بها مزيد اهتمام، وكمال اعتناء، حتّى حصلوا منها على العدد الجمّ، وحصلوا *على الخزائن* الجليلة *أعظم خزائن الكتب في الإسلام* ثلاث خزائن:إحداها– خزانة الخلفاء العباسيين ببغداد، فكان فيها من الكتب ما لا يحصى كثرة، ولا يقوم عليه نفاسة، ولم تزل على ذلك إلى أن دهمت التتر بغداد، وقتل ملكهم هولاكو المستعصم آخر خلفائهم ببغداد، فذهبت خزانة الكتب فيما ذهب، .وذهبت معالمها، وأعفيت آثارها

"The Caliphs and Kings in ancient times had great concern for them [books] and complete care, until they acquired vast numbers of them and obtained magnificent libraries. *It is said that the greatest libraries in Islam* were three libraries: **One of them was the library of the Abbasid Caliphs in Baghdād, which contained books countless in number and invaluable in preciousness**. It remained thus until the Tatars attacked Baghdād, and their king Hulāgū killed al-Mustaʿṣim, the last of their Caliphs in Baghdād. So***, the library went the way of all that perished, its landmarks disappeared, and its traces were obliterated***."

Ibn Taghrī-Birdī (d. 874 AH) mentioned in his al-Nujūm al-Zāhira fī Mulūk Miṣr wa-l-Qāhira (7/51):

Messenger of Allah - peace and blessings be upon him - did not die in unbelief [kufr].' So, they ruled on their faith [īmān], and corrected the treatises found there. Then they sent to the Sultan[139] another copy that was written in the Imam's (Abū Ḥanīfa) era, and it also read: 'did not die in unbelief [kufr].'

The reason for what occurred in the famous copies is that most scribes, due to the dominance of their ignorance and their lack of portion from the aspect of meaning, when their gaze falls upon it, think that the word 'mā' is superfluous, meaning repeated, so they delete it, and thus what returned upon them returned.

Among what supports its correctness after the transmission is that if the Imam's statement were as ʿAlī al-Qārī claimed, then the proper expression would have been to say: 'And the two parents of the Messenger of Allah and his uncle Abū Ṭālib died as unbelievers, and that it did not occur thus according to the agreement of the manuscripts, but rather he singled it out for mention in contrast [muqābala], meaning: contrasting the faith [īmān] of his parents - peace and blessings be upon him - with the unbelief [kufr] of Abū Ṭālib."

Summary of the findings:

The marginal commentary by ʿUmar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī carries particular weight due to his scholarly credentials and the explicit endorsement of his teacher, the renowned hadith scholar Muḥammad Murtaḍā al-Zabīdī, who verified the accuracy of his marginal notes. Folio 80a of the above-named

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وانقضت الخلافة من بغداد وزالت أيامهم من تلك البلاد، وخربت بغداد الخراب العظيم، وأحرقت كتب العلم التى كانت بها من سائر العلوم والفنون التى ما كانت فى الدنيا؛ قيل: إنّهم بنوا بها جسرا من الطين والماء عوضا عن الآجرّ، وقيل غير ذلك. وكانت كسرة الخليفة يوم عاشوراء من سنة ستّ وخمسين وستّمائة المذكورة، ونزل هولاكو بظاهر بغداد فى عاشر المحرّم، وبقى السيف يعمل فيها أربعة وثلاثين يوما

"The Caliphate came to an end in Baghdad and their days passed away from those lands, and Baghdad was destroyed with great destruction, ***and the books of knowledge that were in it from all the sciences and arts that existed in the world were burned***; it is said: they built with them a bridge of mud and water instead of bricks, and other things were said. The defeat of the Caliph was on the day of ʿĀshūrāʾ of the aforementioned year six hundred and fifty-six, and Hulagu encamped outside Baghdad on the tenth of Muḥarram, and the sword continued to work in it for thirty-four days."

[139] Who was based in Baghdad, Iraq.

manuscript has the following words written on the top by ʿUmar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī

والذي كتبته صحيح، أرانيه شيخي وسيدي السيد أبو الفيض محمد مرتضى، بَكْرِي سَلَّمَهُ الله

"*And what I have written is correct (Sahih); my teacher (Shaykh) and master, Sayyid Abū al-Fayḍ Muḥammad Murṭaḍā showed it to me. – (signed by) Bakrī, may Allah protect him.*"

This indicates that what al-Diyār Bakrī cited above received the endorsement and authentication (taṣḥīḥ) of his teacher, Murtaḍā al-Zabīdī.

Names and titles of those who accepted al-Fiqh al-Akbar

1. Abū al-Faraj ibn Abī Ya'qūb al-Nadīm (d. 438 AH) in his al-Fihrist (p. 251)
2. Imam 'Abd al-Qāhir al-Baghdādī (d. 429 AH) in his Uṣūl al-Dīn (p. 308)
3. Imam Ṣāʿid ibn Muḥammad ibn Aḥmad al-Ustawāʾī al-Naysābūrī (d. 432 AH) in his Kitāb al-Iʿtiqād (p. 125)
4. Imam Aḥmad ibn Muḥammad al-Nāṭifī (d. 446 AH) in his al-Ajnās fī furūʿ al-fiqh al-Ḥanafī (1/445)
5. Imam Abū al-Muẓaffar al-Isfarāʾīnī (d. 471 AH) in his al-Tabṣīr fī al-Dīn wa-Tamyīz al-Firqa al-Nājiya ʿan al-Firaq al-Hālikīn (pp. 182–184)
6. Imam Fakhr al-Islām al-Bazdawī (d. 482 AH) in his Uṣūl al-Bazdawī (p. 3)
7. Imam Abū al-Yusr Muhammad al-Bazdawī (d. 493 AH) in his Uṣūl al-Dīn (p. 15)
8. Imam Abū al-Mu'īn al-Nasafī (d. 508 AH) in his Tabṣira al-Adilla fī Uṣūl al-Dīn (p. 27)
9. Imam Abū Isḥāq al-Ṣaffār (d. 534 AH) in his Talkhīṣ al-adilla li-qawāʾid al-Tawḥīd (2/575-576)
10. Imam 'Aṭā' al-Jūzjānī (d. before 565 AH) in his Sharh al-Fiqh al-Akbar (p. 1)

11. Imam Mankūbars al-Nāṣirī (d. 652 AH) in his al-Nūr al-Lāmiʿ wa-l-Burhān al-Sāṭiʿ (folio 95b of a manuscript)

12. Imam 'Abd al-'Aẓīm al-Mundhirī (d. 656 AH) in his al-Targhīb wa-l-Tarhīb min al-Hadīth al-Sharīf (p. 13)

13. Imam Alī ibn Muḥammad al-Rāmushī (d. 667 AH) in his Fawāʾid al-Bazdawī (1/126)

14. Imam Masʿūd ibn Shayba al-Sindī (c. 7th century AH) in his al-Taʿlīm (p. 164)

15. Imam Ḥāfiẓ al-Dīn al-Nasafī (d. 710 AH) in his Kashf al-Asrār Sharḥ al-Muṣannif ʿalā al-Manār (1/ 7)

16. Imam Ḥuṣām al-Dīn al-Sighnāqī (d. 714 AH) in his al-Kāfī Sharḥ al-Bazdawī (1/157)

17. Ibn Taymiyya (d. 728 AH) in his Dar' Ta'āruḍ al-'Aql wa-l-Naql (6/263), also in his Minhāj al-Sunna al-Nabawiyya fī Naqḍ Kalām al-Shīʿa al-Qadariyya (3/138-139) and in his al-'Aqida al-Ḥamawiyya al-Kubrā (p. 28)

18. Imam Alāʾ al-Dīn al-Bukhārī (d. 730 AH) in his Kashf al-Asrār ʿan Uṣūl Fakhr al-Islām al-Bazdawī (1/8)

19. Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī (d. 748 AH) in his al-Mushtabih fī al-Rijāl (p. 137)

20. Ibn Qayyim al-Jawziyya (d. 751 AH) in his Ijtimā' al-Juyūsh al-Islāmiyya (p. 138)

21. Imām ʿAbd al-Qādir al-Qurashī (d. 775 AH) in his al-Jawāhir al-Muḍiyya fī Ṭabaqāt al-Ḥanafiyya (1/332) and (2/471)

22. Imam Akmal al-Dīn al-Bābartī (d. 786 AH) in his al-Taqrīr (1/97-98)

23. Ṣadr al-Dīn ibn Abī al-ʿIzz (d. 792 AH) in his Sharḥ al-ʿAqida al-Ṭaḥāwiyya (p. 1)

24. Imam Badr al-Dīn al-Zarkashī (d. 794 AH) in his Tashnīf al-Masāmi' bi Jam' al-Jawāmi' li Tāj al-Dīn al-Subkī (4/844-845) and in his al-Baḥr al-Muḥīṭ fī Uṣūl al-Fiqh (1/37-38)

25. Imam Muḥammad al-Kardarī (d. 827 AH) in his Manāqib al-Imām al-Aʿẓam (1/107-108)

26. Imam Muḥammad ibn ʿAbd al-Sattār al-Kardarī al-Barātqīnī (d. 642 AH) – as quoted by no. 25.

27. Al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Dimashqī (d. 842 AH) in his Tawḍīḥ al-Mushtabih (2/207)

28. Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) in his Tabṣīr al-Muntabih bi-Taḥrīr al-Mushtabih (1/298)

29. Imam Badr al-Dīn al-ʿAynī (d. 855 AH) in his ʿUmdat al-Qārī (1/107)

30. Imam Qāsim ibn Quṭlūbughā (802 - 879 AH) in his Tāj al-Tarājim (1/332) and in his gloss on al-Musāyara (p. 86)

31. Imam Ilyās ibn Ibrāhīm al-Sīnūbī (d. 891 AH) in his Sharḥ al-Fiqh al-Akbar (pp. 8)

32. Imam Ismāʿīl ibn Isḥāq al-Khaṭīrī (lived before 761 AH) in his Sharh al-Fiqh al-Akbar (folio 162 of a manuscript)

33. Imam Isḥāq al-Ḥakīm al-Rūmī (d. 950 AH) in his Sharḥ al-Fiqh al-Akbar al-Musammā Mukhtaṣar al-Ḥikma al-Nabawiyya (p. 175)

34. Imam Muḥammad ibn Bahāʾ al-Dīn (d. 956 AH) in his al-Qawl al-Faṣl Sharḥ al-Fiqh al-Akbar li'l-Imām al-Aʿẓam (p. 10)

35. Imam Aḥmad Ṭāsh Kubrī Zāda (d. 968 AH) in his Miftāḥ al-Sa'āda wa Miṣbāḥ al-Siyāda (2/141)

36. Imam Abū al-Muntahā al-Maghnīsāwī (d. 1000 AH) in his Kitāb Sharḥ al-Fiqh al-Akbar (p. 1)

37. Imam 'Alī al-Qārī (d. 1014 AH) in his Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar (p. 43)

38. Imam Mar'ī al-Karmī al-Ḥanbalī (d. 1033 AH) in his Aqāwīl al-Thiqāt fī Ta'wīl al-Asmā' wa al-Ṣifāt wa al-Āyāt al-Muḥkamāt wa al-Mutashābihāt (p. 63)

39. Ḥajjī Khalīfa (d. 1067 AH) in his Kashf al-Ẓunūn 'an Asāmī al-Kutub wa al-Funūn (2/1287)

40. Al-Qāḍī Kamāl al-Dīn al-Bayāḍī Zādah (d. 1098 AH) in his Ishārāt al-Marām min 'Ibārāt al-Imām (pp. 21-23) and in his Al-Uṣūl al-Munīfa li'l-Imām Abī Ḥanīfa (p. 1)

41. Imam Abū Saʿīd al-Khādimī al-Ḥanafī (d. 1156 AH) in his Barīqa Maḥmūdiyya fī Sharḥ Ṭarīqa Muḥammadiyya wa Sharīʿa Nabawiyya fī Sīra Aḥmadiyya (3/134)

42. Al-Ḥāfiẓ Abū al-Faḍl Murtaḍā al-Zabīdī (1145-1205 AH) in his Itḥāf al-sāda al-muttaqīn (2/13-14)

43. Shaykh ʿAbd al-ʿAlī al-Laknawī (d. 1225 AH) in his Fawātiḥ al-Raḥamūt bi-Sharḥ Musallam al-thubūt (3/9)

44. Shaykh 'Abd al-Qādir al-Sylhetī (d. 1297 AH) in his al-Durr al-Azhar fī Sharḥ al-Fiqh al-Akbar (p. 1)

45. Shaykh ʿAbd al-Ḥayy al-Laknawī (d. 1304 AH) in his al-Raf' wa al-Takmīl fī al-Jarḥ wa al-Ta'dīl (pp. 376-377)

46. Shaykh Muḥammad Zāhid al-Kawtharī (d. 1952) in his introduction to al-'Ālim wa-l-Muta'allim (pp. 6-7) and in his introduction to Ishārāt al-Marām min 'Ibārāt al-Imām (pp. 5-7)

47. Shaykh ʿAbd al-Rashīd Nuʿmānī (d. 1999) in his footnotes to Muqaddima Kitāb al-Taʿlīm of Masʿūd ibn Shayba al-Sindī (pp. 181-182)

48. Shaykh Wahbī Sulaymān Ghāwjī al-Albānī (d. 2013) in his introduction (p. 8 and p. 22) to Īḍāḥ al-Dalīl fī Qaṭ' Ḥujaj Ahl al-Ta'ṭīl of Imam Badr al-Dīn ibn Jamā'a (d. 733 AH). Also, in his work known as Abū Ḥanīfa al-Nuʿmān: Imām al-Aʾimma al-Fuqahāʾ (p. 290):

49. Shaykh Ināyatullāh Iblāgh (d. 2019) in the introduction to al-Imām al-A'ẓam Abū Ḥanīfa wa-ārā'uhu fī al-'Aqida (pp. 3-14), prepared by Muhammad Nur ibn Abd al-Hafiz Suwayd

50. Dr. Sā'id Bakdāsh in his Al-Fiqh al-Akbar fī 'Ilm al-Tawḥīd wa'l-'Aqā'id li'l-Imām al-A'ẓam Abī Ḥanīfa (pp. 7-8) and (pp. 15-16)

Other Works Attributed to Imam Aḥmad: Methodological Grounds for Rejection Based on Unknown Narrators and Textual Inconsistencies

Kitāb al-Sunna attributed to Imam Ahmad ibn Hanbal

Ibn Nāṣir al-Dīn al-Dimashqī (d. 842 AH) mentioned the following in his al-Radd al-Wāfir (p. 10):

قَالَ الامام أَبُو عبد الله أَحْمد بن حَنْبَل رَحْمَة الله عَلَيْهِ فِي كتاب السّنة الَّذِي رَوَاهُ أَبُو الْعَبَّاس أَحْمد بن جَعْفَر بن يَعْقُوب بن عبد الله الْفَارِسِي الاصطخري عَن الإِمَام أَحْمد قَالَ هَذِه مَذَاهِب أهل الْعلم وَأَصْحَاب الْآثَار وَأهل السّنة المتمسكين بعروتها المعروفين بهَا المقتدى بهم فِيهَا من لدن أَصْحَاب النَّبِي ﷺ الى يَوْمنَا هَذَا وَأدْركت من أدْركْت من عُلَمَاء أهل الْحجاز وَالشَّام وَغَيرهم عَلَيْهَا فَذكر السّنة وَمِنْهَا

قَالَ والكف عَن أهل الْقبْلَة وَلَا نكفر أحدا مِنْهُم بذنب وَلَا نخرجهُ من الْإِسْلَام بِعَمَل إِلَّا أَن يكون فِي ذَلِك حَدِيث فيروى الحَدِيث وكما جَاءَ وكما رُوِيَ ونصدقه ونقبله ونعلم أَنه كَمَا رُوِيَ نَحْو ترك الصَّلَاة شرب الْخمر وَمَا أشبه ذَلِك أَو يبتدع بِدعَة بِنسَب صَاحبهَا إِلَى الْكفْر وَالْخُرُوج من الاسلام فَاتبع الْأَثر فِي ذَلِك وَلَا تجاوزه وَذكر بَقِيَّة شرح السّنة

Meaning:

Imam Abū 'Abdullāh Aḥmad ibn Ḥanbal, may Allah's mercy be upon him, said in the Book of the Sunna [Kitāb al-Sunna] which was narrated by **Abū al-'Abbās Aḥmad ibn Ja'far ibn Ya'qūb ibn 'Abdullāh al-Fārisī al-Iṣṭakhrī** from Imam Aḥmad, he said: "These are the doctrines of the people of knowledge, the people of traditions [āthār], and the people of the Sunna who adhere firmly to its handhold, who are known by it, and who are followed in it from the time of the Companions of the Prophet ﷺ until our present day. I have met those whom I met among the scholars of the people of Hijaz, Syria, and others who were upon it." Then he mentioned the Sunna, among which was:

قَالَ والكف عَن أهل الْقبْلَة وَلَا نكفر أحدا مِنْهُم بذنب وَلَا نخرجهُ من الْإِسْلَام بِعَمَل إِلَّا أَن يكون فِي ذَلِك حَدِيث فيروى الحَدِيث وكما جَاءَ وكما رُوِيَ ونصدقه ونقبله ونعلم أَنه كَمَا رُوِيَ نَحْو ترك الصَّلَاة شرب الْخمر وَمَا أشبه ذَلِك أَو يبتدع بِدعَة بِنسَب صَاحبهَا إِلَى الْكفْر وَالْخُرُوج من الاسلام فَاتبع الْأَثر فِي ذَلِك وَلَا تجاوزه وَذكر بَقِيَّة شرح السّنة

He said: "And to refrain [from declaring disbelief] regarding the people of the prayer direction [ahl al-qibla], and we do not declare anyone among them to be a disbeliever due to a sin, nor do we expel them from Islam due to an action, except if there is a hadith regarding that matter. So, the hadith is narrated as it came and as it was reported, and we believe in it, accept it, and know that it is as it was reported, such as abandoning prayer, drinking alcohol, and what is similar to that, or if someone innovates a heresy [bid'a] whereby its adherent is attributed to disbelief and exiting from Islam. So, follow the tradition [athar] in that and do not exceed it." Then he mentioned the rest of the explanation of the Sunna.

Ibn Nāṣir al-Dīn al-Dimashqī did not provide any critical assessment regarding the authenticity of this work or its attribution by **Abū al-'Abbās Aḥmad ibn Ja'far ibn Ya'qūb ibn 'Abdullāh al-Fārisī al-Iṣṭakhrī.** This approach parallels that of other scholars who merely transmitted material from the Kitāb al-Sunna of 'Abdullāh ibn Aḥmad without conducting a thorough evaluation of the chain of transmission (isnād) for the Ẓāhiriyya manuscript copy of Kitāb al-Sunna, thus perpetuating potential transmission errors without proper scholarly verification.

Al-Iṣṭakhrī and his unknown status (Majhūl)

In the Ṭabaqāt al-Ḥanābila (1/24-36 of Abū al-Ḥussain Muḥammad ibn Abī Ya'lā (d. 526 AH) there was an entry on Abū al-'Abbās al-Iṣṭakhrī with a long text. Here is the chain of transmission provided by Ibn Abī Ya'lā

أبو العباس الفارسى الاصطخرى روى عن إمامنا أشياء:

منها :ما قرأت على المبارك عن علىّ بن عمر البرمكى .قال أخبرنا أحمد بن عبد الله المالكى، حدثنا أبى حدثنا محمد بن إبراهيم بن عبد الله بن يعقوب بن زوران – لفظا – حدثنا أبو العباس أحمد بن جعفر بن يعقوب بن عبد الله الفارسى الاصطخرى قال :قال أبو عبد الله أحمد بن محمد بن حنبل:

Meaning:

Abū al-'Abbās al-Fārisī al-Iṣṭakhrī narrated several things from our Imam:

Among them is what I read to al-Mubārak from 'Alī ibn 'Umar al-Barmakī. He said: Aḥmad ibn 'Abdullāh al-Mālikī informed us, my father narrated to us, Muḥammad ibn Ibrāhīm ibn 'Abdullāh ibn Ya'qūb ibn Zawrān narrated to us – verbally – **Abū al-'Abbās Aḥmad ibn Ja'far ibn Ya'qūb ibn 'Abdullāh al-Fārisī al-Iṣṭakhrī narrated to us, he said: Abū 'Abdullāh Aḥmad ibn Muḥammad ibn Ḥanbal** said:

Ibn Abī Ya'lā did not mention the status of al-Iṣṭakhrī as a trustworthy narrator. See the section below regarding Ibn Taymiyya and a quote from his al Istiqama.

Al-Dhahabī on books that were falsely attributed to Aḥmad ibn Ḥanbal

Risāla al-Iṣṭakhrī and a Risāla on Ṣalāh:

An example for al-Iṣṭakhrī can be witnessed from the words of Shams al-Dīn al-Dhahabī (d. 748 AH) who mentioned the following in his "Biographies of Noble Figures" (Siyar Aʿlām al-Nubalāʾ[140],11/286-287):

فَهَذِهِ الرِّسَالَةُ إِسْنَادُهَا كَالشَّمْسِ، فَانْظُرْ إِلَى هَذَا النَّفَسِ النُّورَانِيِّ، لاَ كَرِسَالَةِ الإِصْطَخْرِيِّ (١)، وَلاَ كَالرَّدِّ عَلَى الجَهْمِيَّةِ المَوْضُوْعِ عَلَى أَبِي عَبْدِ

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(١) هو أحمد بن جعفر بن يعقوب بن عبد الله الفارسي الاصطخري.

ورسالته هذه المتضمنة لمذاهب أهل العلم ومذاهب الاثر، رواها عن الامام أبي عبد الله أحمد بن حنبل.

= وقد ذكرها بتمامها القاضي أبو الحسين في «طبقات الحنابلة» ١ / ٢٤، ٣٦، وفيها من العبارات ما

٢٨٦ / ١١

اللهِ (١)، فَإِنَّ الرَّجُلَ كَانَ تَقِيًّا وَرِعًا، لاَ يَتَفَوَّهُ بِمِثْلِ ذَلِكَ.

وَلَعَلَّهُ قَالَهُ، وَكَذَلِكَ رِسَالَةُ المُسِيءِ (٢) فِي الصَّلاَةِ بَاطِلَةٌ.

وَمَا ثَبَتَ عَنْهُ أَصلًا وَفَرعًا فَفِيْهِ كِفَايَةٌ، وَمِمَّا ثَبَتَ عَنْهُ مَسْأَلَةُ الإِيْمَانِ، وَقَدْ صَنَّفَ فِيْهَا

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بنَ حَنْبَلٍ يَقُوْلُ:

الإِيْمَانُ قَوْلٌ وَعَملٌ، يَزِيْدُ وَيَنقصُ، البِرُّ كُلُّهُ مِنَ الإِيْمَانِ، وَالمَعَاصِي تُنْقِصُ الإِيْمَانَ.

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[140] Edited by a group of researchers under the supervision of Shuʿayb al-Arnāʾūṭ (d. 2016)

يخالف ما عليه السلف، مما يستبعد صدوره من مثل هذا الامام الجليل، كقوله فيها: «وكلم الله موسى تكليما من فيه» و =
.«ناوله التوراة من يده إلى يده»
.وربما كان ذلك مدعاة للمؤلف أن يطعن في صحة نسبتها إلى الامام أحمد
ونص كلام المؤلف في «تاريخ الإسلام»: «... قلت: رواة هذه الرسالة عن أحمد أئمة أثبات، أشهد بالله أنه أملاها على
.ولده، وأما غيرها من الرسائل المنسوبة إليه كرسالة الاصطخري، ففيها نظر
.«والله أعلم
.(١) يرى الذهبي المؤلف أن كتاب «الرد على الجهمية» موضوع على الامام أحمد
وقد شكك أيضا في نسبة هذا الكتاب إلى الامام أحمد بعض المعاصرين في تعليقه على «الاختلاف في اللفظ، والرد على
.الجهمية» لابن قتيبة
ومستنده أن في السند إليه مجهولا، فقد رواه أبو بكر
غلام الخلال، عن الخلال، عن الخضر بن المثنى، عن عبد الله بن أحمد، عن أبيه ... والخضر بن المثنى هذا مجهول، والرواية
.عن مجهول مقدوح فيها، مطعون في سندها
وفيه ما يخالف ماكان عليه السلف من معتقد، ولا يتسق مع ما جاء عن الامام في غيره مما صح عنه وهذا هو الذي دعا
الذهبي هنا إلى نفي نسبته إلى الامام أحمد ومع ذلك فإن غير واحد من العلماء قد صححوا نسبة هذا الكتاب إليه، ونقلوا
عنه، وأفادوا منه، منهم القاضي أبو يعلى، وأبو الوفاء بن عقيل، والامام البيهقي، وابن تيمية، وتلميذه ابن القيم، وتوجد
،من الكتاب نسخة خطية في ظاهرية دمشق، ضمن مجموع رقم (١١٦)، وهي تشتمل على نص «الرد على الجهمية» فقط
.وهو نصف الكتاب، وعن هذا الأصل نشر الكتاب في الشام، بتحقيق الأستاذ محمد فهر الشقفة
ومما يؤكد أن هذا الكتاب ليس للامام أحمد أننا لانجد له ذكرا لدى أقرب الناس إلى الامام أحمد بن حنبل ممن عاصروه
وجالسوه، أو أتوا بعده مباشرة وكتبوا في الموضوع ذاته كالامام البخاري ت ٢٥٦ هـ، وعبد الله بن مسلم بن قتيبة ت
.٢٧٦ هـ، وأبي سعيد الدارمي ت ٢٨٠
والامام أبو الحسن الأشعري قد ذكر عقيدة الامام أحمد في كتابه «مقالات الإسلاميين»، ولكنه لم يشر إلى هذا الكتاب
.مطلقا، ولم يستفد منه شيئا
.(٢) يغلب على الظن أن يريد الرسالة الموسومة ب «الصلاة»، وقد طبعت في مصر بتحقيق حامد الفقي
.وكثير من الأئمة الذين ينتمون إلى مذهب الامام 4أحمد بن حنبل ينقلون عنها، ويحتجون بما فيها

Meaning:

This epistle's chain of transmission is like the sun, so look at this illuminating spirit, unlike **the epistle of al-Iṣṭakhrī (1), and unlike "The Refutation of the Jahmiyya [al-Radd ʿalā al-Jahmiyya]" falsely attributed to Abū ʿAbd Allāh (2), for the man was pious and God-fearing, and would not utter such things. Perhaps**

he said it,[141] and likewise the epistle of "The One Who Prayed Incorrectly [al-Musīʾ fī al-Ṣalāh]" (2) is false.

What is authentically established from him in principles and branches is sufficient, and among what is established from him is the matter of faith, which he composed a work on. Abū Dāwūd said: I heard Aḥmad ibn Ḥanbal say: "Faith is statement and action; it increases and decreases. All righteousness is part of faith, and sins decrease faith."

* * *

Footnotes:

(1) He is Aḥmad ibn Jaʿfar ibn Yaʿqūb ibn ʿAbdullāh al-Fārisī al-Iṣṭakhrī. This epistle of his, containing the schools of the people of knowledge and the schools of tradition, he narrated from Imam Abū ʿAbdullāh Aḥmad ibn Ḥanbal. Al-Qādi Abū al-Hussain mentioned it in full in "Classes of the Ḥanbalīs [Ṭabaqāt al-Ḥanābila]" 1/24-36, ***and it contains expressions that contradict what the predecessors believed, which are unlikely to have come from this venerable Imam, such as his saying in it: "And Allah spoke to Musa directly from His mouth" and "He handed him the Torah from His hand to his hand."***[142] Perhaps this is what prompted the

[141] These words attributed to al-Dhahabī: ***"Perhaps he said it"*** was rejected by Ibn al-Wazīr (see the next section) where he said: I say: This is the wording of al-Dhahabī, and his text verbatim from his known handwriting, but in it is something corrected by other than his handwriting, which I reckon is by some innovator [mubtadiʿ], and I have removed it. It is the phrase "Perhaps he said it," which was added after al-Dhahabī's statement, "for the man was pious and devout, and would not utter such things." In place of this corrected phrase was another wording in al-Dhahabī's handwriting, and it was replaced with what contradicts al-Dhahabī's words.

[142] Ibn Qayyim al-Jawziyya the student of Ibn Taymiyya said similarly in his Ḥādī al-Arwāḥ ilā Bilād al-Afrāḥ (p. 414 - https://app.turath.io/book/11147?page=411):

وكلم الله موسى تكليما منه إليه وناوله التوراة من يده إلى يده ولم يزل الله متكلما

Meaning: "And Allah spoke to Musa directly from Himself to him, and **handed him the Torah from His hand to his hand**, and Allah has always been speaking."

author to challenge the authenticity of its attribution to Imam Aḥmad. The author's exact words in "History of Islam [Tārīkh al-Islām]" are: "...***I say: The narrators of this epistle from Aḥmad are reliable Imams; I testify by Allah that he dictated it to his son. As for the other epistles attributed to him, like the epistle of al-Iṣṭakhrī, they are questionable. And Allah knows best.***"

(2) Al-Dhahabī, the author, believes that the book "The Refutation of the Jahmiyya [al-Radd ʿalā al-Jahmiyya]" is falsely attributed to Imam Aḥmad. Some contemporaries have also doubted the attribution of this book to Imam Aḥmad in their commentary on "The Disagreement in Wording and the Refutation of the Jahmiyya [al-Ikhtilāf fī al-Lafẓ wa-l-Radd ʿalā al-Jahmiyya]" by Ibn Qutayba. Their basis is that in the chain of transmission to him there is an unknown person. It was narrated by Abū Bakr, the assistant of al-Khallāl, from al-Khallāl, from al-**Khiḍr ibn al-Muthannā**, from ʿAbdullāh ibn Aḥmad, from his father... **This al-Khiḍr ibn al-Muthannā is unknown, and narration from an unknown person is flawed and has a criticized chain. The book contains what contradicts the beliefs held by the predecessors, and is inconsistent with what has been authentically reported from the Imam elsewhere**. This is what prompted al-Dhahabī here to deny its attribution to Imam Aḥmad. Nevertheless, more than one scholar has authenticated the attribution of this book to him, quoted from it, and benefited from it, including Judge Abū Yaʿlā, Abū al-Wafāʾ ibn ʿAqīl, Imam al-Bayhaqī, Ibn Taymiyya, and his student Ibn al-Qayyim. There is a manuscript copy of the book in the Ẓāhiriyya Library in Damascus, within collection number (116), which contains only the text of "The Refutation of the Jahmiyya [al-Radd ʿalā al-Jahmiyya]," which is half of the book. From this original, the book was published in Syria, edited by Professor Muḥammad Fihr al-Shaqfa. **Among what confirms that this book is not by Imam Aḥmad is that we do not find any mention of it among those closest to Imam Aḥmad ibn Ḥanbal who were his contemporaries and sat with him, or those who came directly after him and wrote on the same subject, such as Imam al-Bukhārī (d. 256 AH), ʿAbdullāh ibn Muslim ibn Qutayba (d. 276 AH), and Abū Saʿīd al-Dārimī (d. 280 AH).** Imam Abū al-Ḥasan al-Ashʿarī mentioned the creed of Imam Aḥmad in his book "Doctrines of the Muslims [Maqālāt al-Islāmiyyīn]," but he did not refer to this book at all, nor did he benefit from it in any way.

(2) It is most likely that he means the epistle titled "The Prayer [al-Ṣalāh]," which was printed in Egypt, edited by Ḥāmid al-Fiqī. Many Imams who belong to the school of Imam Aḥmad ibn Ḥanbal quote from it and use it as evidence.

End of quotes

Al-Dhahabī also said in his Siyar A'lām an-Nubalā' (11/329-330):

قَالَ ابْنُ الجَوْزِيِّ :وَلَهُ -يَعْنِي :أَبَا عَبْدِ اللهِ- مِنَ المُصَنَّفَاتِ

كِتَابُ)نَفْيِ التَّشْبِيهِ (مُجَلَّدَةٌ، وَكِتَابُ)الإِمَامَةِ (مُجَلَّدَةٌ صَغِيْرَةٌ، وَكِتَابُ)الرَّدِّ عَلَى الزَّنَادِقَةِ (ثَلاَثَةُ أَجْزَاءٍ، وَكِتَابُ)الزُّهْدِ (مُجَلَّدٌ كَبِيْرٌ، وَكِتَابُ)الرِّسَالَةِ فِي الصَّلاَةِ (- قُلْتُ :هُوَ مَوْضُوْعٌ عَلَى الإِمَامِ

Ibn al-Jawzī said: "He—meaning Abū 'Abd Allah—has amongst his works: The Book of 'Negation of Resemblance' [nafi al-tashbīh]—one volume; The Book of 'The Imamate' [al-imāma]—a small volume; The Book of 'Refutation of the Heretics' [al-radd 'alā al-zanādiqa]—three parts; The Book of 'Asceticism' [al-zuhd]—a large volume; ***The Book of 'The Treatise on Prayer' [al-risāla fī al-ṣalāh]." I[143] say: This is fabricated against the Imām.***

Al-Dhahabī was quoted above saying in his Tārīkh al-Islām[144] (5/1063):

قلت :رواة هذه الرسالة عن أحمد أئمة أثبات، أشهد بالله أنه أملاها على ولده .وأما غيرها من الرسائل المنسوبة إليه كرسالة الإصطخري ففيها نظر .والله أعلم.

Meaning:

"I say: The narrators of this epistle from Aḥmad are reliable Imams; I testify by Allah that he dictated it to his son. ***As for the other epistles attributed to him, like the epistle of al-Iṣṭakhrī, they are questionable***. And Allah knows best."

[143] Meaning: Al-Dhahabī.
[144] Edited by Bashshār ʿAwwād Maʿrūf.

Ibn al-Wazīr quoting al-Dhahabi on works falsely attributed to Ahmad ibn Hanbal

Ibn al-Wazīr (d. 840 AH) mentioned the following in his Al-ʻAwāṣim wa'l-Qawāṣim fī al-Dhabb ʻan Sunnat Abī al-Qāsim[145] from al-Dhahabī:

فهذه الرسالة إسنادُها كالشمس، فانظر إلى هذا النَّفَس النوراني، لا »كرسالة الإصطخري) «٤(، ولا »كالرد على الجهمية «الموضوع على أبي عبد الله)١(، فإن الرجل كان تقيًا ورعًا لا يَتَفَوَّه بمثل ذلك .وكذلك رسالة المُسيء)٢ (في الصلاة باطلةٌ، وما ثَبَتَ عنه أصلًا وفرعًا، ففيه .كفاية

This treatise's chain of narration is like the sun [in clarity], so observe this luminous breath, ***not like "the treatise of al-Iṣṭakhrī" [Risālat al-Iṣṭakhrī] (4), nor like "The Refutation of the Jahmiyya" [al-Radd ʿalā al-Jahmiyya] falsely attributed to Abū ʿAbdullāh (1), for the man was pious and devout, and would not utter such things. Likewise, the treatise about the one who prayed incorrectly [Risālat al-Musīʾ] (2) in prayer is false***, and what is authentically established from him, both in principles and branches, is sufficient.

.ومما ثبت عنه مسألة الإيمان، وقد صَنَّفَ فيها

.قال أبو داود :سمعت أحمد بن حنبل، يقول :الإيمان قول وعمل، ويزيد وينقص، البِرُّ كله من الإيمان، والمعاصي تنقص الإيمان

Among what is authentically established from him is the issue of faith [masʾalat al-īmān], and he authored a work on it.

Abū Dāwūd said: I heard Aḥmad ibn Ḥanbal saying: "Faith is word and deed, it increases and decreases, all righteousness is part of faith, and sins decrease faith."

[145] Edited, with verified text, hadith referencing, and commentary by: Shuʻayb al-Arnā'ūṭ, 4/340-344.

أقول :هذا لفظُ الذهبي، ونصه بحروفه من خطه)١ (المعروف، لكن فيه شيء مصلح بغير خطه، وأحسبُه لبعض المبتدعة، وقد حذفتُه، وهو ما لفظه» :ولعله قاله «صلَّحه عقيب قول الذهبي، فإن الرجل كان تقيًا، ورعًا، لا يتفوَّهُ بذلك، وكان مكان هذا اللفظ المصلح لفظ غيره بخط :الذهبي، وبدله بما يناقض كلام الذهبي، وما خَفِيَ ذلك ولله الحمد لوجوه

I say: This is the wording of al-Dhahabī, and his text verbatim from his (1) known handwriting, but in it is something corrected by other than his handwriting, which I reckon is by some innovator [mubtadiʿa], and I have removed it. It is the phrase "Perhaps he said it," which was added after al-Dhahabī's statement, "for the man was pious and devout, and would not utter such things." In place of this corrected phrase was another wording in al-Dhahabī's handwriting, and it was replaced with what contradicts al-Dhahabī's words. This was not hidden, praise be to Allah, for several reasons:

.أحدها :الكشط الواضح

.وثانيها :الخط المخالف

.وثالثها :المعنى المناقض لما قبله، ولما بعده، ولما تكرر من نحو ذلك في غير هذا الموضع

.من ذلك قول الذهبي بعد هذا بقليل

First: The obvious erasure.

Second: The different handwriting.

Third: The meaning that contradicts what comes before it and after it, and what is repeatedly mentioned of a similar nature elsewhere.

Among that is al-Dhahabī's statement shortly after this:

أنبؤونا عن محمد بن إسماعيل، عن يحيى بن مندَة الحافظ أخبرنا أبو الوليد الدَّرْبَنْدي سنة)٢ (أربعين وأربع مئة، أخبرنا)٣ (أبو بكر محمد بن عبيد الله بن الأسود بدمشق، أخبرنا عبد الله بن محمد بن جعفر النَّهاوَنْدي، حدثنا)٤ (أبو بكر محمد بن إبراهيم بن زُوران لفظًا، حدثنا)٤(أحمدُ بن جعفر الإصطخري)١(، قال)٢ :(قال أبو عبد الله أحمد بن حنبل :هذا مذهب أهل العلم والأثر، فمن خالف شيئًا من ذلك أو عاب ،قائلها، فهو مُبتدع .وكان قولهم :إن الإيمان قولٌ وعملٌ ونيَّةٌ، وتمسكٌ بالسنة، والإيمان يزيد وينقصُ، ومن زعم أن الإيمان قول، والأعمال شرائع فهو جهميٌّ، ومن لم ير الاستثناء في الإيمان، فهو مُرجىء، والزنى والسرقة وقتل النفس، والشرك)٣ (كلها بقضاءٍ وقدرٍ من غير أن يكون لأحد ،على الله حجة .إلى أن قال :والجنة والنار خُلِقَتا، ثم خلق الخلقُ لهما، لا تفنيان، ولا يفنى ما فيهما أبدًا .إلى أن قال :والله تعالى على العرش والكرسيُّ موضعُ قدميه .إلى أن قال :وللعرش حَمَلَة .ومن)٤ (زعم أن ألفاظنا بالقرآن وتلاوتنا له مخلوقة، والقرآن كلام الله، فهو جهمي .ومن لم .يكفِّره، فهو مثله .وكلم الله موسى تكليمًا من فيه

We were informed by Muḥammad ibn Ismāʿīl, from Yaḥyā ibn Mandah the Ḥāfiẓ, who said Abū al-Walīd al-Darbandī informed us in the year (2) four hundred and forty, who informed us, (3) Abū Bakr Muḥammad ibn ʿUbayd Allāh ibn al-Aswad in Damascus informed us, who said ʿAbdullāh ibn Muḥammad ibn Jaʿfar al-Nahāwandī informed us, who narrated to us (4) Abū Bakr Muḥammad ibn Ibrāhīm ibn Zūrān verbally, who narrated to us (4) **Aḥmad ibn Jaʿfar al-Iṣṭakhrī** (1), who said (2): Abū ʿAbdullāh Aḥmad ibn Ḥanbal said: "This is the school of the people of knowledge and tradition [ahl al-ʿilm wa-l-athar], so whoever opposes anything of it or criticizes its proponent is an innovator [mubtadiʿ]. Their statement was: Faith is word, deed, intention, and adherence to the Sunna, and faith increases and decreases. Whoever claims that faith is merely words and that deeds are just religious laws is a Jahmī. Whoever does not accept exception in faith is a Murjiʾī. Fornication, theft, murder, and polytheism (3) all occur by decree and predestination, without anyone having an argument against Allah." Until he said: "Paradise and Hell were created, then creation was created for them; they will never cease to exist, nor will what is in them ever perish." Until he said: "And Allah the Exalted is above the Throne, and the Footstool is the place of His feet." Until he said: "And the Throne has bearers. And whoever (4) claims that our verbal expressions of the Qur'an and our recitation of it are created, while the Qur'an is the speech of Allah, is a Jahmī. And whoever does not declare him a disbeliever is like him. And Allah spoke to Moses directly from **His mouth**."

إلى أن ذكر أشياء من هذا الأنموذج المنكر، والأشياء التي –والله– ما قالها الإمام .فقاتل اللهُ واضعَها .ومن أسمجِ ما فيها قوله :ومن زعم أنه لا يرى التقليد، ولا يُقلِّد دينه أحدًا، فهذا قول فاسقٍ عدو لله .فانظر إلى جهل المحدثين كيف يروون هذه)٥ (الخُرافة، ويسكتون عنها)٦(.

Until he mentioned things from this reprehensible sample, and things which, by Allah, the Imam never said. May Allah fight whoever fabricated it. Among the most repulsive things in it is his statement: "And whoever claims that he does not see [the validity of] imitation [taqlīd], and does not imitate anyone in his religion, this is the statement of a depraved enemy of Allah." So, observe the ignorance of the hadith scholars [muḥaddithīn], how they narrate this (5) nonsense and remain silent about it (6).

انتهى كلام الذهبي بنصِّه، وحروفِه، فقد بان لك تَصَلُّب هذا الحافظ المطَّلِع على القطع بتنزيه هذا الإمام من هذه الحموقات، والمنكرات مع عدم مُداهنته، وسطعه بالحق حتى في مثالِبِ الأصدقاء، ومناقب الأعداء، فما رأيتُ له شبيهًا في ذلك، والله يُحِبُّ الإنصاف.

This concludes al-Dhahabī's statement verbatim, letter by letter. It has become clear to you the firmness of this knowledgeable preserver [ḥāfiẓ] in definitively declaring this Imam innocent of these follies and reprehensible matters, along with his lack of flattery, and his shining forth with the truth even concerning the faults of friends and the virtues of enemies. I have not seen anyone comparable to him in this regard, and Allah loves fairness.

Footnotes:

.)١ (في)ب» :(الخلق «وهو خطأ

(1) In (b): "creation," which is incorrect.

.)٢ (انظر »الأسماء والصفات «للبيهقي ص ٢٤٣ - ٢٥٨، و »السنة «للإمام أحمد ص ٢١

(2) See "The Names and Attributes" [Al-Asmāʾ wa-l-Ṣifāt] by al-Bayhaqī p. 243-258, and "The Sunna" [Al-Sunna] by Imam Aḥmad p. 21.

.)٣ (نص الرسالة كاملة في »السنة «للإمام أحمد ص ٢١ - ٢٦

(3) The complete text of the treatise is in "The Sunna" [Al-Sunna] by Imam Aḥmad p. 21-26.

)٤ (هو أحمد بن جعفر بن يعقوب بن عبد الله الفارسي الإصطخري .ورسالته هذه المتضمنة لمذاهب أهل العلم ومذاهب .الأثر، رواها عن الإمام أبي عبد الله أحمد بن حنبل

وقد ذكرها بتمامها القاضي أبو الحسين في »طبقات الحنابلة «١/ ٢٤، ٣٦، وفيها من العبارات ما يخالف ما عليه = السلف، ممَّا يستبعد صدوره من مثل هذا الإمام الجليل، كقوله

(4) He is Aḥmad ibn Jaʿfar ibn Yaʿqūb ibn ʿAbdullāh al-Fārisī al-Iṣṭakhrī. This treatise of his, which includes the schools of the people of knowledge and the schools of tradition, he narrated from Imam Abū ʿAbdullāh Aḥmad ibn Ḥanbal.

Al-Qādi Abū al-Ḥussain mentioned it in its entirety in "The Levels of the Ḥanbalīs" [Ṭabaqāt al-Ḥanābila] 1/24, 36, **and it contains expressions that contradict what the predecessors [salaf] held, which are unlikely to have come from such a venerable Imam, such as his statement** =

= فيها»: وكلم الله موسى تكليمًا من فيه «و »ناوله التوراة من يده إلى يده .«وربما كان ذلك مدعاة للمؤلف أن يطعن في ،صحة نسبتها إلى الإمام أحمد .ونص كلام المؤلف في »تاريخ الإسلام ...« :»قلت :رواة هذه الرسالة عن أحمد أئمة أثبات .«أشهد بالله أنه أملاها على ولده، **وأما غيرها من الرسائل المنسوبة إليه كرسالة الإصطخري، ففيها نظر** .والله أعلم

= in it: "**And Allah spoke to Moses directly from His mouth**" and "He handed him the Torah from **His hand to his hand**." This is perhaps what led the author to criticize the authenticity of its attribution to Imam Aḥmad. The text of the author's statement in "The History of Islam" [Tārīkh al-Islām]: "... I say: The narrators of this treatise from Aḥmad are reliable Imams. I testify by Allah that he dictated it to his son. **As for other treatises attributed to him, such as the treatise of al-Iṣṭakhrī, they are questionable**.[146] And Allah knows best."

١) يرى الذهبي المؤلف أن كتاب »الرد على الجهمية «موضوع على الإمام أحمد .وقد شكك أيضًا في نسبة هذا الكتاب إلى الإمام أحمد بعض المعاصرين في تعليقه على »الاختلاف في اللفظ، والرد على الجهمية «لابن قتيبة .ومستنده أن في السند إليه مجهولًا، فقد رواه أبو بكر غلام الخلال، عن الخلال، عن الخَضِر بن المثنى، عن عبد الله بن أحمد، عن أبيه ...والخضر بن المثنى هذا مجهول، والرواية عن مجهول مقدوح فيها، مطعون في سندها .وفيه ما يخالف ما كان عليه السلف من معتقد، ولا يتسق مع ما جاء عن الإمام في غيره مما صح عنه وهذا هو الذي ،دعا الإمام الذهبي هنا إلى نفي نسبته إلى الإمام أحمد .ومع ذلك، فإن غير واحد من العلماء قد صححوا نسبة هذا الكتاب إليه، ونقلوا عنه وأفادوا منه، منهم القاضي أبو يعلى، وأبو الوفاء بن عقيل، والإمام البيهقي، وابن تيمية، وتلميذه ابن القيم، وتوجد من الكتاب نسخة خطية في ظاهرية دمشق، ضمن مجموع رقم)١١٦(، وهي تشتمل على نص »الرد على الجهمية «فقط، وهو نصف الكتاب، وعن هذا الأصل نشر .الكتاب في الشام، بتحقيق الأستاذ محمد فهر الشقفة

(1) Al-Dhahabī, the author, believes that the book "The Refutation of the Jahmiyya" [Al-Radd ʿalā al-Jahmiyya] is falsely attributed to Imam Aḥmad. Some contemporaries[147] have also questioned the attribution of this book to Imam Aḥmad in comments on "The Difference in the Verbal Expression and the Refutation of the Jahmiyya" [Al-Ikhtilāf fī al-Lafẓ wa-l-Radd ʿalā al-Jahmiyya] by Ibn Qutayba. His basis is that there is an unknown narrator in the chain to him, as it was narrated by Abū Bakr, the servant of al-Khallāl, from al-Khallāl, from **al-**

[146] Tārīkh al-Islām (5/1063 - https://app.turath.io/book/35100?page=5369).

[147] He means Muḥammad Zāhid al-Kawtharī.

Khidr ibn al-Muthannā, from ʿAbdullāh ibn Aḥmad, from his father... And this al-Khidr ibn al-Muthannā **is unknown**, and narration from an unknown person is flawed and criticized in its chain. It contains what contradicts the beliefs of the predecessors [salaf], and does not align with what has been authentically reported from the Imam elsewhere. This is what led Imam al-Dhahabī here to deny its attribution to Imam Aḥmad. Nevertheless, more than one scholar has authenticated the attribution of this book to him, quoted from it, and benefited from it, including al-Qādi Abū Yaʿlā, Abū al-Wafāʾ ibn ʿAqīl, Imam al-Bayhaqī, Ibn Taymiyya, and his student Ibn al-Qayyim. There is a manuscript copy of the book in the Ẓāhiriyya of Damascus, within collection number (116), which contains only the text of "The Refutation of the Jahmiyya" [Al-Radd ʿalā al-Jahmiyya], which is half the book, and from this original source the book was published in Syria, edited by Professor Muḥammad Fihr al-Shaqfa.

ومما يؤكد أن هذا الكتاب ليس للإمام أحمد أننا لا نجد له ذكرًا لدى أقرب الناس إلى الإمام أحمد بن حنبل ممن عاصروه وجالسوه، أو أتوا بعده مباشرة وكتبوا في الموضوع ذاته كالإمام البخاري ت ٢٥٦ هـ، وعبد الله بن مسلم بن قتيبة ت ٢٧٦ هـ، وأبي سعيد الدارمي ت ٢٨٠ .والإمام أبو الحسن الأشعري قد ذكر عقيدة الإمام أحمد في كتابه »مقالات الإسلاميين«، ولكنه لم يشر إلى هذا الكتاب مطلقًا، ولم يستفد منه شيئًا.

Among what confirms that this book is not by Imam Aḥmad is that we do not find any mention of it among those closest to Imam Aḥmad ibn Ḥanbal who were his contemporaries and sat with him, or came immediately after him and wrote on the same subject, such as Imam al-Bukhārī (d. 256 AH), ʿAbdullāh ibn Muslim ibn Qutaybah (d. 276 AH), and Abū Saʿīd al-Dārimī (d. 280). And Imam Abū al-Ḥasan al-Ashʿarī mentioned the creed of Imam Aḥmad in his book "The Discourses of the Muslims" [Maqālāt al-Islāmiyyīn], but he did not refer to this book at all, nor did he benefit from it in any way.

)٢ (يغلب على الظن أنه يريد الرسالة الموسومة بـ »الصلاة«، وقد طبعت في مصر بتحقيق حامد الفقي .وكثير من الأئمة الذين ينتمون إلى مذهب الإمام أحمد بن حنبل ينقلون عنها، ويحتجون بما فيها.

(2) It is most likely that he means the treatise titled "The Prayer" [Al-Ṣalāh], which was printed in Egypt with the verification of Ḥāmid al-Fiqī. Many of the Imams who belong to the school of Imam Aḥmad ibn Ḥanbal quote from it and use it as evidence.

.)١ (في)ب :(خط

(1) In (b): handwriting.

.)٢ (مكررة في)د(

(2) Repeated in (d).

.)٣ (من قوله »عن محمد بن إسماعيل «إلى هنا ساقط من)ب(

(3) From his saying "from Muḥammad ibn Ismāʿīl" up to here is omitted from (b).

.)٤ (في)د :(أخبرنا

(4) In (d): informed us.

/)١ (هذه هي الرسالة التي أشار الذهبي إلى بطلانها كما في الصفحة السابقة، وهي مذكورة في »طبقات الحنابلة «١ .٢٤ - ٣١

(1) This is the treatise that al-Dhahabī indicated as invalid, as mentioned on the previous page, and it is mentioned in "The Levels of the Ḥanbalīs" [Ṭabaqāt al-Ḥanābilah] 1/24-31.

.)٢ (ساقطة من)د(

(2) Omitted from (d).

.«)٣ (في الأصول» :والترك«، والمثبت من »السير

(3) In the originals: "and abandonment," and what is established is from "The Biographies" [Al-Siyar].

.)٤ (في)د :(إلى أن قال :ومن

(4) In (d): Until he said: And whoever.

.)٥ (في)د :(مثل هذه

(5) In (d): such as this.

)٦ (رحم الله الإمام الذهبي، وجزاه عن الإسلام خيرًا، فهو كما وصفه تلميذه الصلاح الصفدي ٢/ ١٦٣ بأنه لم يكن عنده جمود المحدثين، ولا كودنة النقلة، بل هو فقيه، له دِرْية بأقوال الناس، ومذاهب الأئمَّة من السلف، وأرباب المقالات فهو لا يكاد يمر على حديث أو خبر في سنده .ضعف أو في متنه نكارة حتى يعلق عليه، ويبين ما فيه بأسلوب علمي متزن

(6) May Allah have mercy on Imam al-Dhahabī and reward him with good on behalf of Islam, for he is as his student al-Ṣalāḥ al-Ṣafadī described him in 2/163: ***that he did not have the rigidity of the hadith scholars [muḥaddithīn], nor the dullness of the transmitters, rather he was a jurist [faqīh] with knowledge of people's statements and the schools of the early Imams [a'immah min al-salaf] and the authors of treatises. He would hardly pass over a hadith or report with weakness in its chain or objectionable content without commenting on it and explaining what is in it in a balanced scholarly style.***

Ibn al-Wazīr (d. 840 AH) also mentioned the following in his Al-'Awāṣim wa al-Qawāṣim fī al-Dhabb 'an Sunnat Abī al-Qāsim[148] from al-Dhahabī:

الوجهُ الأولُ :بيانُ القَدْح في أصلِ هذه الروايةِ، وذلك أنَّ أهلَ العلمِ بمذهبِ أحمدَ بنِ حنبل بَيَّنُوا أنَّ ذلكَ لا يُوجَدُ عَنْهُ إلاَّ في رسالةِ أحمدَ بنِ ،جعفرٍ الإصْطَخري)١ .(وقد رواها الذهبيُّ في ترجمةِ أحمدَ من »النبلاء) «٢ (فقال :أنبؤُونا عن محمدِ بن إسماعيلَ، عن يَحيى بن منْدَه الحافظِ أخبرنا أبو الوليد الدَّرْبَنْدِيُّ)٣ (سنةَ أربعينَ وأربعِ مئةٍ، أخبرَنا أبو

[148] Edited, with verified text, hadith referencing, and commentary by: Shu'ayb al-Arnā'ūṭ, 3/311-317.

The first aspect: Explaining the criticism of the origin of this narration, and that is because the scholars knowledgeable of the school of Aḥmad ibn Ḥanbal have clarified that this is not found from him except in the treatise of Aḥmad ibn Jaʿfar al-Iṣṭakhrī (1). Al-Dhahabī narrated it in the biography of Aḥmad from "Al-Nubalāʾ" (2) saying: We were informed by Muḥammad ibn Ismāʿīl, from Yaḥyā ibn Mandah the Ḥāfiẓ, who said Abū al-Walīd al-Darbandī (3) informed us in the year four hundred and forty, who said Abū

بكرٍ محمدُ بن عُبيد)١ (اللهِ بن الأسود بدمشقَ، أخبرنا عبدُ الله بنُ محمد بن جعفر النُّهَاوَنْدِيُّ، أخبرنا أبو بكرِ بنُ محمدِ بنِ إبراهيمَ بن زوران لفظًا، حدثنا أحمدُ بن جعفر الإصْطَخْري، قال :قالَ أبو عبد الله أحمدُ)٢ (بنُ حنبلٍ :هذا مذهبُ أهلِ العلمِ والأثرِ، فمَنْ خالَفَ شَيئًا مِنْ ذلكَ أوْ عَابَ أهَلَها، فهو مبتدعٌ، وساقَ عقيدةً قبيحةً فيها)٣ :(أنَّ الله تعالى على العرشِ، وهو مَوْضِعُ قدميه، وأنه كلَّم موسى تكليمًا مِن فيه.

Bakr Muḥammad ibn ʿUbayd (1) Allāh ibn al-Aswad in Damascus informed us, who said ʿAbdullāh ibn Muḥammad ibn Jaʿfar al-Nahāwandī informed us, who said Abū Bakr ibn Muḥammad ibn Ibrāhīm ibn Zawrān verbally informed us, who said **Aḥmad ibn Jaʿfar al-Iṣṭakhrī** narrated to us, who said: Abū ʿAbdullāh Aḥmad (2) ibn Ḥanbal said: "This is the school of the people of knowledge and tradition, so whoever opposes anything of that or criticizes its adherents is an innovator," and he presented an ugly creed in it (3): "That Allah the Exalted is above the Throne, and it is the place of His feet, and that He spoke to Moses directly from His mouth."

... قالَ الذهبيُّ :إلى أنْ ذكرَ شيئًا مِنْ هذا الأُنْموذج المُنْكَرِ، والأشياء التي واللهِ ما قَالَها الإمامُ أحمدُ، فقاتَلَ الله وَاضِعَها

ثم)٤ (قالَ الذهبيُّ :فانظرْ إلى جهلِ المحدثينَ كَيْفَ يَروون)٥ (مثلَ هذهِ الخُرَافةَ وَيسْكُتون عَنْها)٦(.

Al-Dhahabī said: "Until he mentioned something of this reprehensible example, and things which**, *by Allah, Imam Aḥmad never said. May Allah fight the one who fabricated it...*"**

Then (4) al-Dhahabī said: "So observe the ignorance of the hadith scholars, how they narrate (5) such nonsense and remain silent about it (6)."

'Sunan of al-Shāfiʿī,' with 200 hundred hadiths that al-Shāfiʿī never narrated:

قلتُ :في إسنادِها جماعة، ما عَرَفْتُهم، وعنعنةٌ في مواضعَ تحتمِلُ سقوطَ بعضِ المجاريح، وفي إسنادِها عبدُ الله بن محمد بن جعفر، في)١ (الرُّواةِ ثلاثةُ كَذَبةٍ مجاريحُ، كلُّهم يُسَمَّى عبدَ اللهِ بن محمد بن جعفر أحدُهم قاضي كنيتُه أبو القاسم .قال الذهبيُّ في »الميزانِ) «٢ (في ترجمتِهِ :قالَ ابن ،المُقرىء :رَأَيْتُهم يُضَعِّفُونهُ ويُنكرونَ عليه أشياءَ، وقال ابن)٣ (يونُس :كانَ فَقيهًا على مذهبِ الشافعيّ، وكانَ يُملي ويجتمع عليهِ الخلقُ فَخَلَطَ في الآخر)٤(، و)٥ (وضَعَ أحاديثَ على متونٍ معروفةٍ وزادَ في نُسَخٍ مَشهورة، فافتُضِحَ وحُرِقَتِ الكتبُ في وجهِهِ، وقال الحاكمُ، عن .)٦ (الدارقطنيّ :كذابٌ، أَلَّفَ كتابَ »سننِ الشافعيّ«، وفيها نحوُ مِئَتَيْ حديثٍ لم يُحَدِّثْ بها الشافعيُّ، قال ابنُ زَبْر ماتَ سنةَ ٣١٥

I say: In its chain are a group I do not know, and there is the use of 'an'ana [transmitting with the word "from"] in places that might allow for the omission of some discredited narrators. And in its chain is ʿAbdullāh ibn Muḥammad ibn Jaʿfar, among (1) the narrators are three discredited liars, all named ʿAbdullāh ibn Muḥammad ibn Jaʿfar. One of them is a judge with the kunya Abū al-Qāsim. Al-Dhahabī said in "Al-Mīzān" (2) in his biography: Ibn al-Muqri' said: "I saw them weakening him and rejecting things from him." And Ibn (3) Yūnus said: "He was a jurist of the Shāfiʿī school, and he would dictate and people would gather around him, but he became confused in later life (4), and (5) ***he fabricated hadiths with known texts and added to famous manuscripts, so he was disgraced and the books were burned in his presence.***" And al-Ḥākim said, on the authority of (6) al-Dāraquṭnī: "***He is a liar. He authored the book 'Sunan of al-Shāfiʿī,' which contains about two hundred hadiths that al-Shāfiʿī never narrated.***" [149]Ibn Zabr said: "He died in the year 315."

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[149] This is also mentioned in the 4th century work known as the Tārīkh of Ibn Yūnus al-Miṣrī (d. 347 AH), 2/114:

٢٩٠- عبد الله بن محمد بن جعفر القزوينى . يكنى أبا القاسم . سكن مصر، وأخذ عن يونس بن عبد الأعلى، والربيع المرادى كان فقيها على مذهب الشافعى، وكانت له حلقة للإشغال بمصر وللرواية . وكان قبل قدومه إلى مصر ينوب فى الحكم . بدمشق، ثم تولى قضاء الرملة فكان محمودا فيما يتولى . وكان يظهر عبادة وورعا.

290 - ʿAbd Allāh ibn Muḥammad ibn Jaʿfar al-Qazwīnī. His kunya was Abū al-Qāsim. He resided in Egypt, and he studied under Yūnus ibn ʿAbd al-Aʿlā and al-Rabīʿ al-Murādī. He was a jurist following the doctrine of al-Shāfiʿī, and he had a teaching circle in Egypt for instruction and narration. Before his arrival in Egypt, he served as a deputy in judgement in Damascus, then he assumed the judgeship of al-Ramla, and he was praiseworthy in what he undertook. He displayed worship and piety.

وكان قد ثقل سمعه شديدا. وكان يفهم الحديث ويحفظ، وكان له مجلس إملاء فى داره، وكان يجتمع إليه حفّاظ الحديث، وذوو الأسنان منهم. وكان مجلسه وقورا، ويجتمع فيه جمع كبير.

.ومنهم عبدُ اللهِ بنُ محمد بن جعفر بن شَاذَان، شيخٌ لا يُعرَفُ، كَذَّبَهُ ابن الجَوْزيّ

.«ومنهُم عبدُ اللهِ بن محمد بن جعفر المخَرَّميّ كَذَّبَهُ الدارَقُطنِيُّ والكبارُ، انتهى كلامُ الذهبي في »الميزانِ

And among them is ʿAbdullāh ibn Muḥammad ibn Jaʿfar ibn Shādhān, an unknown Shaykh, whom Ibn al-Jawzī declared to be a liar.

And among them is ʿAbdullāh ibn Muḥammad ibn Jaʿfar al-Mukharramī, whom al-Dāraquṭnī and the senior scholars declared to be a liar. This concludes al-Dhahabī's statement in Al-Mīzān.

قلتُ :وقد رُوِيتْ هذه العقيدةُ المنكرةُ عن)٧ (أهلِ الحديثِ والسنةِ، لا عن أحمدَ، بطريقينِ غيرِ هذه الطريقِ، وكلا .الطريقينِ غيرُ صحيحٍ

I say: **This objectionable (munkara) creed** has been narrated from (7) the people of hadith and Sunna, **not from Aḥmad, through two paths other than this path, and both paths are not authentic.**

.أحدُهما :طريقُ الأشعريّ عنهم، ذكرَها ابنُ قيّمِ الجَوْزيةِ عَنْهُ في البابِ الأولَ من »حادي الأرواح) «١(

His hearing had become severely impaired. He understood prophetic traditions [ḥadīth] and memorised them, and he had a dictation session in his house, and the memorisers of prophetic traditions [ḥadīth] would gather to him, including the elderly amongst them. His session was dignified, and a large gathering would assemble there.

خلط فى أخر عمره، ووضع أحاديث على متون محفوظة معروفة، وزاد فى نسخ معروفة مشهورة، فافتضح وحرّقت الكتب فى وجهه، وسقط عند الناس، وترك مجلسه، فلم يكن يجيء إليه كبير أحد. وتوفى بعد ذلك بيسير، توفى سنة خمس عشرة وثلاثمائة

He became confused in his later years, and fabricated prophetic traditions [ḥadīth] upon well-preserved and known texts, and made additions to well-known and famous copies. Thus, he was disgraced and books were burnt in his presence, and he fell in the estimation of people, and his session was abandoned, so that hardly anyone would come to him. He died shortly after that, dying in the year three hundred and fifteen.

وقالَ الذهبيُّ في ترجمةِ زكريا بن يَحيى المعروفِ بالسَّاجي في الطبقة العاشرةِ من »التذكرة) «٢ :(إن الأشعريَّ أخَذَ عن السَّاجي تحريرَ)٣ (مقالةِ أهلِ الحديثِ والسلفِ، قالَ الذهبيُّ :قال ابن بَطَّة :حدثنا أحمدُ بن زكريا بن يحيى السَّاجي، قال)٤ :(قال أبي :القولُ في السنةِ الَّتي رأيتُ عَلَيها أهلَ الحديثِ الَّذِين لَقِيتُهم :أنَّ اللهَ عَلَى عرْشِهِ في سمائِهِ يَقْرُبُ)٥ (من خلقِهِ كيفَ شَاءَ، وذكرَ سائرَ الاعتقادِ .انتهى.

One of them: The path of al-Ashʿarī from them, which Ibn Qayyim al-Jawziyyah mentioned from him in the first chapter of Ḥādī al-Arwāḥ (1).

And al-Dhahabī said in the biography of Zakariyyā ibn Yaḥyā, known as al-Sājī, in the tenth class of Al-Tadhkira (2): "Indeed, al-Ashʿarī took from al-Sājī the formulation (3) of the discourse of the people of hadith and the predecessors." Al-Dhahabī said: Ibn Baṭṭa said: "Aḥmad ibn Zakariyyā ibn Yaḥyā al-Sājī narrated to us, saying (4): My father said: 'The statement regarding the Sunna upon which I saw the people of hadith whom I met is: That Allah is upon His throne in His heaven, He approaches (5) His creation however He wills,' and he mentioned the rest of the creed." End quote.

قال الذهبيُّ في »الميزانِ) «٦ (في ترجمةِ زكريا بن يحيى السَّاجي راوي)٧ (هذا الاعتقاد :قال أبو الحسنِ القطان :مختلفٌ فيهِ في الحديثِ، وثَّقه قومٌ وضَعَّفَهُ آخرونَ.

Al-Dhahabī said in Al-Mīzān (6) in the biography of Zakariyyā ibn Yaḥyā al-Sājī, the narrator (7) of this creed: Abū al-Ḥasan al-Qaṭṭān said: "There is disagreement about him regarding hadith; some considered him trustworthy while others weakened him."

قلت :فسقَطَ الاحتجاجُ بهِ)٨(، أمَّا إنْ قُلنا بتقديمِ الجَرحِ فواضحٌ، وإنْ قُلنا بتقديمِ الراجحِ، فلِعدم وضوحِ الراجح معَ أنَّه ليسَ في روايته إلاَّ عَمَّن رأي وأدْرَك، وهذهِ عبارةٌ مُحتَمَلةٌ، وقد يكونُ له جماعةُ شيوخٍ مبتدعةٌ، فيُطلِقُ عنهمْ مثلَ هذا، وإنَّما هُوَ عنهم لا سيَّما مع ضعفِه وكم في دَعاوي الإجماعِ نحوُ هذا؟.

I say: So, the argument based on him fails (8). If we give precedence to criticism, then it is clear. And if we give precedence to the preponderant view, then due to the lack of clarity of the preponderant view, along with the fact that in his narration he only mentions those whom he saw and met - and this is an ambiguous phrase, as he might have had a group of innovator teachers, so he

might have quoted something like this from them, and it is only from them, especially given his weakness - and how many claims of consensus are like this?

Footnotes:

)١ (نسبة إلى اصطخر، مدينة من كور فارس التي تشمل جميع القسم الشمالي من إقليم فارس تقوم على نهر بلوارعلى بضعة أميال فوق اقترانه بنهر الكر، وعلى مسافة يسيرة غرب بقايا القصور الأخمينية .وذكر الطبري أن فتح اصطخر الأخير كان سنة ثمانٍ وعشرين وسط إمارة عثمان على يد الحكم بن أبي العاص، فأما فتحها الأول، ففي أيام عمر ، قصدها عثمان بن أبي العاص، فالتقى هو وأهلها بِجُور، فاقتتلوا ما شاء الله تعالى، ثم فتح الله على المسلمين جور، واصطخر، ودعاهم عثمان إلى الجزية فأذعنوا، وجمع عثمان ما أفاء، فخمَّسَهُ، وبعث بالخُمْسِ إلى عمرَ ، وقَسمَ الباقي في الناس، وعفَّ الجند عن النِّهاب، وأدوا الأمانة، فجمَعَهُم عثمانُ، وقالَ لهم :إن هذا الأمر لا يزالُ مقبلًا وأهله مُعَافَوْنَ مما يكرهون ما لم يَغُلُّوا، فإذا غَلُّوا رأوا ما يكرهون، ثم إن سهرك خلع في آخر إمارة عمر ، وسَطَا على فارس، ودعاهم إلى النقض، فوجَّه إليه عثمان بن أبي العاص ثانية، وأمَدَّه بالرجال واقتتلوا، وقتل من المشركين مقتلة عظيمة، وولي قتل سهرك الحكمُ بن أبي العاص أخو عثمان بن أبي العاص.

وأحمد بن جعفر هذا ترجم له ابن أبي يعلى في »طبقات الحنابلة «١/ ٢٤ ترجمة لا تُخرجه عن حَيِّزِ الجهالة، فقد جاء فيها :أحمد بن جعفر بن يعقوب بن عبد الله أبو العباس الإصطخري، روى عن إمامنا أشياء، ثم ذكر رسالته المطولة التي أورد الإمام الذهبي جزءًا منها من طريق المبارك بن علي بن عمر البرمكي، أخبرنا أحمد بن عبد الله المالكي، حدثنا أبي، حدثنا محمد بن إبراهيم بن عبد الله بن يعقوب بن زوران، به.

(1) A reference to Iṣṭakhr, a city in the Fars region that encompasses the entire northern part of the Fars province, situated on the Pulvar River a few miles above its junction with the Kur River, and a short distance west of the remains of the Achaemenid palaces. Al-Ṭabarī mentioned that the final conquest of Iṣṭakhr was in the year twenty-eight during the middle of ʿUthmān's governorship by al-Ḥakam ibn Abī al-ʿĀṣ. As for its first conquest, it was during the days of ʿUmar, when ʿUthmān ibn Abī al-ʿĀṣ set out for it and encountered its people at Jūr. They fought as long as Allah willed, then Allah granted the Muslims victory over Jūr and Iṣṭakhr. ʿUthmān called them to pay the jizyah and they complied. ʿUthmān gathered what was gained as spoils, took a fifth of it, and sent the fifth to ʿUmar , and distributed the rest among the people. The army abstained from pillaging and fulfilled their trust. ʿUthmān gathered them and said to them: "This matter will continue to prosper and its people will be spared what they dislike as long as they do not commit treachery. If they commit treachery, they will see what they dislike." Then Sahrak rebelled at the end of Umar's governorship, and attacked Persia, calling them to break the treaty. So ʿUthmān ibn Abī al-ʿĀṣ was sent to him a second time, reinforced with men, and they fought. Many of the polytheists were

killed, and al-Ḥakam ibn Abī al-ʿĀṣ, the brother of ʿUthmān ibn Abī al-ʿĀṣ, was in charge of killing Sahrak.

This Aḥmad ibn Jaʿfar was mentioned by Ibn Abī Yaʿlā in Ṭabaqāt al-Ḥanābila 1/24 in a biography that does not remove him from the realm of obscurity, for it states: "Aḥmad ibn Jaʿfar ibn Yaʿqūb ibn ʿAbdullāh Abū al-ʿAbbās al-Iṣṭakhrī narrated some things from our Imam," then he mentioned his lengthy treatise, a portion of which Imam al-Dhahabī cited through the chain of al-Mubārak ibn ʿAlī ibn ʿUmar al-Barmakī, who said Aḥmad ibn ʿAbdullāh al-Mālikī informed us, who said my father narrated to us, who said Muḥammad ibn Ibrāhīm ibn ʿAbdullāh ibn Yaʿqūb ibn Zawrān narrated to us, with it.

.)٢ (١١/ ٣٠٢ - ٣٠٣

(2) 11/302-303.

)٣ (نسبة إلى دَرْبَنْد، أجل موانىء بحر قزوين، وتسميه العرب :باب الأبواب، قال ياقوت في »معجم البلدان «٢/ ٤٤٩ :وينسب إليه الحسن بن محمد بن علي بن محمد الصوفي البلخي أبو الوليد المعروف بالدَّربَنْدي، وكان قديمًا يكنى بأبي قتادة، وكان ممن رَحَلَ في طلب الحديث، وبالغ في جمعه، وأكثرَ غايةَ الإكثار، وكانت رحلته من ما وراء النهر إلى الإسكندرية، وأكثر عنه أبو بكر أحمد بن علي الخطيب في التاريخ، مرة يُصَرِّحُ بذكر، ومرة يدلِّسُ، ويقول :أخبرنا الحسن بن أبي بكر الأشقر، وكان قرأ عليه تاريخ أبي عبد الله غنجار، ولم يكن له كبير معرفة بالحديث غير أنَّه كان مكثرًا رحالًا. =

(3) A reference to Darband, the most magnificent port on the Caspian Sea, which the Arabs call: the Gate of Gates. Yāqūt said in Muʿjam al-Buldān 2/449: "Attributed to it is al-Ḥasan ibn Muḥammad ibn ʿAlī ibn Muḥammad al-Ṣūfī al-Balkhī Abū al-Walīd, known as al-Darbandī, who was formerly known as Abū Qatāda, and he was among those who travelled in pursuit of hadith, and was diligent in collecting it, and collected an enormous amount. His journey was from what is beyond the river to Alexandria. Abū Bakr Aḥmad ibn ʿAlī al-Khaṭīb cited from him often in his History, sometimes explicitly mentioning him, and sometimes using deceptive wording, saying: al-Ḥasan ibn Abī Bakr al-Ashqar informed us. He read to him the history of Abū ʿAbdullāh Ghunjār, and he did not have significant knowledge of hadith except that he was a prolific traveller. =

وترجم له الذهبي في »تذكرة الحفاظ «٣/ ١١٥٥، و »السير «٨/ ٢٩٧، ونقل عن ابن النجار أنَّه مكثر صدوق، لكنه رديء الحفظ)وفي =
.السير :«الخط (ولم يكن له كبير معرفة بالحديث، وأرَّخ وفاته سنة ٤٥٦ هـ»

= Al-Dhahabī wrote his biography in Tadhkirat al-Ḥuffāẓ 3/1155, and Al-Siyar 8/297, and quoted from Ibn al-Najjār that he was prolific and truthful, but had poor memory (and in Al-Siyar: poor handwriting) and did not have significant knowledge of hadith, and dated his death to the year 456 AH.

.)١ (في)ش :(عبد

(1) In (sh): ʿAbd.

.)٢» (أحمد «لم يرد في)ش(

(2) "Aḥmad" is not mentioned in (sh).

.)٣ (في)ش :(منها

(3) In (sh): among them.

.)٤ (من قوله» :قال الذهبي «إلى هنا سقط من)ش(

(4) From his saying: "Al-Dhahabī said" up to here is omitted from (sh).

.)٥ (في)أ (يرون

(5) In (a): they see.

/)٦ (رحم الله الإمام الذهبي، ورضي عنه، وجزاه عن الإسلام خيرًا، فهو بحق كما وصفه تلميذُه الصلاح الصفدي في ترجمته من »الوافي «٢ المحدِّثين، ولا كَوْدَنَة النَّقَلَة، بل هو فقيهُ َ١٦٣ بعد أن ذكر أنَّه اجتمع به، وأخذ عنه، وقرأ عليه كثيرًا من تصانيفه :ولم أجد عنده جُمود النظر، له دِرْيَةٌ بأقوالِ الناس ومذاهبِ الأئمة من السَّلَفِ، وأربابِ المقالات، وأعجبني منه ما يُعانيه في تصانيفه من أنَّه لا يتعدى حديثًا يورده .حتى يبين ما فيه من ضعف متن أو ظلام إسناد، أو طعن في رواته، وهذا لم أرَ غيرَه يُراعي هذه الفائدة فيما يُورِدُه

(6) May Allah have mercy on Imam al-Dhahabī, be pleased with him, and reward him with good on behalf of Islam, for he is truly as his student al-Ṣalāḥ al-Ṣafadī described him in his biography in Al-Wāfī (2/163) after mentioning that he met with him, learned from him, and read to him many of his works: *"I did not find in him the rigidity of the hadith scholars, nor the dullness of the transmitters, rather he is a jurist of insight, possessing knowledge of people's statements and the schools of thought of the early Imams, and the authors of treatises. What impressed me about him is his effort in his compilations, for he does not pass over a hadith he mentions without clarifying whatever weakness is in its text or obscurity in its chain, or criticism of its narrators, and I have not seen anyone else who observes this benefit in what he presents."*

.)١ (في)ش :(وفي

(1) In (sh): and among.

.)٢ (٢/ ٤٩٥ و٤٩٨

(2) 2/495 and 498.

.»)٣ (تحرف في)ب (إلى» :أبو

(3) It was altered in (b) to: "Abū."

.)٤ (في)ش :(الأحرف

(4) In (sh): the letters.

.)٥ (الواو ساقطة من)ش(

(5) The "and" is dropped from (sh).

.)٦» (عن «سقطت من)ب(

(6) "On the authority of" is omitted from (b).

.)٧ (في)ب :(عند

(7) In (b): with.

)١ (ص ١١ - ١٤، وقد نقلها ابن القيم من كتاب »مقالات الإسلاميين واختلاف المصلين «ص ٢٩٠ - ٢٩٧ للإمام أبي الحسن علي بن إسماعيل الأشعري المتوفى سنة ٣٢٤ هـ.

(1) p. 11-14, and Ibn al-Qayyim quoted it from the book Maqālāt al-Islāmiyyīn wa-Ikhtilāf al-Muṣallīn p. 290-297 by Imam Abū al-Ḥasan ʿAlī ibn Ismāʿīl al-Ashʿarī, who died in the year 324 AH.

.)٢ (٢/ ٧٠٩

(2) 2/709.

.)٣ (سقطت من)ب(

(3) Omitted from (b).

.«)٤ (سقطت من)ب(، وهي أيضًا ساقطة من المطبوع من »تذكرة الحفاظ

(4) Omitted from (b), and it is also omitted from the printed version of Tadhkirat al-Ḥuffāẓ.

.)٥ (في)ب :(تقرب

(5) In (b): She approaches.

.)٦ (٢/ ٧٩

(6) 2/79.

.)٧ (في)ش» :(روى«، وهو خطأ

(7) In (sh): "narrated," which is incorrect.

)٨ (فيه نظر، فقد انفرد أبو الحسن بن القطان بهذه المقالة، ولم يُتابعه عليها أحد، وقول الإمام الذهبي فيه في »الميزان :«أحد الأثبات، ما السير «١٤/ ١٩٧، و »العبر «٢/ » علمتُ فيه جرحًا أصلًا، يرد مقالة أبي الحسن بن القطان، ووصفه في »تذكرة الحفاظ «٢/ ٧٠٩، و = ١٣٤ بالإمام الثبت الحافظ محدث البصرة، وشيخها، ومفتيها، وأنه من أئمة

(8) This is questionable, for Abū al-Ḥasan ibn al-Qaṭṭān was alone in this statement, and no one followed him in it. The statement of Imam al-Dhahabī about him in Al-Mīzān: "One of the reliable ones, I do not know of any criticism of him at all," refutes the statement of Abū al-Ḥasan ibn al-Qaṭṭān. He described him in Tadhkirat al-Ḥuffāẓ 2/709, Al-Siyar 14/197, and Al-ʿIbar 2/134 as the reliable Imam, the preserver (Hafiz), the hadith scholar (Muhaddith) of Basra, its Shaykh, its Mufti, and that he was one of the Imams =

.الحديث، وذكر أن له مصنفًا جليلًا في علل الحديث يدل على تبحره وحفظه =

وقال الحافظ في »لسان الميزان «٢/ ٤٨٨ :ولا يغترَّ أحدٌ بقول ابن القطان، قد جازف بهذه المقالة، وما ضعف زكريا السَّاجي هذا أحدٌ قَط ،كما أشار إليه المؤلف)يعني الذهبي(، وقد كان مع معرفته بالفقه، والحديث، وتصنيفه في الاختلاف كتابه المشهور، وفي العلل كتابه الآخر ،عاليَ الإسناد، سمع من عبيد الله بن معاذ، وأبي الربيع الزهراني، وعبد الواحد بن غياث، وهدبة، وأبي كامل الجحدري، وعبد الأعلى بن حماد وابن أبي الشوارب وغيرهم من شيوخ مسلم، وحدث عن أبيه يحيى، عن جرير، ورحل من مصر، والحجاز، والكوفة، روى عنه أبو بكر الإسماعيلي، وأبو أحمد بن عدي، وأبو عمرو بن حمدان، وابن السقاء، ويوسف بن يعقوب النجيرمي، وعلي بن يعقوب الوراق وغيرهم، وحدَّث عنه أيضًا أبو الحسن الأشعري، وأخذ عنه مذاهب أهل الحديث، وذكره ابن أبي حاتم ٣/ ١٠٦ فقال :كان ثقة، يعرف الحديث والفقه، وله .مؤلفات حسان في الرجال، واختلاف العلماء، وأحكام القرآن

،قلت :وبعد أن انتهى أبو الحسن الأشعري من حكاية قول أصحاب الحديث، وأهل السنة في المعتقد، قال :وبكل ما ذكرنا من قولهم نقول .وإليه نذهب، وما توفيقنا إلا بالله، وهو حسبنا، ونعم الوكيل، وبه نستعين، وعليه نتوكل، وإليه المصير

= of hadith, and mentioned that he had a magnificent work on the defects of hadith that indicates his depth of knowledge and memorization.

And al-Ḥāfiẓ (ibn Hajar al-Asqalani) said in Lisān al-Mīzān 2/488: "And let no one be deceived by the statement of Ibn al-Qaṭṭān, for he has been excessive in this statement, and no one has ever weakened this Zakariyyā al-Sājī as the author (meaning al-Dhahabī) indicated. Along with his knowledge of jurisprudence and hadith, and his composition of his famous book on differences of opinion, and his other book on defects, he had high chains of narration. He heard from ʿUbaydullāh ibn Muʿādh, Abū al-Rabīʿ al-Zahrānī, ʿAbd al-Wāḥid ibn Ghiyāth, Hudbah, Abū Kāmil al-Jaḥdarī, ʿAbd al-Aʿlā ibn Ḥammād, Ibn Abī al-Shawārib, and others from the teachers of Muslim. He narrated from his father Yaḥyā, from Jarīr, and travelled from Egypt, the Hijaz, and Kufa. Abū Bakr al-Ismāʿīlī, Abū Aḥmad ibn ʿAdī, Abū ʿAmr ibn Ḥamdān, Ibn al-Saqqāʾ, Yūsuf ibn Yaʿqūb al-Najiramī, ʿAlī ibn Yaʿqūb al-Warrāq, and others narrated from him. Abū al-Ḥasan al-Ashʿarī also narrated from him and took from him the schools of thought of the people of hadith. Ibn Abī Ḥātim mentioned him in 3/106 and said: 'He was trustworthy, knowledgeable of hadith and jurisprudence, and he has excellent writings on narrators, the differences of scholars, and the rulings of the Qur'an.'"

I say: And after Abū al-Ḥasan al-Ashʿarī finished relating the statement of the people of hadith and the people of Sunna regarding creed, he said: "And we affirm all that we have mentioned of their statement, and to it we adhere, and our success is only through Allah, and He is sufficient for us, and the best Disposer of affairs, and by Him we seek help, and upon Him we rely, and to Him is the return."

.)١ (تحرفت في)أ (و)ب (و)ج (إلى »التسعين«، والتصويب من)ش(

(1) It was altered in (a), (b), and (c) to "the ninetieth," and the correction is from (sh).

.)٢ (ص ٢٨٧ - ٢٩٢

(2) p. 287-292.

.)٣ (تحرفت في)ش (إلى :حرف

(3) It was altered in (sh) to: letter.

.)٤ (الواو ساقطة من)ش(

(4) The "and" is dropped from (sh).

)٥ (٢/ ٦١٣، ووصفه بالفقيه الحافظ، وترجم له أيضًا في »السير «١٣/ ٢٤٤ – ٢٤٥، وجاء فيه :قال الخلال :كان رجلًا جليلًا، حثني = المُزُوذي على الخروج إليه .قلت)القائل الذهبي :(مسائل حرب من أنفس كتب الحنابلة، وهو كبير في مجلدين، قيد تاريخ

(5) 2/613, and he described him as the jurist, the preserver, and wrote his biography also in Al-Siyar 13/244-245, in which it states: Al-Khallāl said: "He was a distinguished man. Al-Marrūdhī urged me to go out to him." I say (the speaker is al-Dhahabī): "The ' legal Questions' (Masa'il) of Ḥarb is one of the most valuable books of the Ḥanbalīs, and it is large in two volumes. ʿAbd al-Bāqī ibn Qāniʿ recorded the date =

.وفاته عبد الباقي بن قانع في سنة ثمانين ومئتين، قال الذهبي :عُمِّرَ وقاربَ التسعين، وما علمت به بأسًا رحمه الله تعالى =

= of his death in the year two hundred and eighty." Al-Dhahabī said: "He lived long and approached ninety years of age, and I do not know of any problem with him, may Allah the Exalted have mercy on him."

.)١» (ثقته وأمانته «سقطت من)ش(

(1) "His trustworthiness and reliability" is omitted from (sh).

.)٢ (٣/ ١٩، وسيذكر المصنف نص قريبًا

(2) 3/19, and the author will mention the text soon.

.)٣ (طبع الكتاب بمطبعة السعادة بمصر سنة ١٣٥٨ هـ، وعليه تعليقات للشيخ محمد زاهد الكوثري

وقد ألف الإمام البيهقي كتابًا في مناقب الإمام أحمد دفع فيه ما نسب إليه بعض أصحابه من الكلمات الموهمة، ومن جملة ما قال فيه نقلًا عن ،الإمام أبي الفضل التميمي رئيس الحنابلة ببغداد، وابن رئيسها :أنكر أحمد على من قال بالجسم، وقال :إن الأسماء مأخوذة من الشريعة واللغة وأهل اللغة وضعوا هذا الاسم على ذي طول وعرض وسمك وتركيب وصورة وتأليف، والله سبحانه خارج عن ذلك كله، فلم يجز أن يسمى .جسمًا لخروجه عن معنى الجسمية، ولم يجيء في الشريعة ذلك، فبطل

(3) The book was printed at Al-Saʿāda Press in Egypt in the year 1358 AH, with annotations by Shaykh Muḥammad Zāhid al-Kawtharī.

Imam al-Bayhaqī authored a book on the virtues of Imam Aḥmad in which he refuted what some of his companions had attributed to him of ambiguous statements. Among what he said in it, quoting from Imam Abū al-Faḍl al-Tamīmī, the leader of the Ḥanbalīs in Baghdad and the son of their leader: "Aḥmad rejected those who affirmed a body [for Allah], and said: 'Names are taken from the Sharīʿa and language, and the people of language applied this name to that which has length, width, depth, composition, form, and structure, and Allah, glory be to Him, is beyond all of that. So, it is not permissible to call Him a body because He is beyond the meaning of corporeality, and this has not come in the Sharīʿa, so it is invalid.'"

.)٤ (في)ش» :(بهذه «وهو خطأ

(4) In (sh): "with this," which is incorrect.

)٥ (تمامه» :الكامل المنير جوانب الخوارج «للقاسم بن إبراهيم بن إسماعيل بن إبراهيم، وهو في الرد على الخوارج الذين طعنوا فيه على أمير المؤمنين، وعنفوا شيعته .منه نسخة خطية في المكتبة الغربية بالجامع الكبير بصنعاء في ٦٢ ورقة، كتب بخط نسخي جيد سنة ١٣٥٢ هـ .انظر الفهرس «ص ١٩٨». =

(5) Its full title: Al-Kāmil al-Munīr Jawānib al-Khawārij by al-Qāsim ibn Ibrāhīm ibn Ismāʿīl ibn Ibrāhīm, and it is in refutation of the Khawārij who criticized the Commander of the Faithful and rebuked his followers. There is a manuscript copy of it in the Western Library of the Great Mosque in Ṣanʿā in 62 pages, written in good Naskh script in the year 1352 AH. See "The Index" p. 198. =

في إسماعيل هذا)وهو الرسي (قول لابن عدي، وقد غمزه في ترجمته من «الكامل «٣/ ٢٩٧ – ٢٩٨، وترك تحرير القول فيه بعد بيان حاله، وعابه هنا بإيهام الناس أنه من أبناء السلف، وعابه أيضًا بالثناء على معاوية، وذلك لا يُثلم في عدالته شيئًا. =

= About this Ismāʿīl (who is al-Rassī), there is a statement by Ibn ʿAdī, who criticized him in his biography in Al-Kāmil 3/297-298, and left the conclusive verdict about him after explaining his condition. He criticized him here for deluding people that he was one of the descendants of the predecessors, and he also criticized him for praising Muʿāwiya, but that does not detract from his integrity at all.

الطريقُ الثانيةُ :أَشارَ إليها في البابِ السبعين)١ (من هذا الكتابِ المذكورِ)٢ (لابنِ قَيمِ الجَوزيةِ ذكَرَها عن حرب)٣(، و)٤ (هو ابنُ إسماعيلَ الكِرْمانِي من أصحاب أحمدَ، ذكره الذهبيُّ في «التذكرة) «٥(، فلَمْ يذكرْ أنَّ أحدًا وثَّقَه، ولو ظَهَرَ الإِسنادُ إليه لظهر من فيهِ من الضعفاءِ، ومَنْ لا يُوثَقُ بهِ.

The second path: He referred to it in the seventieth chapter (1) of the aforementioned book (2) by Ibn Qayyim al-Jawziyya, mentioning it from Ḥarb (3), and (4) he is Ibn Ismāʿīl al-Kirmānī, one of the companions of Aḥmad. Al-Dhahabī mentioned him in Al-Tadhkirah (5), but did not mention that anyone considered

him trustworthy. And if the chain to him were to be revealed, it would reveal who among its narrators are weak and untrustworthy.

«ويُعارِضُ هذينِ الروايتينِ عن أهلِ السنةِ ما رواه الإمامُ الثقةُ الحجةُ المتفقُ على ثقتِه وأمانتِه)١ (يحيى بنُ شرفِ الدين النواوي في »شرحِ مسلمٍ)٢ (في تفسيرِ قولهِ تعالى :﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾]القلم :٤٢[، كما يأتي قَريبًا في الوجهِ الثالثِ، ومَا اشتملَ عليهِ كتابُ »الأسماءِ والصفاتِ «للبيهقي)٣(، وهو أنفسُ كتابٍ في هذا المعنى، فَلَوْ صَحَّ التمسكُ في تكفيرِ أئمةِ الإِسلامِ ولَطْخِهم بالرذائلِ بمثل هذه)٤(الطريقةِ، لَزِمَ المعترضَ طَرْدُ هذه القاعدةِ الفاسدةِ، وقبولُ ما وجد في كتابِ »الكاملِ المنيرِ) «٥ (من أنَّ القاسمَ يقولُ :بأنَّ الإمامَ يجِبُ أن يكونَ يعلَمُ

Opposing these two narrations from the people of Sunna is what was narrated by the trustworthy, authoritative Imam, whose trustworthiness and reliability (1) are agreed upon, Yaḥyā ibn Sharaf al-Dīn al-Nawawī in Sharḥ Muslim (2) in the interpretation of the Exalted's saying: "The Day when the shin will be uncovered" [al-Qalam: 42], as will come soon in the third aspect, and what is contained in the book Al-Asmāʾ wa-l-Ṣifāt by al-Bayhaqī (3), which is the most valuable book on this subject. If it were valid to insist on declaring the Imams of Islam as disbelievers and smearing them with vices through such (4) a method, the objector would be obligated to apply this corrupt principle consistently, and accept what is found in the book Al-Kāmil al-Munīr (5) that al-Qāsim says: that the Imam must know

الغيبَ، ومَا نُسِبَ إلى بعضِ كبارِ الأئمةِ من القولِ بأنَّ العرشَ هو الله، لأنَّه عبارةٌ عن الملكِ، والمُلكُ صفةٌ لله، والصفةُ هي الموصوفُ، وأمثالُ ذلك ممَّا لا تَحِلُّ نسبتُه إلى مسلمٍ من المسلمينَ، كيفَ إلى أئمةِ المسلمينَ، وأركانِ الدينِ؟ سلامُ الله عليهم .وبهذا ظَهَرَ الطعنُ عند أصحابِ أحمدَ بنِ حنبل وغيرِهم في أصلِ هذهِ الروايةِ عن أحمد، ثم عن أهلِ الحديثِ، والحمدُ لله

the unseen, and what has been attributed to some of the great Imams of the statement that the Throne is Allah, because it is an expression of dominion, and dominion is an attribute of Allah, and the attribute is the described, and similar things that are not lawful to attribute to any Muslim, let alone to the Imams of Muslims and the pillars of religion? May Allah's peace be upon them. And with this, the criticism becomes apparent among the companions of Aḥmad ibn Ḥanbal and others regarding the origin of this narration from Aḥmad, and then from the people of hadith, and praise be to Allah.

.)١ (في)أ (و)ب (و)ج :(ومسألة

(1) In (a), (b), and (c): and the issue.

End of quotations from Ibn al-Wazīr. The reader is invited to exercise critical scholarly judgment regarding the authenticity of the entire Ẓāhiriyya manuscript of Kitāb al-Sunna attributed to ʿAbd Allāh ibn Aḥmad. This critical examination should extend to evaluating certain attributions within the text, particularly those that defame eminent scholars such as Imam Abū Ḥanīfa and those that promote unsubstantiated narrations advancing anthropomorphic [tajsīm/tashbīh] interpretations of the divine attributes.

Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya attributed to Aḥmad ibn Ḥanbal

The treatise entitled "The Refutation of the Heretics and the Jahmiyya" ["Al-Radd ʿalā al-Zanādiqa wa-l-Jahmiyya"] attributed to Aḥmad ibn Ḥanbal has been published and disseminated by various Salafī writers in contemporary times. The transmission chain for this text was documented by Ibn Abī Yaʿlā in his biographical compendium Ṭabaqāt al-Ḥanābila (2/47) as follows:

نقل عن عبد الله بن إمامنا أحمد رضى الله عنه أشياء. ٢ / ٤٧ منها الرد على الجهمية، فيما قرأته على المبارك بن عبد الجبار عن إبراهيم عن عبد العزيز أبو بكر الخلال أخبرنى خضر بن مثنى الكندى قال: حدثنا عبد الله بن أحمد بن حنبل قال: قال أبى

“Various things were transmitted from ʿAbd Allāh, the son of our Imam Aḥmad, may Allah be pleased with him. Among them is The Refutation of the Jahmiyya ["al-Radd ʿalā al-Jahmiyya"], as I read it to al-Mubārak ibn ʿAbd al-Jabbār, from Ibrāhīm, from ʿAbd al-ʿAzīz, [from] Abū Bakr al-Khallāl, [who said]: **Khiḍr ibn Muthannā al-Kindī** informed me, saying: **ʿAbd Allāh ibn Aḥmad ibn Ḥanbal** narrated to us, saying: My father said…”

It is noteworthy that this transmission chain extends back to ʿAbd Allāh ibn Aḥmad ibn Ḥanbal, whose student is identified as Khiḍr ibn Muthannā al-Kindī. This Khiḍr ibn Muthannā al-Kindī is an obscure narrator whose reliability cannot be verified, similar to the case in the Ẓāhiriyya manuscript of Kitāb al-Sunna, where the transmitter from ʿAbd Allāh ibn Aḥmad ibn Ḥanbal was another unidentified narrator, Abū ʿAbdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī.

Ibn Rajab al-Ḥanbalī (d. 795 AH) on al-Khiḍr ibn al-Muthannā

Ibn Rajab al-Hanbali mentioned the following in his Taqrīr al-Qawāʿid wa-Taḥrīr al-Fawāʾid [al-Mashhūr bi-"Qawāʿid Ibn Rajab", 2/293]:

ذكره الخلَّال في أحكام العبيد عن الخضر بن المثنَّى الكنديِّ عنه، والخضر هذا مجهول، ينفرد عن عبد الله برواية المناكير الَّتي لا يتابع عليها

Meaning:

"Al-Khallāl mentioned it in Aḥkām al-ʿAbīd (Rulings on Slaves) on the authority of **al-Khiḍr ibn al-Muthannā al-Kindī** from him. ***This al-Khiḍr is unknown [majhūl], as he alone narrates from ʿAbdullāh (***ibn Aḥmad ibn Ḥanbal***) objectionable reports [mānākir] that are not corroborated."***

Ibn Rajab also mentioned the following in his Fatḥ al-Bārī (9/23):

وروى الخضر الكندي، عن

.عبد الله بن أحمد بن حنبل، عن أبيه، قال: إذا كان عليه تكبير وتلبية بدأ بالتكبير، ثم التلبية

.قال أبو بكر بن جعفر: لم يروها غيره

،قلت: الخضر هذا، غير مشهور، وهو يروي عن عبد الله بن أحمد المناكير التي تخالف روايات الثقات، عنه

والذي نقل الثقات، عن أحمد، أن الحاج لا يكبر حتى يقطع التلبية، فكيف يجتمعان عليهِ؟

Meaning:

Al-Khiḍr al-Kindī narrated from ʿAbdullāh ibn Aḥmad ibn Ḥanbal, from his father, who said: "If one is required to say the takbīr and the talbiyah, one should begin with the takbīr, then the talbiyah." Abū Bakr ibn Jaʿfar said: "No one else narrated this."

I say: ***This al-Khiḍr is not well-known, and he narrates from ʿAbdullāh ibn Aḥmad objectionable reports that contradict the narrations of reliable transmitters from him.*** What the reliable transmitters have reported from Aḥmad is that the pilgrim does not say the takbīr until he ceases the talbiyah, so how can both be required of him?

More on 'The Refutation of the Jahmiyya' [al-Radd ʿalā al-Jahmiyya] and al-Khiḍr ibn al-Muthannā shall be presented below from a 2018 work by two contemporary Ḥanbalīs known as: Aḥmad ʿAbd al-Sattār Ṣabrī al-Najjār and Abū al-Amīn Sinān Ibn Saʿd Āl Jarrāḥ.

Aḥmad al-Najjār and Sinān Āl Jarrāḥ on the False Attribution of "Kitāb al-Radd ʿalā al-Zanādiqa wa-l-Jahmiyya" to Aḥmad ibn Ḥanbal

One of the central issues in questioning the authenticity of Kitāb al-Radd ʿalā al-Zanādiqa wa-l-Jahmiyya as a work of Imam Aḥmad ibn Ḥanbal is the problematic figure of Al-Khiḍr ibn al-Muthannā in its chain of transmission. In their 2018 comprehensive study entitled: Tabri'at al-Imām Aḥmad Ibn Ḥanbal min Kitāb al-Radd 'alā al-Zanādiqa wal-Jahmiyya al-Mawḍū' 'alayhi wa Ithbāt al-Kitāb ilā Mu'allifihi Muqātil Ibn Sulaymān al-Muttaham fī Madhhabihi wal-Mujma' 'alā Tark Riwāyatihi (Exonerating Imam Ahmad Ibn Hanbal from the Book 'The Refutation of Heretics and Jahmites' Falsely Attributed to Him, and Establishing the Book's True Author as Muqātil Ibn Sulaymān who is Accused in his Doctrine and Unanimously Abandoned in Narration) by Aḥmad ʿAbd al-Sattār Ṣabrī al-Najjār and Abū al-Amīn Sinān Ibn Saʿd Āl Jarrāḥ, they meticulously examined this transmission problem.

Al-Khiḍr ibn al-Muthannā, who purportedly transmitted the text from ʿAbd Allāh ibn Aḥmad ibn Ḥanbal, remains an unknown figure in biographical dictionaries of ḥadīth transmitters in terms of his reliability. The authors demonstrate that this obscurity renders the attribution fundamentally unreliable according to the established principles of Islamic textual criticism. The following is from the named work with the Arabic text followed by the English translation:

From pp. 23-31 of the Shamela edition:

مناقشة ابن القيم فيما ذهب إليه من تصحيح نسبة كتاب الرد على الزنادقة والجهمية للإمام أحمد بن حنبل

Discussion of Ibn Al-Qayyim's Position on Attributing "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" [The Refutation of Heretics and Jahmites] to Imam Aḥmad ibn Ḥanbal

يعد ابن القيم رحمه الله أبرز من دافع عن صحة نسبة كتاب الرد على الزنادقة والجهمية للإمام أحمد، إذ أن ابن القيم رحمه الله لم يقتصر على نسبة الكتاب للإمام أحمد أو رواية الكتاب بالإسناد، أو نقل بعض نصوصه، بل حاول ابن القيم أن يثبت صحة نسبة كتاب الرد على الزنادقة والجهمية للإمام أحمد، وكل من دافع عن الكتاب بعد ابن القيم إنما نقل من ابن القيم، إلا أن ابن القيم رحمه الله قد وهم في عدة مواطن في بحثه حول إثبات صحة الكتاب بل وقد خلط بين أكثر من كتاب متوهما بأن الرسائل الثلاث المنسوبة للإمام أحمد هي كتاب واحد! والصواب أن كل رسالة من الرسائل الثلاث هي رسالة مستقلة ولا علاقة لها قط بالرسالة الأخرى، ومن هذه الرسائل ما يصح نسبتها للإمام أحمد ومنها ما لا يصح، وهذه الرسائل هي:

Ibn Al-Qayyim, may Allah have mercy on him, is considered the most prominent defender of the authenticity of "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" [The Refutation of Heretics and Jahmites] being attributed to Imam Aḥmad. Ibn Al-Qayyim, may Allah have mercy on him, did not merely attribute the book to Imam Aḥmad or narrate it with a chain of transmission, or quote some of its texts, but rather attempted to prove the authenticity of "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" as being authored by Imam Aḥmad. Everyone who defended the book after Ibn Al-Qayyim merely quoted from him. However, Ibn Al-Qayyim, may Allah have mercy on him, erred in several instances in his research on proving the book's authenticity and confused multiple books, mistakenly assuming that the three treatises attributed to Imam Aḥmad were one book! The truth is that each of these three treatises is independent and has no connection whatsoever with the others. Some of these treatises can be authentically attributed to Imam Aḥmad, while others cannot. These treatises are:

أولا: «كتاب الرد على الزنادقة والجهمية» وهو كتاب ليس له سند صحيح للإمام أحمد، إنما نسب خطأ أو كذبا للإمام، وقد تفرد الخضر بن المثنى بروايته ولم يتابع عليه.

First: "Kitāb al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" [The Book of Refutation of Heretics and Jahmites], which is a book that does not have an authentic chain of transmission to Imam Aḥmad, but was erroneously or falsely attributed to the Imam. Al-Khiḍr ibn al-Muthannā was the only one who narrated it and was not corroborated by anyone else.

ثانيا: «ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم» وهي رسالة صحيحة ثابتة النسبة للإمام أحمد وقد رواها عبد الله ابن الإمام أحمد في كتاب السنة. ولا علاقة لها قط بكتاب «الرد على الزنادقة والجهمية».

Second: "Mā Yaḥtajju bihi al-Imām Aḥmad 'alā al-Jahmiyya min al-Qur'ān al-Karīm" [What Imam Ahmad Uses as Evidence Against the Jahmites from the Noble Qur'an], which is an authentic treatise with confirmed attribution to Imam Aḥmad, and it was narrated by 'Abdullāh, the son of Imam Aḥmad, in "Kitāb al-Sunna" [The Book of Sunna]. It has no connection whatsoever to the book "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya."

!ابن القيم يتوهم بأن الخلال روي كتاب الرد على الزنادقة والجهمية في كتاب السنة

Ibn Al-Qayyim mistakenly believes that Al-Khallāl narrated Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya in Kitāb al-Sunna!

ثالثا: «الرد على من يزعم الاستغناء بظاهر القرآن عن تفسير سنة رسول الله صلى الله عليه وسلم» وهذه الرسالة لا علاقة له قط بكتاب «الرد على الزنادقة والجهمية».

Third: "Al-Radd 'alā man Yaz'amu al-Istghnā' bi-Ẓāhir al-Qur'ān 'an Tafsīr Sunnat Rasūl Allāh ṣallā Allāhu 'alayhi wa sallam" [The Refutation of Those Who Claim That the Apparent [ẓāhir] Meaning of the Qur'an is Sufficient Without the Interpretation [tafsīr] from the Sunna of the Messenger of Allah, peace be upon him], and this treatise has no connection whatsoever to the book "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya."

!ابن القيم يتوهم بأن الخلال روي كتاب الرد على الزنادقة والجهمية في كتاب السنة (١)

Ibn Al-Qayyim mistakenly believes that Al-Khallāl narrated "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" in "Kitāb al-Sunna" (1)!

نقل ابن القيم في كتابه اجتماع الجيوش الإسلامية كلاما من كتاب الرد على الزنادقة والجهمية» (٢) المنسوب للإمام أحمد بن حنبل ثم قال ابن القيم:

Ibn Al-Qayyim quoted in his book Ijtimā' al-Juyūsh al-Islāmiyya [The Gathering of the Islamic Armies] wording from the book al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya (2) attributed to Imam Aḥmad ibn Ḥanbal, then Ibn Al-Qayyim said:

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(١) قلنا: من أسباب وهم ابن القيم هو أن ابن تيمية سمى هذه الرسالة – ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم – بالرد على الجهمية!. قال ابن تيمية: وأما دلالة الكتاب والسنة على هذا الأصل فأكثر من أن تحصر وقد ذكر منها الإمام أحمد وغيره من العلماء في الرد على الجهمية ما جمعوه كما ذكر منها الخلال في كتاب السنة قال أخبرنا المروزي قال هذا ما جمعه واحتج به أبو عبد الله على الجهمية من القرآن وكتبه بخطه، وكتبته من كتابه فذكر المروذي آيات كثيرة دونما ذكر الخضر بن أحمد عن عبد الله بن أحمد وقال فيه: سمعت أبا عبد الله يقول في القرآن عليهم من الحجج في غير موضع يعني الجهمية. درء التعارض جزء ٢ صفحة ١١٥، ١١٦.

(1) We say: One of the reasons for Ibn Al-Qayyim's error is that Ibn Taymiyya called this treatise - "What Imam Aḥmad Uses as Evidence Against the Jahmites from the Noble Qur'an" - "The Refutation of the Jahmites"! Ibn Taymiyya said: "As for the evidence from the Qur'an and Sunna on this principle, it is too numerous to count, and Imam Aḥmad and other scholars have mentioned what they compiled in refuting the Jahmites, as mentioned by Al-Khallāl in 'Kitāb al-Sunna.' He said: 'Al-Marrūdhī informed us saying: This is what Abū 'Abdullāh compiled and used as evidence against the Jahmites from the Qur'an and wrote in his handwriting, and I copied it from his book.' Then Al-Marrūdhī mentioned many verses without mentioning Al-Khiḍr ibn Aḥmad from 'Abdullāh ibn Aḥmad, and he said in it: 'I heard Abū 'Abdullāh saying that in the Qur'an there are arguments against them in many places, meaning the Jahmites.'" Dar' al-Ta'āruḍ [Averting the Conflict], Vol. 2, pp. 115-116.

(٢) النص الذي نقله ابن القيم من كتاب الرد على الزنادقة والجهمية:. وقد قال تعالى: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} فقالوا هو تحت الأرض السابعة كما هو على العرش وفي السماوات والأرض وفي كل مكان وتلا {وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ} قال أحمد: فقلنا قد عرف المسلمون أماكن كثيرة ليس فيها من عظمة الرب شيء أجسامكم وأجوافكم والحشوش والأماكن القذرة ليست فيها من عظمة الرب تعالى شيء وقد أخبرنا الله عز وجل أنه في السماء فقال {مِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (١٦) أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ} {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ} {إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ} {بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ} {يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ} ذكر هذا الكتاب كله أبو بكر الخلال في كتاب السنة الذي جمع فيه =

(2) The text quoted by Ibn Al-Qayyim from "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya": "Allah the Exalted said: 'The Most Merciful established Himself upon the Throne [istiwāʾ].' They (the Jahmites) said: 'He is beneath the seventh earth just as He is above the Throne, and in the heavens and the earth, and in every

place,' and they recited: 'And it is Allah who is [the only] deity in the heaven and the only deity on the earth.' Aḥmad said: 'We say that Muslims know many places that contain nothing of the Lord's greatness - your bodies, your interiors, the lavatories, and filthy places do not contain anything of the greatness of the Exalted Lord. Allah, the Mighty and Majestic, has informed us that He is in heaven, saying: 'Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?', 'To Him ascends good speech', 'Indeed, I will take you and raise you to Myself', 'Rather, Allah raised him to Himself', 'They fear their Lord above them.

ابن القيم يخلط بين رسالتين منسوبتين للإمام أحمد

Ibn Al-Qayyim confuses two treatises attributed to Imam Aḥmad

.ذكر هذا الكتاب كله أبو بكر الخلال في كتاب «السنة» الذي جمع فيه نصوص أحمد وكلامه» (١)

Abu Bakr Al-Khallāl mentioned this entire book in 'Kitāb al-Sunna,' in which he compiled Aḥmad's texts and statements" (1).

قلنا :ليس في كتاب السنة للخلال حرف واحد مما ذكره ابن القيم، بل ليس في كتاب السنة للخلال حرف واحد من كتاب !الرد على الزنادقة والجهمية

We say: There is not a single letter in Al-Khallāl's "Kitāb al-Sunna" of what Ibn Al-Qayyim mentioned, nor is there a single letter from "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" in Al-Khallāl's "Kitāb al-Sunna"!

ابن القيم يخلط بين رسالتين منسوبتين للإمام أحمد

Ibn Al-Qayyim confuses two treatises attributed to Imam Aḥmad

الأولى: كتاب «الرد على الزنادقة والجهمية» وهو كتاب مكذوب على الإمام أحمد ليس في كتاب السنة لعبد الله ولا في كتاب السنة للخلال .منه نقل ولا ذكر

The first: "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya," which is a book falsely attributed to Imam Aḥmad, with no quotation or mention of it in 'Abdullāh's "Kitāb al-Sunna" nor in Al-Khallāl's "Kitāb al-Sunna."

،والثانية: «ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم، وهي رسالة صحيحة النسبة للإمام أحمد ذكرها عبد الله في كتاب السنة ورواها الخلال أيضا في كتاب السنة، ولا علاقة لهذه الرسالة قط بكتاب الرد على الزنادقة والجهمية إلا أن ابن القيم قد وهم، فظن أن هذه !الرسالة هي كتاب الرد على الزنادقة والجهمية

The second: "Mā Yaḥtajju bihi al-Imām Aḥmad 'alā al-Jahmiyya min al-Qur'ān al-Karīm," which is an authentic treatise correctly attributed to Imam Aḥmad, mentioned by 'Abdullāh in "Kitāb al-Sunna," and also narrated by Al-Khallāl in "Kitāb al-Sunna." This treatise has no connection whatsoever to "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya," but Ibn Al-Qayyim erred and thought that this treatise was "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya"!

فقد نقل ابن القيم في كتابه اجتماع الجيوش الإسلامية كلاما من كتاب الرد على الزنادقة والجهمية المنسوب للإمام أحمد بن حنبل وحاول ابن القيم تصحيح نسبة الكتاب للإمام أحمد بنسبة سند رسالة صحيحة هي رسالة «ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم» إلى كتاب منكر الإسناد

Ibn Al-Qayyim quoted in his book "Ijtimā' al-Juyūsh al-Islāmiyyah" wording from "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" attributed to Imam Aḥmad ibn Ḥanbal, and tried to authenticate the book's attribution to Imam Aḥmad by associating the chain of transmission of an authentic treatise, which is "Mā Yaḥtajju bihi al-Imām Aḥmad 'alā al-Jahmiyya min al-Qur'ān al-Karīm," with a book that has a rejected chain of transmission.

.نصوص أحمد وكلامه. اجتماع الجيوش الإسلامية جزء ١ صفحة ١٢٤. (١) اجتماع الجيوش الإسلامية جزء ١ صفحة ١٢٤ =

= Aḥmad's texts and statements. "Ijtimā' al-Juyūsh al-Islāmiyyah," Vol. 1, p. 124. (1) "Ijtimā' al-Juyūsh al-Islāmiyyah," Vol. 1, p. 124.

!هو كتاب «الرد على الزنادقة والجهمية» الذي لا علاقة له بالرسالة الصحيحة من قريب أو بعيد

This is the book "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya," which has no relationship, near or distant, to the authentic treatise!

،قال ابن القيم: قال الإمام أحمد رحمه الله: كان جهم وشيعته كذلك دعوا الناس إلى المتشابه من القرآن والحديث فضلوا وأضلوا بكلامهم كثيرا وكان فيما بلغنا عن الجهم عدو الله أنه كان من أهل خراسان، وكان صاحب خصومات وشر وكلام، وكان أكثر كلامه في الله تعالى، فلقي أناسا من الكفار يقال لهم السمنية، فعرفوا الجهم، فقالوا له: نكلمك فإن ظهرت حجتنا عليك دخلت في ديننا وإن ظهرت حجتك علينا دخلنا في .دينك ... (١)

Ibn Al-Qayyim said: Imam Aḥmad, may Allah have mercy on him, said: "Jahm and his followers likewise called people to the ambiguous [mutashābih] verses of the Qur'an and Hadith, thus they went astray and led many astray with their speech. Among what has reached us about Jahm, the enemy of Allah, is that he was from the people of Khurāsān, and he was a person of disputes, evil, and excessive talk. Most of his talk was about Allah the Exalted. He met some disbelievers called the Sumaniyya, who recognized Jahm, and they said to him: 'We will debate you. If our argument prevails over you, you will enter our religion, and if your argument prevails over us, we will enter your religion...'" (1).

.ثم قال ابن القيم: قال الخلال: كتبت هذا الكتاب من خط عبد الله وكتبه عبد الله من خط أبيه (٢)

Then Ibn Al-Qayyim said: Al-Khallāl said: "I copied this book from the handwriting of 'Abdullāh, and 'Abdullāh copied it from the handwriting of his father" (2).

قلنا: نقل ابن القيم كلاما من كتاب «الرد على الزنادقة والجهمية» الذي لم ينقل عنه الخلال كلمة واحدة في كتاب السنة ثم ذكر كلام الخلال عن رسالة يحتج به الإمام أحمد على الجهمية من القرآن الكريم»، وهي رسالة صحيحة للإمام أحمد ذكرها ابنه عبد الله في كتاب السنة (٣) كما رواها الخلال

We say: Ibn Al-Qayyim quoted text from Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya, which Al-Khallāl did not quote a single word from in Kitāb al-Sunna, and then mentioned Al-Khallāl's statement about the treatise "What Imam Aḥmad Uses as Evidence Against the Jahmites from the Noble Qur'an," which is an authentic

treatise of Imam Aḥmad mentioned by his son 'Abdullāh in Kitāb al-Sunna (3), as also narrated by Al-Khallāl.

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(١) اجتماع الجيوش الإسلامية جزء ١ صفحة ١٣٩، ١٢٨. (٢) اجتماع الجيوش الإسلامية جزء ١ صفحة ١٣٨، ١٣٠. (٣) ورواية عبد الله في كتاب السنة هي أصح ما روي في هذه الرسالة لأن عبد الله نقلها من خط أبيه، وسنذكر رسالة (ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم) بكاملها من كتاب السنة لعبد الله ابن الإمام أحمد ليتبين لكل ناظر بأنها رسالة صحيحة ولا علاقة لها بكتاب الرد على الزنادقة والجهمية.

(1) "Ijtimā' al-Juyūsh al-Islāmiyyah," Vol. 1, pp. 139, 128. (2) "Ijtimā' al-Juyūsh al-Islāmiyyah," Vol. 1, pp. 138, 130. (3) 'Abdullāh's narration in "Kitāb al-Sunna" is the most authentic version of this treatise because 'Abdullāh copied it from his father's handwriting. We will mention the treatise "What Imam Aḥmad Uses as Evidence Against the Jahmites from the Noble Qur'an" in its entirety from "Kitāb al-Sunna" by 'Abdullāh, the son of Imam Aḥmad, to clarify to every reader that it is an authentic treatise and has no connection to "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya."

في كتاب السنة من طريق المروذي (١) والخضر (٢)، فتوهم ابن القيم بأن الخلال قد نقل «الرد على الزنادقة والجهمية» في كتاب السنة، مع أن الخلال لم يذكر كتاب «الرد على الزنادقة والجهمية» في كتاب السنة ولم ينقل منه كلمة واحدة، وإنما نقل الخلال في كتابه السنة رسالة صحيحة للإمام أحمد وهي رسالة «ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم» وهي رسالة لا علاقة لها بكتاب «الرد على الزنادقة والجهمية». فخلط ابن القيم هنا بين الرسالة والكتاب، رسالة «ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم» وكتاب «الرد على الزنادقة والجهمية».

in Kitāb al-Sunna through the narration of Al-Marrūdhī (1) and Al-Khiḍr (2). Ibn al-Qayyim mistakenly thought that Al-Khallāl had quoted "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" in "Kitāb al-Sunna," even though Al-Khallāl did not mention "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" in "Kitāb al-Sunna" nor quote a single word from it. Rather, Al-Khallāl quoted in his "Kitāb al-Sunna" an authentic treatise by Imam Aḥmad, which is "Mā Yaḥtajju bihi al-Imām Aḥmad 'alā al-Jahmiyya min al-Qur'ān al-Karīm," a treatise that has no connection to "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya." Ibn al-Qayyim here confused the treatise and the book, the treatise "Mā Yaḥtajju bihi al-Imām Aḥmad 'alā al-Jahmiyya min al-Qur'ān al-Karīm" and the book "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya."

وسنذكر في كتابنا هذا رسالة «ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم» بتمامها ليتبين للناظر بأن هذه الرسالة لا علاقة لها بكتاب «الرد على الزنادقة والجهمية».

We will mention in this book of ours the treatise "Mā Yaḥtajju bihi al-Imām Aḥmad 'alā al-Jahmiyya min al-Qur'ān al-Karīm" in its entirety to clarify to the reader that this treatise has no connection to the book "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya."

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(١) قال الخلال في كتاب السنة: أخبرنا أبو بكر المروذي، قال: هذا ما احتج به أبو عبد الله على الجهمية في القرآن. كتب بخطه وكتبته من كتابه. فذكر المروذي آيات كثيرة دون ما ذكر الخضر بن أحمد، عن عبد الله وقال: وفيه سمعت أبا عبد الله يقول في القرآن عليهم من الحجج في غير موضع يعني الجهمية. السنة للخلال رقم ١٩٠٦.

(1) Al-Khallāl said in "Kitāb al-Sunna": Abū Bakr Al-Marrūdhī informed us, saying: "This is what Abū 'Abdullāh used as evidence against the Jahmites from the Qur'an. He wrote it in his handwriting, and I copied it from his book." Al-Marrūdhī mentioned many verses without mentioning what Al-Khiḍr ibn Aḥmad reported from 'Abdullāh, and he said in it: "I heard Abū 'Abdullāh saying that in the Qur'an there are arguments against them in many places, meaning the Jahmites." "Al-Sunna" by Al-Khallāl, no. 1906.

(٢) ورواية الخضر فيها من الزيادة والنقص ما هو ظاهر لكل من قارن رواية الخضر برواية عبد الله مما يدل على ضعف الخضر ونكارة مروياته. قال الخلال في كتاب السنة: وأخبرنا الخضر بن أحمد بن المثنى الكندي، قال: سمعت عبد الله بن أحمد بن حنبل، قال: وجدت هذا الكتاب بخط أبي فيما يحتج به على الجهمية وقد ألف الآيات إلى الآيات من السورة وأول ما ذكر عبد الله: بسم الله الرحمن الرحيم {لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ٨٧}، {مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ} السنة للخلال رقم ١٩٠٧.

(2) Al-Khiḍr's narration contains additions and omissions that are apparent to anyone who compares Al-Khiḍr's narration with 'Abdullāh's narration, which indicates al-Khiḍr's weakness and the problematic nature of his narrations. Al-Khallāl said in "Kitāb al-Sunna": "Al-Khiḍr ibn Aḥmad ibn al-Muthannā al-Kindī informed us, saying: 'I heard 'Abdullāh ibn Aḥmad ibn Ḥanbal saying: I found this book in my father's handwriting concerning what he used as evidence against the Jahmites, and he had compiled verses with verses from the surah, and the first thing 'Abdullāh mentioned was: In the name of Allah, the Most Gracious, the Most Merciful, {There is no deity except You; exalted are You. Indeed, I have been of

the wrongdoers}, {What Allah willed [has occurred]; there is no power except in Allah}'" "Al-Sunna" by Al-Khallāl, no. 1907.

الاحتجاج إنما يكون بصحة الأخبار وثبوتها لا بمجرد روايتها

Evidence is established by the authenticity and confirmation of reports, not merely by their narration

قال ابن القيم: واحتج القاضي أبو يعلى في كتابه إبطال التأويل بما نقله منه عن أحمد وذكر ابن عقيل في كتابه بعض ما فيه عن أحمد ونقله عن أصحابه قديما وحديثا، ونقل منهم البيهقي وعزاه إلى أحمد وصححه شيخ الإسلام بن تيمية عن أحمد ولم يسمع عن أحد من متقدمي أصحابه ولا متأخريهم طعن فيه (١).

Ibn al-Qayyim said: "Al-Qāḍī Abū Ya'lā used it as evidence in his book 'Ibṭāl al-Ta'wīl' [Invalidation of Interpretation] with what he quoted from it attributed to Aḥmad, and Ibn 'Aqīl mentioned in his book some of what is in it from Aḥmad and quoted it from his companions, both early and late. Al-Bayhaqī also quoted from them and attributed it to Aḥmad, and Shaykh al-Islām ibn Taymiyya authenticated it as being from Aḥmad, and no criticism of it has been heard from any of his early or later companions" (1).

قلنا: أولا – لم ينقل أحد من الثقات من أصحاب الإمام أحمد الذين سمعوا منه كلمة واحدة في كتبهم عن كتاب الرد على الزنادقة والجهمية ولم يذكروا الكتاب، فلا تجد للكتاب نقلا أو ذكرا في كتب الثقات من أصحاب الإمام أحمد الذين أخذوا العلم عنه، إنما رواه الخضر بن المثنى وهو مجهول ولم يتابع على روايته، وروايته – الخضر بن المثنى – عن عبد الله منكرة كما بين ذلك ابن رجب (٢).

We say: First - None of the reliable companions of Imam Aḥmad who heard from him quoted a single word in their books from "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" nor did they mention the book. You will not find any quotation or mention of the book in the books of the reliable companions of Imam Aḥmad who took knowledge from him. It was only narrated by Al-Khiḍr ibn al-Muthannā, who is unknown (majhūl) and was not corroborated in his narration. His narration - Al-Khiḍr ibn al-Muthannā - from 'Abdullāh is rejected (munkara) as Ibn Rajab clarified (2).

ثانيا – أول من نقل مما في كتاب الرد على الزنادقة والجهمية هو (أبو الحسين الملطي) في كتابه «التنبيه والرد على أهل الأهواء والبدع» (٣) ونسب هذه النصوص إلى مقاتل بن سليمان، ثم ابن بطة العكبري ولم ينسب منه كلمة

Second - ***The first to quote from Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya was (Abū al-Ḥussain al-Malaṭī) in his book "Al-Tanbīh wa-l-Radd 'alā Ahl al-Ahwā' wa-l-Bida'" [Warning and Refutation of the People of Desires and Innovations] (3), and he attributed these texts to Muqātil ibn Sulaymān***, followed by Ibn Baṭṭa al-'Ukbarī who did not attribute a single word

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.(١) اجتماع الجيوش الإسلامية جزء ١ صفحة ١٣٠. (٢) قال ابن رجب: والخضر مجهول تفرد عن عبد الله برواية المناكير التي لا يتابع عليها القواعد جزء ١ صفحة ٢٦٢. (٣) ينظر: التنبيه والرد على أهل الأهواء والبدع جزء ١ صفحة ٥٥ وسيأتي نقل كلام أبي الحسين الملطي .ومقارنه بما في كتاب الرد على الزنادقة والجهمية

(1) "Ijtimā' al-Juyūsh al-Islāmiyyah," Vol. 1, p. 130. (2) Ibn Rajab said: "Al-Khiḍr is unknown (majhūl) and singularly narrated rejected reports from 'Abdullāh that are not corroborated." "Al-Qawā'id," Vol. 1, p. 262. (3) See: "Al-Tanbīh wa-l-Radd 'alā Ahl al-Ahwā' wa-l-Bida'," Vol. 1, p. 55, and we will quote the words of Abū al-Ḥussain al-Malaṭī and compare them with what is in "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya."

.واحدة للإمام أحمد بن حنبل بل قد نسب بعض ما جاء في الكتاب إلى مقاتل بن سليمان (١)

from it to Imam Aḥmad ibn Ḥanbal but rather attributed some of what came in the book to Muqātil ibn Sulaymān (1).

ثالثا – الإمام البيهقي لم ينسب الكتاب للإمام أحمد، ولم ينقل البيهقي في مؤلفاته من كتاب الرد على الزنادقة والجهمية قط، ولا من مؤلفات القاضي أبي يعلى ولا من مؤلفات ابن عقيل، بل نقل البيهقي بإسناده نقلا يتوافق مع ما في كتاب الرد على الزنادقة والجهمية ونسبه إلى مقاتل !بن سليمان

Third - Imam al-Bayhaqī did not attribute the book to Imam Aḥmad, and al-Bayhaqī never quoted in his works from Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya, nor from the works of al-Qāḍī Abū Ya'lā, nor from the works of Ibn 'Aqīl. Rather, al-Bayhaqī quoted with his chain of narration text that corresponds with what is in Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya and attributed it to Muqātil ibn Sulaymān!

فقد ذكر البيهقي في شعب الإيمان «عن مقاتل بن سليمان في تفسير قول الله عز وجل: {فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ}: يقول ولو ولي حساب الخلائق وعرضهم غيري لم يفرغ منه إلا في مقدار خمسين ألف سنة فإذا أخذ الله في عرضهم يفرغ الله منه في مقدار نصف يوم من أيام الدنيا فلا ينتصف ذلك اليوم حتى يستقر أهل الجنة في الجنة وأهل النار في النار» (٢).

Al-Bayhaqī mentioned in Shu'ab al-Īmān [Branches of Faith]: "From Muqātil ibn Sulaymān in his interpretation [tafsīr] of Allah's, the Mighty and Majestic, saying: {In a Day the measure of which is fifty thousand years}: He says, 'If someone other than Me were to undertake the reckoning and presentation of creatures, it would not be completed except in a period of fifty thousand years. But when Allah undertakes their presentation, Allah completes it in the measure of half a day of the days of this world, and that day will not reach its midpoint until the people of Paradise are settled in Paradise and the people of Hellfire in Hellfire'" (2).

قلنا: وهذا التفسير للآية هو التفسير المذكور في كتاب الرد على الزنادقة والجهمية، قال صاحب كتاب الرد على الزنادقة والجهمية: «وأما قوله في يوم كان مقداره خمسين ألف سنه يقول لو ولي حساب الخلائق غير الله ما فرغ منه في يوم مقداره خمسون ألف سنة ويفرغ الله منه مقدار نصف يوم من أيام الدنيا» (٣).

We say: This interpretation of the verse is the same interpretation mentioned in "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya." The author of "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" said: "As for His saying 'in a Day the measure of which is fifty thousand years,' it means if someone other than Allah were to undertake the reckoning of creatures, it would not be completed in a day whose measure is fifty thousand years, but Allah completes it in the measure of half a day of the days of this world" (3).

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(١) ينظر: الإبانة الكبرى لابن بطة رقم (٣١٧) وسيأتي النص بطوله ومقارنه بما في كتاب الرد على الزنادقة والجهمية. (٢) شعب الإيمان للبيهقي جزء ١ صفحة ٣٢٥. (٣) الرد على الزنادقة والجهمية جزء ١ صفحة ١١.

(1) See: Al-Ibāna al-Kubrā by Ibn Baṭṭa, no. (317), and the text will be quoted in full and compared with what is in "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya." (2) Shu'ab al-Īmān by al-Bayhaqī, Vol. 1, p. 325. (3) Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya, Vol. 1, p. 11.

وقال مقاتل بن سليمان في كتابه التفسير: «لو ولي حساب الخلائق وعرضهم غيري لم يفرغ الله منه إلا على مقدار نصف يوم من أيام الدنيا فلا ينتصف النهار حتى يستقر أهل الجنة في الجنة، وأهل النار في النار» (١).

Muqātil ibn Sulaymān said in his book "Al-Tafsīr": "If someone other than Me were to undertake the reckoning and presentation of creatures, Allah would not complete it except in the measure of half a day of the days of this world, and midday would not arrive until the people of Paradise are settled in Paradise, and the people of Hellfire in Hellfire" (1).

رابعا – أما ابن تيمية فهو أول من توهم بأن الخلال قد أخرج كتاب الرد على الزنادقة والجهمية في كتابه السنة وتبعه على ذلك ابن القيم وغيره!

Fourth - ***As for Ibn Taymiyya, he was the first to mistakenly think that Al-Khallāl had included "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" in his book "Al-Sunna," and Ibn Al-Qayyim and others followed him in this!***

قال ابن تيمية: ولهذا قال الإمام أحمد في أول ما كتبه في الرد على الزنادقة والجهمية فيما شكت فيه من متشابه القرآن وتأولته على غير تأويله مما كتبه في حبسه وقد ذكره الخلال في كتاب السنة والقاضي أبو يعلى وأبو الفضل التميمي وأبو الوفاء بن عقيل وغير واحد من أصحاب أحمد، ولم ينفه أحد منهم عنه قال في أوله: الحمد لله الذي جعل في كل زمان فترة من الرسل بقايا من أهل العلم يدعون من ضل إلى الهدى، ويصبرون منهم على إلاذي، يحيون بكتاب الله الموتى، ويبصرون بنور الله أهل العمى، فكم من قتيل لإبليس قد أحيوه، وكم من تائه ضال قد هدوه، فما أحسن أثرهم على الناس، وأقبح أثر الناس عليهم، ينفون عن كتاب الله تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين (٢).

Ibn Taymiyya said: "For this reason, Imam Aḥmad said at the beginning of what he wrote in 'Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya' regarding what they doubted of the ambiguous [mutashābih] verses of the Qur'an and interpreted [ta'wīl] them

with improper interpretation, which he wrote during his imprisonment. Al-Khallāl mentioned it in 'Kitāb al-Sunna,' as did al-Qāḍī Abū Ya'lā, Abū al-Faḍl al-Tamīmī, Abū al-Wafā' ibn 'Aqīl, and more than one of Aḥmad's companions, and none of them denied it as being from him. He said at its beginning: 'Praise be to Allah, Who has placed in every period of time following the messengers' remnants of the people of knowledge who call those who have gone astray to guidance and patiently endure harm from them. They revive the dead through Allah's Book and give sight to the blind through Allah's light. How many victims of Iblīs they have revived! How many of those who were lost and astray they have guided! How excellent is their impact on people, and how awful is the impact of people on them! They remove from Allah's Book the distortion of the extremists, the false claims of the falsifiers, and the interpretation of the ignorant'" (2).

قلنا: فوهم ابن تيمية حين قال إن الخلال ذكره في كتابه السنة، فإن الخلال لم يذكر ولم ينقل عن كتاب الرد على الزنادقة والجهمية قط في كتاب السنة، وتصحيح نسبة الكتب لا يكون بما يقع لأهل العلم من أوهام وأخطاء، كما وقع هنا لابن تيمية وتبعه على الوهم تلميذه ابن القيم، وهذا يدل على أن ابن القيم

We say: Ibn Taymiyya erred when he said that Al-Khallāl mentioned it in his book "Al-Sunna," for Al-Khallāl neither mentioned nor quoted from "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" at all in "Kitāb al-Sunna." The authentication of a book's attribution cannot be based on the mistakes and errors of scholars, as happened here with Ibn Taymiyya, who was followed in this error by his student Ibn Al-Qayyim. This indicates that Ibn Al-Qayyim

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(١) تفسير مقاتل بن سليمان جزء ٣ صفحة ٣٩٧. (٢) درء التعارض جزء ١ صفحة ٢٢١.

(1) "Tafsīr Muqātil ibn Sulaymān," Vol. 3, p. 397. (2) "Dar' al-Ta'āruḍ," Vol. 1, p. 221.

قد قلد شيخه، ولم يرجع إلى كتاب السنة للخلال لينظر الأمر بنفسه!

merely imitated his teacher and did not refer to Al-Khallāl's "Kitāb al-Sunna" to investigate the matter himself!

خامسا – القاضي أبو يعلى في كتابه (إبطال التأويل) هو أول من نسب كتاب الرد على الزنادقة والجهمية للإمام أحمد، ومع سعة اطلاع القاضي إلا أنه احتج بكتابه (إبطال التأويل) بالواهي والضعيف لقلة معرفته بالحديث والرجال فلا يمكن الاعتماد على كلامه من غير وجود سند صحيح للكتاب.

Fifth - Al-Qāḍī Abū Ya'lā in his book "Ibṭāl al-Ta'wīl" was the first to attribute "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" to Imam Aḥmad. Despite the Qāḍī's extensive knowledge, he used weak and feeble evidence in his book "Ibṭāl al-Ta'wīl" due to his limited knowledge of hadith and narrators. Therefore, his statement cannot be relied upon without the existence of an authentic chain of transmission for the book.

.قال الإمام الذهبي عن القاضي أبي يعلى: ولم تكن له يد طولى في معرفة الحديث فربما احتج بالواهي (١)

Imam al-Dhahabī said about al-Qāḍī Abū Ya'lā: "***He did not have extensive knowledge in hadith, so he sometimes used weak narrations as evidence***" (1).

وقال الإمام الذهبي عن القاضي أبي يعلى: لم يكن للقاضي أبي يعلى خبرة بعلل الحديث ولا برجاله، فاحتج بأحاديث كثيرة واهية في الأصول والفروع لعدم بصره بالأسانيد والرجال.

Imam al-Dhahabī said about al-Qāḍī Abū Ya'lā: "***Al-Qāḍī Abū Ya'lā did not have expertise in the defects of hadith nor in its narrators, so he used many weak hadiths as evidence in fundamental and secondary matters due to his lack of insight regarding chains of transmission and narrators.***"

وقال الإمام الذهبي عن القاضي أبي يعلى: وجمع كتاب إبطال تأويل الصفات فقاموا عليه لما فيه من الواهي والموضوع، فخرج إلى العلماء من القادر بالله المعتقد الذي جمعه وحمل إلى القادر كتاب إبطال التأويل فأعجبه، وجرت أمور وفتن نسأل الله العافية، ثم أصلح بين الفريقين الوزير علي بن المسلمة وقال في الملأ: القرآن كلام الله وأخبار الصفات تمر كما جاءت (٢).

Imam al-Dhahabī said about al-Qāḍī Abū Ya'lā: "He compiled the book 'Ibṭāl Ta'wīl al-Ṣifāt' [Invalidation of the Interpretation of Attributes], and they criticized him for the weak and fabricated material it contained. The creed he compiled was presented to the scholars from al-Qādir Billāh, and the book 'Ibṭāl al-Ta'wīl' was brought to al-Qādir, who admired it. Then matters and tribulations occurred—we ask Allah for safety—and the minister 'Alī ibn al-Maslama reconciled between the

two groups, saying publicly: 'The Qur'an is the speech of Allah, and the reports on the attributes (Sifāt) are to be accepted as they came'" (2).

سادسا – العبرة بصحة الأخبار لا بمجرد روايتها ونسبتها إلى قائلها.

Sixth - What matters is the authenticity of reports, not merely their narration and attribution to the one who supposedly said them.

ليس كل ما يرويه المحدثون ويسكتون عنه يكون صحيحا، بل قد يروون الخرافة ويسكتون عنها!

Not everything that hadith scholars narrate and remain silent about is authentic; they might narrate nonsense and remain silent about it!

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(١) سير أعلام النبلاء جزء ١٨ صفحة ٩١، ٩٠. (٢) سير أعلام النبلاء جزء ١٨ صفحة ٩٠.

(1) "Siyar A'lām al-Nubalā'," Vol. 18, pp. 91, 90. (2) "Siyar A'lām al-Nubalā'," Vol. 18, p. 90.

قال الإمام الذهبي في السير منتقدا رسالة الإصطخري: إلى أن ذكر أشياء من هذا النموذج المنكر والأشياء التي والله ما قالها الإمام فقاتل الله واضعها ومن أسمج ما فيها قوله: ومن زعم أنه لا يري التقليد ولا يقلد دينه أحدا فهذا قول فاسق عدو لله، فانظر إلى جهل المحدثين كيف يروون هذه الخرافة ويسكتون عنها (١).

Imam al-Dhahabī said in al-Siyar, criticizing al-Iṣṭakhrī's epistle: "...until he mentioned things of this rejected sort and things which, by Allah, the Imam never said. May Allah fight whoever fabricated it! Among the most repulsive statements in it is his saying: 'Whoever claims that he does not accept imitation [taqlīd] and does not imitate anyone in his religion, this is the statement of a sinful enemy of Allah.' Look at the ignorance of the hadith scholars, how they narrate this nonsense and remain silent about it" (1).

وقد علق ابن الوزير في كتابه العواصم والقواصم على كلام الذهبي فقال: فقد بان لك تصلب هذا الحافظ المطلع – يعني الذهبي – على القطع بتنزيه هذا الإمام من هذه الحموقات، والمنكرات مع عدم مداهنته، وسطعه بالحق حتى في مثالب الأصدقاء، ومناقب الأعداء، فما رأيت له شبيها في ذلك، والله يحب الإنصاف (٢).

Ibn al-Wazīr commented on al-Dhahabī's words in his book "Al-'Awāṣim wa-l-Qawāṣim," saying: "It has become clear to you the firmness of this knowledgeable ḥāfiẓ [referring to al-Dhahabī] in definitively declaring this Imam innocent of these stupidities and rejected matters, along with his lack of flattery and his clarity with the truth even regarding the faults of friends and the virtues of enemies. I have not seen anyone like him in that, and Allah loves fairness" (2).

قلنا: رسالة الإصطخري ذكرها ابن أبي يعلى في طبقات الحنابلة (٣)، ونسبها للإمام أحمد بن حنبل، وسكت عنها، وهي رسالة منكرة، ومع هذا نقل منها ابن القيم في كتابه واستدل بها (٤)!، ونقل منها ابن تيمية في كتابه الصارم المسلول (٥) مستدلا بها إلا أن ابن تيمية تردد في تصحيحها للإمام أحمد كما في كتابه اقتضاء

We say: Al-Iṣṭakhrī's epistle was mentioned by Ibn Abī Ya'lā in "Ṭabaqāt al-Ḥanābilah" (3), and he attributed it to Imam Aḥmad ibn Ḥanbal and remained silent about it, though it is a rejected epistle. Despite this, Ibn Al-Qayyim quoted from it in his book and used it as evidence (4)! Ibn Taymiyya also quoted from it in his book Al-Ṣārim al-Maslūl (5) using it as evidence, although Ibn Taymiyya hesitated in authenticating it as belonging to Imam Aḥmad, as shown in his book Iqtiḍā'

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(١) سير أعلام النبلاء جزء ١١ صفحة ٣٠٣. (٢) العواصم والقواصم في الذب عن سنة أبي القاسم (٤/ ٣٤٤). (٣) قال ابن أبي يعلى: أحمد بن جعفر بن يعقوب بن عبد الله أبو العباس الفارسي الإصطخري روى عن إمامنا أشياء، منها ما قرأت على المبارك عن علي بن عمر البرمكي قال أخبرنا أحمد بن عبد الله المالكي لفظا حدثنا أبي حدثنا محمد بن إبراهيم بن عبد الله بن يعقوب بن زوران حدثنا أبو العباس أحمد بن جعفر بن يعقوب بن عبد الله الفارسي الإصطخري قال، قال أبو عبد الله أحمد بن محمد بن حنبل: طبقات الحنابلة جزء ١ صفحة ٢٤. (٤) ينظر كتاب حادي الأرواح لابن القيم جزء ١ صفحة ٣٦. (٥) ينظر الصارم المسلول على شاتم الرسول جزء ٣ صفحة ١٥٦.

(1) "Siyar A'lām al-Nubalā'," Vol. 11, p. 303. (2) "Al-'Awāṣim wa-l-Qawāṣim fī al-Dhabb 'an Sunnat Abī al-Qāsim" (4/344). (3) Ibn Abī Ya'lā said: "Aḥmad ibn Ja'far ibn Ya'qūb ibn 'Abdullāh Abū al-'Abbās al-Fārisī al-Iṣṭakhrī narrated some things from our Imam, including what I read to al-Mubārak from 'Alī ibn 'Umar al-Barmakī, who said: Aḥmad ibn 'Abdullāh al-Mālikī verbally informed us: my father told me, Muḥammad ibn Ibrāhīm ibn 'Abdullāh ibn Ya'qūb ibn Zawrān told us, Abū al-'Abbās Aḥmad ibn Ja'far ibn Ya'qūb ibn 'Abdullāh al-Fārisī al-Iṣṭakhrī told us, he said: Abū 'Abdullāh Aḥmad ibn Muḥammad ibn Ḥanbal said:" "Ṭabaqāt al-Ḥanābila,"

Vol. 1, p. 24. (4) See: "Ḥādī al-Arwāḥ" by Ibn Al-Qayyim, Vol. 1, p. 36. (5) See: "Al-Ṣārim al-Maslūl 'alā Shātim al-Rasūl," Vol. 3, p. 156.

الصراط المستقيم (١)، فتبين أن العبرة بصحة الأخبار لا بمجرد روايتها ونسبتها، وأن العالم قد يهم ويخطئ لذا فالعبرة ليست بمجرد الرواية بل بثبوتها.

al-Ṣirāṭ al-Mustaqīm (1). Thus, it is clear that what matters is the authenticity of reports, not merely their narration and attribution, and that a scholar may err and make mistakes. Therefore, what matters is not merely the narration but its confirmation.

قال الشيخ شعيب: أحمد بن جعفر بن يعقوب بن عبد الله الفارسي الإصطخري ورسالته هذه المتضمنة لمذاهب أهل العلم ومذاهب الأثر، رواها عن الإمام أبي عبد الله أحمد بن حنبل، وقد ذكرها بتمامها القاضي أبو الحسين في طبقات الحنابلة» ١/ ٢٤، ٣٦، وفيها من العبارات ما يخالف ما عليه السلف، مما يستبعد صدوره من مثل هذا الإمام الجليل، كقوله فيها: «وكلم الله موسى تكليما من فيه» و «ناوله التوراة من يده إلى يده». وربما كان ذلك مدعاة للمؤلف (٢) أن يطعن في صحة نسبتها إلى الإمام أحمد (٣).

Shaykh Shu'ayb[150] said: "Aḥmad ibn Ja'far ibn Ya'qūb ibn 'Abdullāh al-Fārisī al-Iṣṭakhrī and his epistle, which contains the schools of the people of knowledge and the schools of tradition [athar], he narrated it from Imam Abū 'Abdullāh Aḥmad ibn Ḥanbal, and al-Qāḍī Abū al-Ḥussain mentioned it in full in 'Ṭabaqāt al-Ḥanābila' 1/24, 36. It contains expressions that contradict what the early generations [salaf] held, which makes it unlikely to have come from such an eminent Imam, such as his statement in it: **'Allah spoke to Moses directly from <u>His mouth</u>' and 'He handed him the Torah from <u>His hand to his hand</u>.'**[151] Perhaps

[150] See later for his rejection of "Kitāb al-Sunna" of ʿAbd Allāh ibn Aḥmad.

[151] Ibn Qayyim al-Jawziyya the student of Ibn Taymiyya said similarly in his Ḥādī al-Arwāḥ ilā Bilād al-Afrāḥ (p. 414 - https://app.turath.io/book/11147?page=411):

وكلم الله موسى تكليما منه إليه وناوله التوراة من يده إلى يده ولم يزل الله متكلما

that was what prompted the author (2) to challenge the authenticity of its attribution to Imam Aḥmad" (3).

سابعا – الحنابلة لا يحتجون بما ينقل عن الإمام أحمد بالأسانيد الضعيفة حتى لو وجد هذا النقل في كتبهم منسوبا للإمام أحمد.

Seventh - The Ḥanbalīs do not use as evidence what is narrated from Imam Aḥmad through weak chains of transmission, even if this narration is found in their books attributed to Imam Aḥmad.

فقد نسب للإمام أحمد أشياء لا تصح فينبغي التحقق من صحة القول قبل نسبته للإمام أحمد والاحتجاج به.

Things have been attributed to Imam Aḥmad that are not authentic, so one should verify the authenticity of a statement before attributing it to Imam Aḥmad and using it as evidence.

قال ابن رجب: ورأيت لأبي البقاء العكبري مصنفا في الرد عليه – يعني (أبو منصور بن أبي الفضل) – في إثبات الحركة لله، وأنه نسب ذلك إلى أحمد،

Ibn Rajab said[152]: ***"I saw a work by Abū al-Baqā' al-'Ukbarī refuting him—meaning (Abū Manṣūr ibn Abī al-Faḍl)—regarding affirming movement for Allah, and that he attributed this to Aḥmad***,

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(١) قال ابن تيمية: ويروى هذا الكلام عن أحمد نفسه في رسالة أحمد بن سعيد الإصطخري عنه – إن صحت. اقتضاء الصراط المستقيم لمخالفة أصحاب الجحيم (١/ ٤٢١)، الا ان ابن تيمية وهم بتسميته هنا أحمد بن سعيد! والصواب: أحمد بن جعفر كما في طبقات الحنابلة. (٢) يقصد الذهبي. (٣) سير أعلام النبلاء ط الرسالة جزء ١١، صفحة ٢٨٦ – ٢٨٧.

Meaning:

"And Allah spoke to Musa directly from Himself to him, and **handed him the Torah from His hand to his hand**, and Allah has always been speaking."

[152] In his Dhayl Ṭabaqāt al-Ḥanābila (3/509).

(1) Ibn Taymiyya said: "This statement is narrated from Aḥmad himself in the epistle of Aḥmad ibn Sa'īd al-Iṣṭakhrī from him—if it is authentic." "Iqtiḍā' al-Ṣirāṭ al-Mustaqīm li-Mukhālafat Aṣḥāb al-Jaḥīm" (1/421). However, Ibn Taymiyya erred by naming him here as Aḥmad ibn Sa'īd! The correct name is Aḥmad ibn Ja'far, as in Ṭabaqāt al-Ḥanābilah. (2) He means al-Dhahabī. (3) Siyar A'lām al-Nubalā', Risāla edition, Vol. 11, pp. 286-287.

ابن القيم لم يوفق في محاولته لتوثيق الخضربن المثنى

Ibn Al-Qayyim was not successful in his attempt to authenticate Al-Khiḍr ibn al-Muthannā

.ولكن الروايات عن أحمد بذلك ضعيفة (١)

but the narrations from Aḥmad regarding that are weak" (1).

،وقال ابن رجب :وأصحابنا في هذا على ثلاث فرق :فمنهم من يثبت المجيء والإتيان، ويصرح بلوازم ذلك في المخلوقات .وربما ذكروه عن أحمد من وجوه لا تصح أسانيدها عنه)٢(

Ibn Rajab said: "Our companions are divided into three groups on this issue: Among them are those who affirm the coming and arrival [of Allah], and explicitly state the implications of that in created beings, ***and they may mention it from Aḥmad through chains that are not authentic from him***" (2).

قلنا: بل كان الخلال وصاحبه غلام الخلال – لا يثبتان ما تفرد به حنبل وهو ثقة له أوهام، فكيف يثبتان عنه خبر الخضر المجهول الكتاب كامل !لم يتابع عليه سندا ولا متنا، بل قد صح عن الإمام أحمد خلاف ما روى الخضر عنه

We say: Al-Khallāl and his companion Ghulām al-Khallāl would not authenticate what Ḥanbal—who was reliable but had some errors—singularly reported, so how could they authenticate from him the report of Al-Khiḍr—who is unknown—about the entire book, which was not corroborated either in its chain or text, especially

when what has been authentically reported from Imam Aḥmad contradicts what Al-Khiḍr reported from him!

.قال ابن رجب: «وكان أبو بكر الخلال وصاحبه لا يثبتان بما تفرد به حنبل، عن أحمد رواية» (٣)

Ibn Rajab said: "***Abū Bakr al-Khallāl and his companion would not authenticate any narration from Aḥmad that Ḥanbal singularly reported***" (3).

.علما بأن مجرد الرواية لا يعني تصحيحها والاحتجاج بها كما لا يخفى

Note that merely narrating something does not mean authenticating it or using it as evidence, as is well known.

ثامنا – نكارة رواية الخضر عن عبد الله كما بينها ابن رجب، وهذا طعن في الكتاب، وقد أنكر الإمام الذهبي نسبة هذا الكتاب للإمام أحمد ولم .ينسبه أحد للإمام أحمد ممن سمع من الإمام أحمد أو جالسه أو عاصره إلا الخضر بن المثنى المجهول المنكر الرواية

Eighth - The objectionable nature of al-Khiḍr's narration from 'Abdullāh, as explained by Ibn Rajab, is a criticism of the book. Imam al-Dhahabī denied the attribution of this book to Imam Aḥmad, and no one who heard from Imam Aḥmad, sat with him, or was his contemporary attributed it to him except for al-Khiḍr ibn al-Muthannā, who is unknown and whose narrations are rejected.

ابن القيم لم يوفق في محاولته لتوثيق الخضربن المثنى

Ibn Al-Qayyim was not successful in his attempt to authenticate al-Khiḍr ibn al-Muthannā

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(١) ذيل طبقات الحنابلة جزء ٣ صفحة ٥٠٩. (٢) فتح الباري في شرح صحيح البخاري جزء ٥ صفحة ٩٧. (٣) فتح الباري في شرح .صحيح البخاري جزء ٥ صفحة ٩٧

(1) Dhayl Ṭabaqāt al-Ḥanābila, Vol. 3, p. 509. (2) Fatḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī, Vol. 5, p. 97. (3) Fatḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī, Vol. 5, p. 97.

قال ابن القيم: فإن قيل هذا الكتاب يرويه أبو بكر عبد العزيز غلام الخلال عن الخلال عن الخضر بن المثنى عن عبد الله بن أحمد عن أبيه وهؤلاء كلهم أئمة معروفون إلا الخضر بن المثنى فإنه مجهول فكيف تثبتون هذا الكتاب عن أحمد برواية مجهولة؟ فالجواب من وجوه.

Ibn Al-Qayyim said: "If it is said that this book is narrated by Abū Bakr 'Abd al-'Azīz, the student of Al-Khallāl, from al-Khallāl, from al-Khiḍr ibn al-Muthannā, from 'Abdullāh ibn Aḥmad, from his father, and all of these are well-known Imams except for al-Khiḍr ibn al-Muthannā who is unknown, then how do you authenticate this book from Aḥmad through an unknown narrator? The answer is from several aspects.

أحدها: أن الخضر هذا قد عرفه الخلال وروى عنه كما روى كلام أبي عبد الله عن أصحابه وأصحاب أصحابه ولا يضر جهالة غيره له (١).

First: Al-Khiḍr was known to Al-Khallāl, who narrated from him just as he narrated the words of Abū 'Abdullāh from his companions and the companions of his companions, and the fact that others do not know him does not harm" (1).

قلنا: الخلال قد روى عن الخضر بن المثنى، كما روى عن غيره من المجاهيل والضعفاء والمجمع على ضعفهم ونكارة رواياتهم، فمجرد رواية الخلال عن رجل لا يعد توثيقا منه لذلك الرجل؛ لأن الخلال إنما يروي بالأسانيد وهو لا يشترط الصحة لما يرويه، وقد روى الخلال عن الضعفاء، ومن الشيوخ الضعفاء الذين روى عنهم الخلال: محمد بن سليمان بن هشام. قال ابن حبان: محمد بن سليمان بن هشام الخزاز بن بنت مطر الوراق يروي عن أبي معاوية ووكيع وأهل العراق روى عنه الناس، منكر الحديث بين الثقات كأنه يسرق الحديث، يعمد إلى أحاديث معروفة لأقوام بأعيانهم حدث بها شيوخهم لا يجوز الاحتجاج به بحال (٢). وقال المزي في ترجمة محمد بن سليمان بن هشام: قال أبو العباس بن عقدة: في أمره نظر. وقال أبو علي الحسين بن علي النيسابوري الحافظ: ضعيف، منكر الحديث.

We say: Al-Khallāl narrated from al-Khiḍr ibn al-Muthannā, just as he narrated from other unknown, weak narrators, and those unanimously considered weak with rejected narrations. The mere fact that al-Khallāl narrated from a man does not constitute authentication of that man, because al-Khallāl narrates with chains of transmission and does not stipulate authenticity for what he narrates. Al-Khallāl narrated from weak narrators, and among the weak teachers from whom al-Khallāl narrated is Muḥammad ibn Sulaymān ibn Hishām. Ibn Ḥibbān said: "Muḥammad ibn Sulaymān ibn Hishām al-Khazzāz, the grandson of Maṭar al-

Warrāq, narrates from Abū Mu'āwiya, Wakī', and the people of Iraq. People narrated from him, but he narrates rejected hadiths among reliable narrators as if he steals hadith. He deliberately takes well-known hadiths of specific people that their teachers narrated, and it is not permissible to use him as evidence under any circumstances" (2). Al-Mizzī said in the biography of Muḥammad ibn Sulaymān ibn Hishām: Abū al-'Abbās ibn 'Uqdah said: "There is a question about his case." Abū 'Alī al-Hussain ibn 'Alī al-Naysābūrī al-Ḥāfiẓ said: "Weak, narrator of rejected hadiths."

.(١) اجتماع الجيوش الإسلامية جزء ١ صفحة ١٣٠. (٢) المجروحين جزء ٢ صفحة ٣٠٤ ٣٠٤

(1) "Ijtimā' al-Juyūsh al-Islāmiyya," Vol. 1, p. 130. (2) "Al-Majrūḥīn," Vol. 2, p. 304.

.وقال ابن حبان: لا يجوز الاحتجاج به بحال

Ibn Ḥibbān said: "It is not permissible to use him as evidence under any circumstances."

.وقال أبو أحمد بن عدي: أحاديثه مسروقة يسرقها من قوم ثقات ويوصل الأحاديث (١)

Abū Aḥmad ibn 'Adī said: "His hadiths are stolen; he steals them from reliable people and connects the hadiths" (1).

قلنا: فرواية الخلال عن رجل مجهول لا تعني توثيقه لذلك الرجل بل قد يكون مجهولا أو ضعيفا أو ممن يسرق الأخبار ويروي المنكرات، بل إن إعراض الخلال في كتاب السنة عن نقل كلمة واحدة من كتاب الرد على الزنادقة والجهمية دال على عدم اعتماده لهذا الكتاب، إلا أن ابن القيم ومن قبله ابن تيمية رحمهما الله لما توهموا أن الخلال روي كتاب الرد على الزنادقة والجهمية في كتاب السنة (٢) قالوا بتصحيح نسبة الكتاب، مع أن مجرد رواية الخلال لخبر أو نقل ما في كتابه السنة لا يلزم منه الصحة، فكيف وأن الخلال لم ينقل منه قط في كتاب السنة، ولم يذكره مع معرفة الخلال لهذا الكتاب، فتحرج الخلال وإعراضه عن ذكر كتاب الرد على الزنادقة والجهمية والنقل عنه في كتاب السنة دال على إنكاره لا على تصحيحه؟

We say: Al-Khallāl's narration from an unknown man does not mean he authenticates that man; rather, he may be unknown, weak, or among those who steal reports and narrate rejected material. Indeed, al-Khallāl's avoidance in "Kitāb al-Sunna" of quoting a single word from "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya"

indicates his lack of reliance on this book. However, when Ibn Al-Qayyim and before him Ibn Taymiyya, may Allah have mercy on them, mistakenly thought that al-Khallāl had narrated "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" in "Kitāb al-Sunna" (2), they claimed to authenticate the attribution of the book, even though the mere fact that al-Khallāl narrated a report or quoted in his book "Al-Sunna" does not necessitate its authenticity. What about the fact that al-Khallāl never quoted from it in "Kitāb al-Sunna" and did not mention it despite al-Khallāl's knowledge of this book? Al-Khallāl's caution and avoidance of mentioning "al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" and quoting from it in "Kitāb al-Sunna" indicates his rejection of it, not his authentication.

قال ابن القيم: الثاني أن الخلال قد قال كتبته من خط عبد الله بن أحمد وكتبه عبد الله من خط أبيه، والظاهر أن الخلال إنما رواه عن الخضر لأنه أحب أن يكون متصل السند على طريق أهل النقل، وضم ذلك إلى الوجادة والخضر كان صغيرا حين سمعه من عبد الله، ولم يكن من المعمرين المشهورين بالعلم ولا هو من الشيوخ (٣).

Ibn Al-Qayyim said: "The second [aspect]: Al-Khallāl said, 'I copied it from the handwriting of 'Abdullāh ibn Aḥmad, and 'Abdullāh copied it from the handwriting of his father.' Apparently, al-Khallāl narrated it from Al-Khiḍr because he wanted it to have a connected chain according to the method of the people of transmission, and he combined that with finding it [wijāda], and al-Khiḍr was young when he heard it from 'Abdullāh and was not among the well-known long-lived scholars or from the Shaykhs" (3).

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(١) تهذيب الكمال جزء ٢٥ صفحة ٣١٣. (٢) سيأتي التنبيه على أوهام ابن القيم وشيخه ابن تيمية رحمهما الله. (٣) اجتماع الجيوش الإسلامية جزء ١ صفحة ١٣١.

(1) "Tahdhīb al-Kamāl," Vol. 25, p. 313. (2) We will point out the errors of Ibn al-Qayyim and his teacher Ibn Taymiyya, may Allah have mercy on them. (3) "Ijtimā' al-Juyūsh al-Islāmiyya," Vol. 1, p. 131.

قلنا: لم يقل الخلال قط عن كتاب الرد على الزنادقة والجهمية: كتبته من خط عبد الله بن أحمد وكتبه عبد الله من خط أبيه. وإنما هذا من أوهام ابن القيم خاله (١)، إنما قال الخلال هذا الكلام عند روايته لرسالة «ما يحتج به الإمام أحمد على الجهمية من القرآن الكريم» كما تقدم، وهذا هو نص الخلال في كتابه السنة.

We say: Al-Khallāl never said about "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya": "I copied it from the handwriting of 'Abdullāh ibn Aḥmad, and 'Abdullāh copied it from the handwriting of his father." This is one of Ibn Al-Qayyim's errors (1). Al-Khallāl said these words when narrating the treatise "Mā Yaḥtajju bihi al-Imām Aḥmad 'alā al-Jahmiyya min al-Qur'ān al-Karīm," as previously mentioned, and this is the text of al-Khallāl in his book "Al-Sunna."

.قال الخلال في كتاب السنة: أخبرنا أبو بكر المروذي، قال: هذا ما احتج به أبو عبد الله على الجهمية في القرآن. كتب بخطه وكتبته من كتابه فذكر المروذي آيات كثيرة دون ما ذكر الخضر بن أحمد، عن عبد الله وقال: وفيه سمعت أبا عبد الله يقول في القرآن عليهم من الحجج في غير .موضع يعني الجهمية (٢)

Al-Khallāl said in "Kitāb al-Sunna": "Abū Bakr al-Marrūdhī informed us, saying: 'This is what Abū 'Abdullāh used as evidence against the Jahmites from the Qur'an. He wrote it in his handwriting, and I copied it from his book.' Al-Marrūdhī mentioned many verses without mentioning what al-Khiḍr ibn Aḥmad reported from 'Abdullāh, and he said: 'And in it, I heard Abū 'Abdullāh saying that in the Qur'an there are arguments against them in many places, meaning the Jahmites'" (2).

قال الخلال في كتاب السنة: وأخبرنا الخضر بن أحمد بن المثنى الكندي، قال: سمعت عبد الله بن أحمد بن حنبل، قال: وجدت هذا الكتاب بخط أبي فيما يحتج به على الجهمية وقد ألف الآيات إلى الآيات من السورة وأول ما ذكر عبد الله: «{لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ .الظَّالِمِينَ}، {مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ} (٣)

Al-Khallāl said in "Kitāb al-Sunna": "Al-Khiḍr ibn Aḥmad ibn al-Muthannā al-Kindī informed us, saying: 'I heard 'Abdullāh ibn Aḥmad ibn Ḥanbal saying: I found this book in my father's handwriting concerning what he used as evidence against the Jahmites, and he had compiled verses with verses from the surah, and the first thing 'Abdullāh mentioned was: {There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers}, {What Allah willed [has occurred]; there is no power except in Allah}'" (3).

،قلنا: وأصح من روى هذه الرسالة هو عبد الله ابن الإمام أحمد في كتاب السنة، وهذا هو نص الرسالة من كتاب السنة لعبد الله ابن الإمام أحمد ومن نظر في هذه الرسالة الصحيحة النسبة للإمام أحمد علم بأن هذه الرسالة لا علاقة لها قط بكتاب الرد على الزنادقة والجهمية

We say: The most authentic narrator of this treatise is 'Abdullāh, the son of Imam Aḥmad, in "Kitāb al-Sunna," (of al-Khallāl) and this is the text of the treatise from "Kitāb al-Sunna" by 'Abdullāh, the son of Imam Aḥmad. Anyone who examines this treatise, which is authentically attributed to Imam Aḥmad, will know that this treatise has no connection whatsoever to "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya."

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(١) قلنا: أما ابن تيمية فقد فرق في كتبه بين الرسالتين ولم يخلط بينهما. قال ابن تيمية: قال الخلال وأنبأنا الخضر بن أحمد بن المثنى الكندى سمعت عبد الله بن أحمد بن حنبل قال وجدت هذا الكتاب بخط أبي فيما احتج به على الجهمية وقد ألف الآيات إلى الآيات في السور فذكر جِيبُوا لِي ۖ رِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْت ۖ آيات كثيرة تدل على هذا الأصل مثل قوله تعالى {وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي ق بِي لَعَلَّهُمْ يَرْشُدُونَ}. درء التعارض جزء ٢ صفحة ١١٦. إلا أن ابن تيمية توهم بأن الخلال روي كتاب الرد على الزنادقة والجهمية في كتاب السنة كما سيأتي .. (٢) السنة للخلال رقم ١٩٠٦. (٣) السنة للخلال رقم ١٩٠٧.

(1) We say: As for Ibn Taymiyya, he distinguished between the two treatises in his books and did not confuse them. Ibn Taymiyya said: "Al-Khallāl said: 'Al-Khiḍr ibn Aḥmad ibn al-Muthannā al-Kindī informed us; I heard 'Abdullāh ibn Aḥmad ibn Ḥanbal saying: I found this book in my father's handwriting concerning what he used as evidence against the Jahmites, and he had compiled verses with verses in the surahs.' Then he mentioned many verses indicating this principle, such as the Almighty's saying: {And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided}." "Dar' al-Ta'āruḍ," Vol. 2, p. 116. However, Ibn Taymiyya mistakenly thought that Al-Khallāl had narrated "Al-Radd 'alā al-Zanādiqa wa-l-Jahmiyya" in "Kitāb al-Sunna," as will be mentioned... (2) "Al-Sunna" by Al-Khallāl, no. 1906. (3) "Al-Sunna" by Al-Khallāl, no. 1907.

End of quotes

The Treatise [Risāla] of Aḥmad ibn Ḥanbal to Musaddad ibn Musarhad and Another Unknown Narrator

Musaddad ibn Musarhad[153] (d. 228 AH) was a well-known scholar and trustworthy narrator of Hadith. There is an entry for Musaddad in the Levels of the Ḥanbalīs [Ṭabaqāt al-Ḥanābila] (1/341) of Ibn Abī Yaʿlā where he mentioned the following chain of transmission:

أنبانا على عن ابن بطة حدثنى على بن أحمد المقرى المراغى – بالمراغة – حدثنا محمد بن جعفر بن محمد السوندينى حدثنا على بن محمد بن موسى الحافظ – المعروف بابن المعدل – حدثنا أحمد بن محمد التميمى الزرندى قال: لما أشكل على مسدد بن مسرهد بن مسربل أمر الفتنة، وما وقع الناس فيه من الاختلاف فى القدر، والرفض، والاعتزال، وخلق القرآن، والإرجاء: كتب إلى أحمد بن حنبل:

Meaning:

"ʿAlī reported to us from Ibn Baṭṭa, who said: ʿAlī ibn Aḥmad al-Muqriʾ al-Marāghī - in Marāgha - narrated to me, Muḥammad ibn Jaʿfar ibn Muḥammad al-Sūndinī narrated to us, ʿAlī ibn Muḥammad ibn Mūsā al-Ḥāfiẓ - known as Ibn al-Muʿaddal - narrated to us, **Aḥmad ibn Muḥammad al-Tamīmī al-Zarandī** narrated to us, who said: When Musaddad ibn Musarhad ibn Musarbal was confused about the matter of the trial [fitnah], and what people had fallen into regarding disagreements about predestination [qadr], Shīʿism [rafḍ], Muʿtazilism [iʿtizāl], the creation of the Qur'an, and Murjiʾism [irjāʾ], he wrote to Aḥmad ibn Ḥanbal:"

اكتب

إلىّ بسنة رسول الله ﷺ .فلما ورد كتابه على أحمد بن محمد :بكى وقال :إنا لله وإنا إليه راجعون .يزعم هذا البصرى :أنه قد أنفق على العلم مالا عظيما، وهو لا يهتدى إلى سنة رسول الله ﷺ .فكتب إليه

[153] See details on his reliability here - https://shamela.ws/narrator/6085

"Write to me about the Sunna of the Messenger of Allah ﷺ." When his letter arrived to Aḥmad ibn Muḥammad, he wept and said: 'Indeed, we belong to Allah and to Him we shall return. This man from Baṣra claims that he has spent great wealth on knowledge, yet he is not guided to the Sunna of the Messenger of Allah ﷺ. So, he wrote to him…'"

The sub narrator known as **Aḥmad ibn Muḥammad al-Tamīmī al-Zarandī** is also known as **Aḥmad ibn Muḥammad al-Bardhaʿī, and he is an unknown narrator (majhul).** ʿAbdullāh ibn Salmān ibn Sālim al-Aḥmadī who is the **editor of the work entitled:** Al-Masāʾil wa-l-Rasāʾil al-Marwiyyah ʿan al-Imām Aḥmad fī al-ʿaqīda (The Questions and Treatises Narrated from Imam Aḥmad Regarding Creed, 1/33), also mentioned the above chain of transmission and said the following about al-Bardhaʿī:

لم أجده فيما اطلعت عليه من المصادر.

Meaning: "I did not find him in the sources that I examined."

Historically speaking, another early and prominent Ḥanbalī from the 5th century known as **Abū al-Qāsim ʿAbd al-Raḥmān ibn Mandah** (d. 470 AH) has commented on this matter as reported by Ibn Taymiyya in his Compendium of Legal Opinions [Majmūʿ Fatāwā Ibn Taymiyya] (5/131-132):

وَقَدْ صَنَّفَ أَبُو الْقَاسِمِ عَبْدُ الرَّحْمَنِ بْنُ منده فِي ذَلِكَ مُصَنَّفًا وَزَيَّفَ قَوْلَ مَنْ قَالَ: يَنْزِلُ وَلَا يَخْلُو مِنْهُ الْعَرْشُ وَضَعَّفَ مَا قِيلَ فِي ذَلِكَ: عَنْ أَحْمَد بْنِ حَنْبَلٍ

فِي رِسَالَتِهِ إلَى مُسَدَّدٍ وَطَعَنَ فِي هَذِهِ الرِّسَالَةِ. وَقَالَ: إنَّهَا مَكْذُوبَةٌ عَلَى أَحْمَد وَتَكَلَّمَ عَلَى رَاوِيهَا " البردعي أَحْمَد بْنِ مُحَمَّدٍ ". وَقَالَ: إنَّهُ مَجْهُولٌ لَا يُعْرَفُ فِي أَصْحَابِ أَحْمَد.

And Abū al-Qāsim ʿAbd al-Raḥmān ibn Mandah (d. 470 AH) composed a work on this matter and declared false the statement of those who said: "He descends but the Throne is not empty of Him." **He weakened what was said about this from Aḥmad ibn Ḥanbal in his letter to Musaddad and criticized this letter**. He said: ***"It is fabricated against Aḥmad," and he spoke about its narrator al-Bardhaʿī***

Aḥmad ibn Muḥammad." He said: "<u>He is unknown and not recognized among the companions of Aḥmad.</u>"

Ibn Taymiyya also said in his Sharḥ Ḥadīth al-Nuzūl (p. 40):

فمنهم من قال: لا يخلو منه العرش، ونقل ذلك عن الإمام أحمد بن حنبل في رسالته إلى مُسَدَّد، وعن إسحاق بن راهويه، وحماد بن زيد، وعثمان بن سعيد الدارمي، وغيرهم.

ومنهم من أنكر ذلك، وطعن في هذه الرسالة، وقال: راويها عن أحمد بن حنبل مجهول لا يعرف.

Meaning:

"Some of them said: The Throne is not devoid of Him, and this was reported from Imam Aḥmad ibn Ḥanbal in his epistle to Musaddad, and from Isḥāq ibn Rāhawayh, Ḥammād ibn Zayd, ʿUthmān ibn Saʿīd al-Dārimī, and others. ***Others rejected this and criticized this epistle, saying: <u>Its narrator from Aḥmad ibn Ḥanbal is unknown and not recognized.</u>"***

Despite Ibn Mandah rejecting this letter, Ibn Taymiyya himself accepted it in the above-named work (5/396):

وَأَمَّا " رِسَالَةُ أَحْمَد بْنِ حَنْبَلٍ " إلَى مُسَدَّدِ بْنِ مسرهد فَهِيَ مَشْهُورَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَالسُّنَّةِ مِنْ أَصْحَابِ أَحْمَد وَغَيْرِهِمْ تَلَقَّوْهَا بِالْقَبُولِ وَقَدْ ذَكَرَهَا أَبُو عَبْدِ اللَّهِ بْنُ بَطَّةَ فِي كِتَابِ " الْإِبَانَةِ " وَاعْتَمَدَ عَلَيْهَا غَيْرُ وَاحِدٍ كَالْقَاضِي أَبِي يَعْلَى وَكَتَبَهَا بِخَطِّهِ.

“As for The Letter of Aḥmad ibn Ḥanbal to Musaddad ibn Musarhad, it is well-known among the people of hadith and Sunna from the companions of Aḥmad and others who accepted it. Abū ʿAbdullāh ibn Baṭṭa mentioned it in the book al-Ibāna, and more than one scholar relied upon it, such as al-Qāḍī Abū Yaʿlā who wrote it in his handwriting.”

Ibn Taymiyya mentioned al-Qāḍī Abū Yaʿlā. The latter mentioned the letter in his

Ibṭāl al-Taʾwīlāt (p. 261):

261 - وقد قَالَ أَحْمَد فِي رسالته إلى مسدد: إن الله، عَزَّ وَجَلَّ، ينزل فِي كل ليلة إلى السماء الدنيا ولا يخلوا من العرش

Meaning: "Ahmad said in his letter to Musaddad: 'Indeed Allah, the Mighty and Majestic, descends every night to the lowest heaven without the Throne becoming empty of Him."'

The editor known as Muḥammad bin Ḥamad al-Ḥamūd Al-Najdī said about the above line:

(١٣) لم أجده في الرسالة المذكورة في ترجمة «مسدد» من طبقات الحنابلة (١/٣٤١ - ٣٤٥).

(13) I did not find it in the letter mentioned in the biography of Musaddad from Tabaqat al-Hanabila (1/341-345).

Utilizing Ibn Mandah's methodological criteria, it becomes evident that Ibn Taymiyya failed to identify any hadith scholars who explicitly deemed al-Bardhaʿī trustworthy, instead relying on citations from earlier Ḥanbalī authorities who referenced the letter in question. ***If we were to apply these same rigorous standards to the Ẓāhiriyya manuscript of Kitāb al-Sunna, its authenticity would be similarly compromised due to the presence of at least one obscure transmitter in its chain of narration, particularly Abū ʿAbdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī, who purportedly received the text directly from ʿAbdallāh ibn Aḥmad. Consequently, accepting the manuscript in its 7th-century form—as transcribed by al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī in 644 AH—would constitute a methodological inconsistency within the framework of Ibn Mandah the Ḥanbalī.***

Ibn Taymiyya on fabricated narrations about Imam Ahmad ibn Hanbal

Ibn Taymiyya documented an alleged incident concerning Ibn Ḥanbal and al-Shāfiʿī, which he subsequently dismissed with a notably revealing commentary. The manner in which he approached this narration demonstrates his critical methodology when evaluating some historical reports.

The story of the shirt of Ibn Hanbal sent to al-Shafi'i and tabarruk (blessings)

In the book entitled al-Mustadrak ʿalā Majmūʿ Fatāwā Shaykh al-Islām, compiled, arranged, and published by: Muhammad ibn Abd al-Rahman ibn Qasim, is the following from Ibn Taymiyya (1/23):

وروي من غير طريق: أن الشافعي كتب من مصر كتابا وأعطاه للربيع بن سليمان، وقال :اذهب به إلى أبي عبد الله أحمد بن حنبل وائتني بالجواب فجاء به إليه، فلما قرأه تغرغرت عيناه بالدموع، وكان الشافعي ذكر فيه أنه رأى النبي ﷺ في المنام وقال له: اكتب إلى أبي عبد الله أحمد بن حنبل واقرأ عليه مني السلام، وقل

له: إنك ستمتحن وتدعى إلى خلق القرآن، لا تجبهم يرفع الله لك علمًا

يوم القيامة فقال له الربيع: البشارة، فأعطاه قميصه الذي يلي جلده، وجواب الكتاب. فقال له الشافعي: أي شيء دفع إليك؟ قال: القميص الذي يلي جلده. قال: ليس نفجعك به، ولكن بُلَّهُ وادفع إلينا الماء حتى نشركك فيه. وفي بعض الطرق قال الربيع: فغسلته وحملت ماءه إليه .فتركه في قنينة، وكنت أراه في كل يوم يأخذ منه فيمسح على وجهه تبركا بأحمد بن حنبل

وقد قال الشيخ تقي الدين: كذبوا على أحمد بن حنبل حكايات في السنة والورع، وذكر هذه الحكاية، وحكاية امتناعه من الخبز الذي خبز في . بيت ابنه صالح لما تولى القضاء (١)

.(١) الآداب الشرعية جـ٢/١٣ يتبع جـ١/٩ من الفهارس العامة لمجموع الفتاوى

It was narrated through another path: that al-Shāfiʿī wrote a letter from Egypt and gave it to al-Rabīʿ ibn Sulaymān, saying: "Take it to Abū ʿAbdullāh Aḥmad ibn Ḥanbal and bring me the response." So, he brought it to him, and when he read it, his eyes filled with tears. Al-Shāfiʿī had mentioned in it that he saw the Prophet ﷺ in a dream who said to him: "Write to Abū ʿAbdullāh Aḥmad ibn Ḥanbal, convey my greetings to him, and tell him: You will be tested and called to [declare] the creation of the Qur'an. Do not respond to them, and Allah will raise a banner for you on the Day of Resurrection."

Al-Rabīʿ said to him: "Good news!" So, he gave him his shirt that was next to his skin, and the response to the letter. Al-Shāfiʿī asked him: "What did he give you?" He said: "The shirt that was next to his skin." He said: "We will not deprive you of it, but wet it and give us the water so that we may share in it with you." And in some of the transmitted paths, al-Rabīʿ said: "I washed it and brought its water to him, and he kept it in a bottle. I would see him every day taking from it and wiping it on his face, seeking blessings through Aḥmad ibn Ḥanbal."

And Shaykh Taqī al-Dīn (Ibn Taymiyya) said: **"They fabricated stories about Aḥmad ibn Ḥanbal regarding the Sunna and piety**," mentioning this story and the story of his refusal to eat bread that was baked in the house of his son Ṣāliḥ when he assumed the position of judge (1).

Footnote (1) Al-Ādāb al-Sharʿiyya (of Ibn Muflih) vol. 2/13 follows vol. 1/9 from the general indexes of Majmūʿ al-Fatāwā.

End of quote.

The Sunna mentioned above can refer to creedal matters (ʿaqāʾid).

Al-Dhahabī said the following about al-Rabīʿ ibn Sulaymān in his Siyar Aʿlām an-Nubalāʾ (12/587-588):

وَلَمْ يَكُنْ صَاحِبَ رِحلَةٍ، فَأَمَّا مَا يُرْوَى أَنَّ الشَّافِعِيَّ بعثَهُ إِلَى بَغْدَادَ

بِكِتَابِهِ إِلَى أَحْمَدَ بنِ حَنْبَلٍ فغيرُ صَحِيْحٍ.

"And he was not one who travelled much. As for what is narrated that al-Shāfiʿī sent him to Baghdad with his book to Aḥmad ibn Ḥanbal, it is not authentic."

On the other hand, Ibn Kathīr—a disciple of Ibn Taymiyya who was also acquainted with al-Dhahabī—cited the incident from al-Bayhaqī without expressing scepticism regarding its attribution to Ibn Ḥanbal and al-Shāfiʿī. This account appears in his comprehensive historical work al-Bidāya wal-Nihāya (14/395), suggesting a divergence in methodological application among prominent scholars of the period. Quote:

وَرَوَى الْبَيْهَقِيُّ، عَنِ الرَّبِيعِ قَالَ: بَعَثَنِي الشَّافِعِيُّ بِكِتَابٍ مِنْ مِصْرَ إِلَى أَحْمَدَ بْنِ حَنْبَلٍ، فَأَتَيْتُهُ وَقَدِ انْفَتَلَ مِنْ صَلَاةِ الْفَجْرِ، فَدَفَعْتُ إِلَيْهِ الْكِتَابَ فَقَالَ: أَقَرَأْتَهُ؟ فَقُلْتُ: لَا. فَأَخَذَهُ فَقَرَأَهُ فَدَمَعَتْ عَيْنَاهُ، فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، وَمَا فِيهِ؟ فَقَالَ: يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي الْمَنَامِ، فَقَالَ لَهُ: "اكْتُبْ إِلَى أَبِي عَبْدِ اللَّهِ أَحْمَدَ بْنِ حَنْبَلٍ، وَاقْرَأْ عَلَيْهِ مِنِّي السَّلَامَ، وَقُلْ لَهُ: إِنَّكَ سَتُمْتَحَنُ، وَتُدْعَى إِلَى الْقَوْلِ بِخَلْقِ الْقُرْآنِ فَلَا تُجِبْهُمْ، يَرْفَعُ اللَّهُ لَكَ عَلَمًا إِلَى يَوْمِ الْقِيَامَةِ. قَالَ الرَّبِيعُ: فَقُلْتُ: حَلَاوَةُ الْبِشَارَةِ. فَخَلَعَ قَمِيصَهُ الَّذِي يَلِي جِلْدَهُ فَأَعْطَانِيهِ، فَلَمَّا رَجَعْتُ إِلَى الشَّافِعِيِّ أَخْبَرْتُهُ فَقَالَ: إِنِّي لَسْتُ أَفْجَعُكَ فِيهِ، وَلَكِنْ بُلَّهُ بِالْمَاءِ وَأَعْطِنِيهِ حَتَّى أَتَبَرَّكَ بِهِ

Meaning:

"Al-Bayhaqī narrated from al-Rabīʿ who said: 'Al-Shāfiʿī sent me with a letter from Egypt to Aḥmad ibn Ḥanbal. I came to him after he had finished the Fajr prayer, and I handed him the letter. He asked, "Have you read it?" I said, "No." He took it and read it, and his eyes welled up with tears. I asked, "O Abū ʿAbdullāh, what is in it?" He said, "He mentions that he saw the Messenger of Allah ﷺ in a dream, and he said to him: 'Write to Abū ʿAbdullāh Aḥmad ibn Ḥanbal, convey my greetings to him, and tell him: You will be tested and called to affirm the creation of the Qur'an, so do not respond to them. Allah will raise a banner for you until the Day of Resurrection.'" Al-Rabīʿ said: "I said, 'How sweet is the good news!' He took off the shirt that was next to his skin and gave it to me. When I returned to al-Shāfiʿī, I informed him, and he said, 'I will not deprive you of it, but moisten it with water and give it to me so that I may seek blessings from it.'"

Indeed, Ibn 'Asākir (d. 571 AH) recorded it via al-Bayhaqī and another route in his Tārīkh Dimashq (5/311-312) as follows:

أخبرني أبو المظفر عبد المنعم بن عبد الكريم القشيري أنا أبو بكر أحمد بن الحسين البيهقي أنا أبو عبد الرحمن محمد بن الحسين (١) بن محمد بن موسى قراءة عليه قال سمعت محمد بن عبد الله بن شاذان يقول سمعت أبا القاسم بن صدقة يقول سمعت علي بن عبد العزيز الطلحي يقول قال لي الربيع إن الشافعي خرج إلى مصر وأنا معه فقال لي يا ربيع خذ كتابي هذا فامض به وسلمه إلى أبي عبد الله أحمد بن حنبل وائتني بالجواب قال الربيع فدخلت بغداد ومعي الكتاب فلقيت أحمد بن حنبل صلاة الصبح فصليت معه الفجر فلما انفتل من المحراب سلمت إليه الكتاب وقلت له هذا كتاب أخيك الشافعي من مصر فقال أحمد نظرت فيه قلت لا فكسر أبو عبد الله الختم وقرأ الكتاب وتغرغرت عيناه بالدموع فقلت إيش فيه يا أبا عبد الله قال يذكر أنه رأى النبي ﷺ في النوم فقال له اكتب إلى أبي عبد الله أحمد بن حنبل واقرأ عليه مني السلام وقل إنك ستمتحن وتدعى إلى خلق القرآن فلا تجبهم فسيرفع الله لك علما إلى يوم القيامة قال الربيع فقلت البشارة فخلع أحد قميصيه الذي يلي جلده ودفعه إلي فأخذته وخرجت إلى مصر وأخذت جواب الكتاب فسلمته إلى الشافعي فقال لي الشافعي يا ربيع إيش الذي دفع إليك قلت القميص الذي يلي جلده قال الشافعي ليس نفجعك به ولكن بله وادفع إلي الماء حتى أشركك فيه

Abū al-Muẓaffar 'Abd al-Mun'im ibn 'Abd al-Karīm al-Qushayrī informed me that Abū Bakr Aḥmad ibn al-Hussain al-Bayhaqī informed us that Abū 'Abd al-Raḥmān Muḥammad ibn al-Hussain (1) ibn Muḥammad ibn Mūsā informed us by reading to him, saying: I heard Muḥammad ibn 'Abdullah ibn Shādhān saying: I heard Abū al-Qāsim ibn Ṣadaqa saying: I heard 'Alī ibn 'Abd al-'Azīz al-Ṭalḥī saying: al-Rabī' said to me: "Al-Shāfi'ī went to Egypt and I was with him, and he said to me: 'O Rabī', take this letter of mine, proceed with it and deliver it to Abū 'Abdullah Aḥmad ibn Ḥanbal, and bring me the response.'" Al-Rabī' said: "I entered Baghdad with the letter and met Aḥmad ibn Ḥanbal at the morning prayer. I prayed the dawn prayer with him, and when he turned from the prayer niche, I handed him the letter and said to him: 'This is a letter from your brother al-Shāfi'ī from Egypt.' Aḥmad said: 'Have you looked at it?' I said: 'No.' Then Abū 'Abdullah broke the seal, read the letter, and his eyes filled with tears. I said: 'What is in it, O Abū 'Abdullah?' He said: 'He mentions that he saw the Prophet ﷺ in a dream, and he said to him: Write to Abū 'Abdullah Aḥmad ibn Ḥanbal, convey my greetings to him, and say: You will be tested and called to [affirm] the creation of the Qur'an, but do not respond to them, for Allah will raise a banner for you until the Day of Resurrection.'" Al-Rabī' said: "I said: 'Glad tidings!' Then he took off one of his shirts that was next to his skin and gave it to me. I took it and left for Egypt, took the response to the letter, and delivered it to al-Shāfi'ī. Al-Shāfi'ī said to me: 'O Rabī', what did he give you?' I said: 'The shirt that was next to his skin.' Al-Shāfi'ī said: 'We will not deprive you of it, but wet it and give me the water so that I may share in it with you.'"

حدثناها أبو محمد عبد الجبار بن محمد بن أحمد الحواري البيهقي الفقيه إملاء بنيسابور نا الإمام أبو سعيد القشيري إملاء وهو عبد الواحد بن عبد الكريم أنا الحاكم أبو جعفر محمد بن محمد الصفار أنا عبد الله بن يوسف قال سمعت محمد بن عبد الله الرازي قال سمعت جعفر بن محمد المالكي يقول قال الربيع بن سليمان إن الشافعي خرج إلى مصر فقال لي يا ربيع خذ كتابي هذا فامض به وسلمه إلى أبي (١) عبد الله وائتني بالجواب قال الربيع فدخلت بغداد ومعي الكتاب فصادفت أحمد بن حنبل في صلاة الصبح فلما انفتل من المحراب سلمت إليه الكتاب وقلت له هذا كتاب أخيك الشافعي من مصر فقال لي أحمد نظرت فيه فقلت لا فكسر الختم وقرأ فتغرغرت عيناه فقلت له إيش فيه يا أبا عبد الله

فقال يذكر فيه أنه رأى النبي ﷺ في النوم فقال له اكتب إلى أبي عبد الله فاقرأ وقل له إنك ستمتحن وتدعى إلى خلق القرآن فلا تجبهم فسيرفع الله لك علما إلى يوم القيامة قال الربيع فقلت له البشارة يا أبا عبد الله فخلع أحد قميصيه الذي يلي جلده فأعطانيه فأخذت الجواب وخرجت إلى مصر وسلمت (٢) إلى الشافعي فقال إيش الذي أعطاك فقلت قميصه فقال الشافعي ليس نفجعك به ولكن بله وادفع إلي الماء لأتبرك به

Abū Muḥammad 'Abd al-Jabbār ibn Muḥammad ibn Aḥmad al-Ḥawārī al-Bayhaqī, the jurist, narrated it to us by dictation in Naysābūr. The Imam Abū Sa'īd al-Qushayrī informed us by dictation, and he is 'Abd al-Wāḥid ibn 'Abd al-Karīm. Al-Ḥākim Abū Ja'far Muḥammad ibn Muḥammad al-Ṣaffār informed us. 'Abdullah ibn Yūsuf informed us, saying: I heard Muḥammad ibn 'Abdullah al-Rāzī saying: I heard Ja'far ibn Muḥammad al-Mālikī saying: al-Rabī' ibn Sulaymān said: "Al-Shāfi'ī, may Allah have mercy on him, went to Egypt and said to me: 'O Rabī', take this letter of mine, proceed with it and deliver it to Abū (1) 'Abdullah, and bring me the response.'" Al-Rabī' said: "I entered Baghdad with the letter and encountered Aḥmad ibn Ḥanbal during the morning prayer. When he turned from the prayer niche, I handed him the letter and said to him: 'This is a letter from your brother al-Shāfi'ī from Egypt.' Aḥmad said to me: 'Have you looked at it?' I said: 'No.' Then he broke the seal and read it, and his eyes filled with tears. I said to him: 'What is in it, O Abū 'Abdullah?' He said: 'He mentions in it that he saw the Prophet ﷺ in a dream, and he said to him: Write to Abū 'Abdullah, convey my peace and say to him: You will be tested and called to [affirm] the creation of the Qur'an, but do not respond to them, for Allah will raise a banner for you until the Day of Resurrection.'" Al-Rabī' said: "I said to him: 'Glad tidings, O Abū 'Abdullah!' Then he took off one of his shirts that was next to his skin and gave it to me. I took the response and left for Egypt, and delivered (2) it to al-Shāfi'ī. He said: 'What did he give you?' I said: 'His shirt.' Al-Shāfi'ī said: 'We will not deprive you of it, but wet it and give me the water so that I may be blessed by it.'"

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(١) بالاصل «الحسن» والصواب عن تذكرة الحفاظ ٥/

(1) In the original "al-Ḥasan," and the correct version is from Tadhkirat al-Ḥuffāẓ 5/311

(١) In the margin, "Aḥmad ibn Ḥanbal." (٢) In the margin, "the letter."

Ibn al-Jawzī mentioned it in his Manāqib al-Imām Aḥmad (pp. 609-610) with the following chain and text:

أخبرنا عبد الملك بن أبي القاسم، قال :أخبرنا عبد الله بن محمد الأنصاري، قال :أخبرنا غالب بن علي، قال :أخبرنا محمد بن الحسين، قال :حدثنا محمد بن عبد الله بن شاذان، قال :سمعت أبا القاسم بن صدقة، يقول :سمعت علي بن عبد العزيز الطلحي، قال :قال لي الربيع :قال لي الشافعي :يا ربيع، خذ كتابي وامض به وسلمه إلى أبي عبد الله أحمد بن حنبل، وأتني بالجواب، قال

الربيع :فدخلت بغداد ومعي الكتاب، فلقيت أحمد بن حنبل صلاة الصبح، فصليت معه الفجر، فلما انفتل من المحراب، سلمت إليه الكتاب، وقلت له :هذا كتاب أخيك الشافعي من مصر .فقال أحمد :نظرت فيه؟ قلت :لا، فكسر أحمد الخاتم، وقرأ الكتاب فتغرغرت عيناه بالدموع، فقلت له :أي شيء فيه يا أبا عبد الله؟ فقال :يذكر أنه رأى النبي ﷺ في المنام، فقال له :اكتب إلى أبي عبد الله أحمد بن حنبل، واقرأ عليه مني السلام، وقل :إنك ستمتحن وتدعى إلى خلق القرآن، فلا تجبهم يرفع الله لك علمًا إلى يوم ،القيامة .قال الربيع :فقلت :البشارة، فخلع قميصه الذي يلي جلده، فدفعه إلي فأخذته وخرجت إلى مصر، وأخذت جواب الكتاب وسلمته إلى الشافعي، فقال لي :يا ربيع، أي شيء الذي دفع إليك؟ قلت :القميص الذي يلي جلده .فقال لي الشافعي :ليس نفجعك به، ولكن بله، وادفع إلينا الماء حتى أشركك فيه

'Abd al-Malik ibn Abī al-Qāsim informed us, saying: 'Abdullah ibn Muḥammad al-Anṣārī informed us, saying: Ghālib ibn 'Alī informed us, saying: Muḥammad ibn al-Hussain informed us, saying: Muḥammad ibn 'Abdullah ibn Shādhān told us, saying: I heard Abū al-Qāsim ibn Ṣadaqa saying: I heard 'Alī ibn 'Abd al-'Azīz al-Ṭalḥī say: al-Rabī' said to me: al-Shāfi'ī said to me: "O Rabī', take my letter, go with it and deliver it to Abū 'Abdullah Aḥmad ibn Ḥanbal, and bring me the response." Al-Rabī' said: "I entered Baghdad with the letter, and I met Aḥmad ibn Ḥanbal at the morning prayer. I prayed the dawn prayer with him, and when he turned from the prayer niche, I handed him the letter and said to him: 'This is a letter from your brother al-Shāfi'ī from Egypt.'" Aḥmad said: "Have you looked at it?" I said: "No." Then Aḥmad broke the seal and read the letter, and his eyes filled with tears. I said to him: "What is in it, O Abū 'Abdullah?" He said: "He mentions that he saw the Prophet ﷺ in a dream, and he said to him: 'Write to Abū 'Abdullah Aḥmad ibn Ḥanbal, convey my greetings to him, and tell him: You will be tested and called to [affirm] the creation of the Qur'an, but do not respond to them, and Allah will raise a banner for you until the Day of Resurrection.'" Al-Rabī' said: "I said: 'Glad tidings!' Then he took off the shirt that was next to his skin and gave it to me. I took it and left for Egypt, took the response to the letter, and delivered it to al-Shāfi'ī. He said to me: 'O Rabī', what did he give you?' I said: 'The shirt that was next to his skin.' Al-Shāfi'ī said to me: 'We will not deprive you of it, but wet it and give us the water so that I may share in it with you.'"

Tāj al-Dīn al-Subkī in his Ṭabaqāt al-Shāfi'iyya al-Kubrā (2/35-36):

أَخْبَرَنَا الْحَافِظ أَبُو الْعَبَّاس بن المظفر بِقِرَاءَتِي عَلَيْهِ أخبرنَا عبد الْوَاسِع بن عبد الْكَافِي الْأَبْهَرِيّ إِجَازَة أخبرنَا أَبُو الْحَسَن مُحَمَّد بْن أَبِي جَعْفَر بْن عَلِيّ الْقرطِيّ سَمَاعا أَخْبَرَنَا الْقَاسِم بْن الْحَافِظ أَبِي الْقَاسِم عَلِيّ بْن الْحَسَن بْن هبة اللَّه بْن عَلِيّ بْن عَسَاكِر أَخْبَرَنَا عَبْد الْجَبَّار بن مُحَمَّد بن أَحْمد الخواري إِجَازَة وَحدثنَا عَنهُ بِهِ أَبِي سَمَاعا

The Ḥāfiẓ Abū al-'Abbās ibn al-Muẓaffar informed us by my reading to him. 'Abd al-Wāsi' ibn 'Abd al-Kāfī al-Abharī informed us by license [ijāza]. Abū al-Ḥasan Muḥammad ibn Abī Ja'far ibn 'Alī al-Qaraẓī informed us by hearing. Al-Qāsim ibn

the Ḥāfiẓ Abū al-Qāsim 'Alī ibn al-Ḥasan ibn Hibat Allāh ibn 'Alī ibn 'Asākir informed us. 'Abd al-Jabbār ibn Muḥammad ibn Aḥmad al-Khawārī informed us by license [ijāza], and my father narrated it to us from him by hearing.

ح قَالَ ابْن المظفر وَأخْبرنَا يُوسُف بن مُحَمَّد الْمصْرِيّ إجَازَة أخبرنَا إِبْرَاهِيم بن بَرَكَات الخشوعي سَمَاعا أَخْبَرَنَا الْحَافِظ أَبُو الْقَاسِم إِجَازَةً أَخْبَرَنَا عَبْد الْجَبَّار الخواري حَدثنَا الإِمَام أَبُو سَعِيد الْقشيرِي إملاء حَدثنَا الْحَاكِم أَبُو جَعْفَر مُحَمَّد بْن مُحَمَّد الصفار أَخْبَرَنَا عَبْد اللَّه بْن يُوسُف قَالَ سَمِعت مُحَمَّد بْن عَبْد لله الرَّازِيّ قَالَ سَمِعت أَبَا جَعْفَر مُحَمَّد الْمَلْطِي يَقُول قَالَ الرّبيع بْن سُلَيْمَان إِن الشَّافِعِي خرج إِلَى مصر فَقَالَ لي يَا ربيع خُذ كتابي هَذَا فَامْضِ بِهِ وَسلمهُ إِلَى أَبِي عَبْد اللَّه وائتني بِالْجَوَابِ قَالَ الرّبيع فَدخلت بَغْدَاد وَمَعِي الْكتاب فصادفت أَحْمد ابْن حَنْبل فِي صَلَاة الصُّبْح فَلَمَّا انْفَتَلَ من الْمِحْرَاب سلمت إِلَيْهِ الْكتاب وَقلت هَذَا كتاب أَخِيك الشَّافِعِي من مصر فَقَالَ لي أَحْمد نظرت فِيهِ فَقلت لَا فَكسر الْخَتْم وَقَرَأَ وتغرغرت عَيناهُ فَقلت لَهُ أيش فِيهِ أَبَا عَبْد اللَّه فَقَالَ يذكر فِيهِ أَنه رأى النَّبِي ﷺ فِي النّوم فَقَالَ لَهُ اكْتُبْ إِلَى أَبِي عَبْد اللَّه فاقرأ وَقل لَهُ إِنَّك ستمتحن وتدعى إِلَى خلق الْقُرْآن فَلَا تجبهمْ فيرفع اللَّه لَك علما إِلَى يَوْم الْقِيَامَة قَالَ الرّبيع فَقلت لَهُ الْبشَارَة يَا أَبَا عَبْد اللَّه فَخلع أحد قميصيه الَّذِي يَلِي جلده فأعطانيه فَأَخذت الْجَواب وَخرجت إِلَى مصر وسلمته إِلَى الشَّافِعِي فَقَالَ أيش الَّذِي أَعْطَاك فَقلت قَمِيصه فَقَالَ الشَّافِعِي لَيْسَ نفجعك بِهِ وَلَكِن بله وادفع إِلَيّ المَاء لأتبرك بِهِ

[Ḥā'][154] Ibn al-Muẓaffar said: And Yūsuf ibn Muḥammad al-Miṣrī informed us by license [ijāza]. Ibrāhīm ibn Barakāt al-Khushū'ī informed us by hearing. The Ḥāfiẓ Abū al-Qāsim informed us by license [ijāza]. 'Abd al-Jabbār al-Khawārī informed us. The Imam Abū Sa'īd al-Qushayrī narrated to us by dictation. The Ḥākim Abū Ja'far Muḥammad ibn Muḥammad al-Ṣaffār narrated to us. 'Abdullah ibn Yūsuf informed us, saying: I heard Muḥammad ibn 'Abdullah al-Rāzī saying: I heard Abū Ja'far Muḥammad al-Malṭī saying: al-Rabī' ibn Sulaymān said: "Al-Shāfi'ī, may Allah have mercy on him, went to Egypt and said to me: 'O Rabī', take this letter of mine, proceed with it and deliver it to Abū 'Abdullah, and bring me the response.'" Al-Rabī' said: "I entered Baghdad with the letter and encountered Aḥmad ibn Ḥanbal during the morning prayer. When he turned from the prayer niche, I handed him the letter and said: 'This is a letter from your brother al-Shāfi'ī from Egypt.' Aḥmad said to me: 'Have you looked at it?' I said: 'No.' Then he broke the seal and read, and his eyes filled with tears. I said to him: 'What is in it, O Abū 'Abdullah?' He said: 'He mentions in it that he saw the Prophet ﷺ in a dream, and he said to him: Write to Abū 'Abdullah, convey my peace to him, and say to him: You will be tested and called to [affirm] the creation of the Qur'an, but do not respond to them, for Allah will raise a banner for you until the Day of Resurrection.'" Al-Rabī' said: "I said to him: 'Glad tidings, O Abū 'Abdullah!' Then he took off one of his shirts that was next to his skin and gave it to me. I took the response and left for Egypt and delivered it to al-Shāfi'ī, may Allah have mercy on him. He said: 'What did he give you?' I said: 'His shirt.' Al-Shāfi'ī said: 'We will not deprive you of it, but wet it and give me the water so that I may be blessed by it.'"

[154] Indicating a change in the chain of transmission.

Ibn Taymiyya on a treatise falsely attributed to Ahmad ibn Hanbal

Ibn Taymiyya said in al-Istiqāma (1/73-74):

قد نقل فِي رِسَالَة عَنهُ إثْبَات لفظ الْحَرَكَة مثل مَا فِي العقيدة الَّتِي كتبهَا حَرْب بن اسماعيل وَلَيْسَت هَذِه العقيدة ثَابِتَة عَن الإِمَام أَحْمد بألفاظها فإنى تَأَمَّلت لَهَا ثَلَاثَة أَسَانِيد مظْلمَة بِرِجَال مَجَاهِيل والألفاظ هِيَ أَلْفَاظ حَرْب بن إِسْمَاعِيل لَا أَلْفَاظ الإِمَام أَحْمد وَلم يذكرهَا المعنيون بِجمع كَلَام الإِمَام أَحْمد كَأبي بكر الْخلال فِي كتاب السّنة وَغَيره من الْعِرَاقِيّين الْعَالمين بِكِتَاب أَحْمد وَلَا رَوَاهَا المعروفون بِنَقْل كَلَام الإِمَام لَا سِيمَا مثل هَذِه الرسَالَة الْكَبِيرَة وَإِن كَانَت راجت على كثير من الْمُتَأَخِّرين

"It has been transmitted in a treatise from him affirming the term **movement (haraka),** like what is in the creed that Ḥarb ibn Ismāʿīl wrote. ***However, this creed is not established from Imām Aḥmad in its exact wording, for I examined three chains of transmission for it that are obscure with unknown men. The expressions are the expressions of Ḥarb ibn Ismāʿīl, not the expressions of Imām Aḥmad***. Those concerned with collecting the statements of Imām Aḥmad did not mention it, such as Abū Bakr al-Khallāl in Kitāb al-Sunna and others from the Iraqis who were knowledgeable about Aḥmad's book. Nor did those known for transmitting the Imām's statements narrate it, especially such a lengthy treatise as this, even though it became popular amongst many of the later scholars."

What Ibn Taymiyya was referring to seems to be about the Risala of Abū al-'Abbās Aḥmad ibn Ja'far ibn Ya'qūb ibn 'Abdullāh al-Fārisī al-Iṣṭakhrī. This can be worked out by referring to this Risala as quoted in Ṭabaqāt al-Ḥanābila (1/24-36 of Abū al-Ḥussain Muḥammad ibn Abī Ya'lā (d. 526 AH). The term haraka (movement) as mentioned above from Ibn Taymiyya is found in the Ṭabaqāt al-Ḥanābila (1/29) as follows:

ولله عرش. وللعرش حملة يحملونه. والله على عرشه، ليس له حدّ والله أعلم بحدّه. والله سميع لا يشك، بصير لا يرتاب، عليم لا يجهل، جواد لا يبخل، حليم لا يعجل، حفيظ لا ينسى، يقظان لا يسهو، قريب لا يغفل، (يتحرّك) ويتكلم وينظر، ويبصر ويضحك، ويفرح ويحبّ ويكره، ويبغض ويرضى، ويغضب ويسخط، ويرحم ويعفو، ويفقر ويعطى ويمنع. وينزل كل ليلة إلى سماء الدنيا كيف يشاء (﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ ١١:٤٢) وقلوب العباد بين إصبعين من أصابع الرحمن، يقلبها كيف يشاء، ويوعيها ما أراد. وخلق آدم بيده على صورته، والسموات والأرض يوم القيامة فى كفّه، ويضع قدمه فى النار فتزوى، ويخرج قوما من النار بيده، وينظر أهل الجنة إلى وجهه يرونه فيكرمهم، ويتجلّى لهم فيعطيهم، ويعرض عليه العباد يوم القيامة، ويتولى حسابهم بنفسه، لا يلى ذلك غيره

“And Allah has a Throne. And the Throne has bearers who carry it. And Allah is upon His Throne, there is no limit for Him, and Allah knows best His limit. And Allah is All-Hearing without doubt, All-Seeing without uncertainty, All-Knowing without ignorance, Generous without miserliness, Forbearing without haste, Preserving without forgetting, Watchful without inadvertence, Near without neglect, **(He moves [yataḥarrak])** and He speaks and He looks, and He sees and He laughs, and He rejoices and He loves and He dislikes, and He hates and He is pleased, and He becomes angry and He becomes wrathful, and He shows mercy and He forgives, and He impoverishes and He gives and He withholds. And He descends every night to the lowest heaven however He wills (42:11 ﴾There is nothing like unto Him, and He is the All-Hearing, the All-Seeing﴿) and the hearts of the servants are between two fingers from the fingers of the Most Merciful, He turns them however He wills, and He makes them conscious of what He intended. And He created Ādam with His hand in His image, and the heavens and the earth on the Day of Judgement will be in His palm, and He will place His foot in the Fire so it will shrink, and He will bring out a people from the Fire with His hand, and the people of Paradise will look at His face and see Him so He will honour them, and He will manifest Himself to them so He will give to them, and the servants will be presented before Him on the Day of Judgement, and He will undertake their reckoning Himself, none other than Him will undertake that.”

If we were to apply Ibn Taymiyya's methodological criteria—as articulated in his assessment of the creed attributed to Imām Aḥmad —to the Ẓāhiriyya manuscript of Kitāb al-Sunna, its attribution would face similar challenges regarding authenticity. Ibn Taymiyya demonstrated that he examined three chains of transmission (asānīd), finding them "obscure with unknown men”, leading him to conclude that "the expressions are the expressions of Ḥarb ibn Ismāʿīl, not the expressions of Imām Aḥmad." Furthermore, he noted that those concerned with collecting Aḥmad's statements, such as Abū Bakr al-Khallāl in Kitāb al-Sunna and other Iraqi scholars knowledgeable about Aḥmad's works, did not mention this creed, nor did those known for transmitting the Imām's statements narrate it. Applying this same rigorous standard to the Ẓāhiriyya manuscript would necessarily implicate the presence of at least one questionable transmitter in its chain of narration—particularly Abū ʿAbdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī, who purportedly received the text directly from ʿAbdallāh ibn Aḥmad. Consequently, accepting the manuscript in its 7th-century form—as transcribed by al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī in 644 AH—whilst simultaneously rejecting the attributed creed to Ibn Hanbal on similar grounds would constitute a methodological inconsistency within Ibn Taymiyya's analytical framework.

Al-Dhahabī rejecting the attribution of a large Tafsīr to Aḥmad ibn Ḥanbal

Al-Dhahabī mentioned the following under the entry for ʿAbd Allah ibn Aḥmad ibn Ḥanbal in his Siyar aʿlām an-Nubalāʾ (13/521):

وَقَالَ أَبُو الحُسَيْنِ أَحْمَدُ بنُ جَعْفَرِ بنِ المُنَادِي :لَمْ يَكُنْ فِي الدُّنْيَا أَحَدٌ أَرْوَى عَنْ أَبِيْهِ مِنْ عَبْدِ اللهِ بنِ أَحْمَدَ، لأَنَّهُ سَمِعَ مِنْهُ)المُسْنَد (وَهُوَ ثَلاَثُوْنَ أَلْفاً، وَ)التَّفْسِيْر (وَهُوَ مائَة أَلْف وَعِشْرُوْنَ أَلْفاً، سَمِعَ مِنْهُ ثَمَانِيْنَ أَلْفاً، وَالبَاقِي وِجَادَةً)٢ (، وَسَمِعَ)النَّاسخ وَالمنسوخ (، وَ)التَّارِيْخ (، وَ)حَدِيْث شُعبَة (، وَ)المقدَّم وَالمُؤخَّر فِي كِتَاب الله (، وَ)جَوَابَات القُرْآن (، وَ)المنَاسك الكَبِيْر (، وَ)الصَّغِيْر (، وَغَيْر ذَلِكَ مِنَ التَّصَانِيْف، وَحَدِيْث الشُّيُوْخ.

"Abū al-Hussain Aḥmad ibn Jaʿfar ibn al-Munādī said: There was no one in the world who transmitted more from his father than ʿAbd Allah ibn Aḥmad, because he heard from him al-Musnad, which is thirty thousand [ḥadīths], and ***al-Tafsīr, which is one hundred and twenty thousand [ḥadīths],*** he heard eighty thousand of them from him, and the remainder through wijāda[155] (2), and he heard al-Nāsikh wa al-Mansūkh, and al-Tārīkh, and Ḥadīth Shuʿba, and al-Muqaddam wa al-Muʾakhkhar fī Kitāb Allah, and Jawābāt al-Qurʾān, and al-Manāsik al-Kabīr, and al-Ṣaghīr, and other compilations besides that, and the ḥadīths of the Shaykhs.

قَالَ :وَمَازِلنَا نرَى أَكَابر شُيوخنَا يَشْهدُوْنَ لَهُ بِمَعْرِفَة الرِّجَال وَعِلَل الحَدِيْث، وَالأَسْمَاء وَالكُنَى، وَالموَاظَبَة عَلَى طَلَب الحَدِيْث فِي العِرَاق وَغيرهَا، وَيذكرُوْنَ عَنْ أَسلاَفِهم الإِقْرَار لَهُ بِذَلِكَ، حَتَّى إِنَّ بَعْضَهُم أَسرَف فِي تَقْرِيْظِه إِيَّاهُ بِالمعرفَة، وَزِيَادَة السَّمَاع لِلْحَدِيْثِ عَلَى أَبِيْهِ

He said: We continue to see the greatest of our Shaykhs bearing witness for him regarding knowledge of men [transmitters] and the defects [ʿilal] of ḥadīth, and names and kunyās, and perseverance in seeking ḥadīth in Iraq and elsewhere, and they mention from their predecessor's acknowledgement for him in that, until some of them went to excess in praising him for his knowledge, and the abundance of his hearing of ḥadīth beyond his father.

[155] Meaning he found the remaining 40,000 ḥadīths in written form rather than hearing them directly.

قُلْتُ :مَازِلنَا نَسْمَعُ بِهَذَا)التَّفْسِيْر (الكَبِيْر لأَحْمَدَ عَلَى أَلْسِنَة الطَّلَبَة وَعُمْدَتَهُم حِكَايَةُ ابْنِ المُنَادِي هَذِهِ، وَهُوَ كَبِيْرٌ قَدْ سَمِعَ مِنْ جَدِّهِ وَعَبَّاس الدُّوْرِيّ، وَمن عَبْد اللهِ بن أَحْمَدَ، لَكِنْ مَا رأَينَا أَحَداً أَخْبَرَنَا عَنْ وَجودِ هَذَا)التَّفْسِيْر (، وَلاَ بَعْضه وَلاَ كُرَّاسَة مِنْهُ، وَلَوْ كَانَ لَهُ وَجود، أَوْ لِشَيْءٍ مِنْهُ لَنَسَخُوهُ، وَلاعتَنَى بِذَلِكَ طلبَةُ العِلْم، وَلَحَصَّلُوا ذَلِكَ، وَلنُقِل إِلَيْنَا، وَلاشْتُهِرَ، وَلَتَنَافَسَ أَعيَانُ البَغْدَادِيِّيْنَ فِي تَحصِيله، وَلَنَقَل مِنْهُ ابْنُ جَرِيْر فَمَنْ بَعْدَهُ فِي تفَاسيرِهِم، وَلاَ -وَاللهِ- يَقْتَضِي أَنْ يَكُوْنَ عِنْد الإِمَام أَحْمَد فِي التَّفْسِيْر مائَة أَلْف وَعِشْرُوْنَ أَلف حَدِيْث، فَإِنَّ هَذَا يَكُون فِي قدر)مُسْنَده (، بَلْ أَكْثَر بِالضَّعْف، ثُمَّ الإِمَام أَحْمَد لَوْ جَمَعَ شَيْئاً فِي ذَلِكَ، لكَانَ يَكُوْنُ مُنَقَّحاً مهذَّباً عَنِ المشَاهير، فَيَصْغُر لِذَلِكَ حَجْمه، وَلكَانَ يَكُوْنُ نَحْواً مِنْ عَشْرَة آلاف حَدِيْث بِالجَهْد، بَلِ أَقلّ.

I (al-Dhahabī) say: We continue to hear about this great Tafsīr of Aḥmad on the tongues of students and their authority is this account of Ibn al-Munādī, and he is great having heard from his grandfather and ʿAbbās al-Dūrī, and from ʿAbd Allah ibn Aḥmad, ***but we have not seen anyone inform us about the existence of this Tafsīr, nor part of it nor a quire from it, and if it had existence, or something of it did, they would have copied it, and the students of knowledge would have taken care of that, and they would have obtained that, and it would have been transmitted to us, and it would have become famous, and the notables of the Baghdadis would have competed in obtaining it***, and Ibn Jarīr and those after him would have transmitted from it in their exegeses [tafāsīr], and it does not require - by Allah - that Imām Aḥmad should have in exegesis [tafsīr] one hundred and twenty thousand ḥadīths, for this would be in the measure of his Musnad, nay twice as much, then Imām Aḥmad if he had compiled something in that, it would have been refined and polished from the famous [transmissions], so its size would become small for that, and it would have been about ten thousand ḥadīths with effort, nay less."

Usul al-Sunna Attributed to Imām Aḥmad: The weakness of its chain

The following was written by Maḥmūd Yazbak Abū ʿAbd al-Raḥmān with my notes:

The book from the narration of ʿAbdūs ibn Mālik[iii] – edited by Dr. Muḥammad Hishām Ṭāhirī:

1- في سند الكتاب محمد بن سليمان المنقري، وهو ضعيف، وكان يقلب الأخبار على الثقات !!، قال ابن حبان :يقلب الأخبار على الثقات، ويأتي عن الضعفاء بالملزقات، لا يحل الاحتجاج به بحال« ..كتاب المجروحين من المحدثين لابن حبان – 2/328]

1- In the chain of transmission of the book is **Muḥammad ibn Sulaymān al-Minqarī**, who is weak and would alter reports from reliable narrators!! Ibn Ḥibbān[iv] said: **"*He alters reports from reliable narrators and brings fabricated reports from weak narrators. It is not permissible to use him as evidence under any circumstances.*"** [Kitāb al-Majrūḥīn min al-Muḥaddithīn by Ibn Ḥibbān – 2/328]

وذكره ابن الجوزي في الضعفاء والمتروكين.

فهذا هو المنقري، يقلب الأخبار على الثقات ويأتي بالملزقات !!.

Ibn al-Jawzī mentioned him in [his book of] weak and abandoned narrators.[v]
This is al-Minqarī, who alters reports from reliable narrators and brings fabrications!!

2- وأيضا ثالث رجال الإسناد وهو ابن البناء الحسن بن احمد البغدادي الحنبلي :مختلط-

وانظر ماذا قال عنه الذهبي :وكتب الكثير، وتصانيفه تدل على قلة فهمه، كان يصحف، وكان قليل التحصيل، أقرأ، وحدث، ودرس وأفتى، وشرح)الإيضاح (لأبي علي الفارسي، وإذا نظرت في كلامه، بان لك سوء تصرفه، ورأيت له ترتيبا في)الغريب (لأبي

381/18 – سير أعلام النبلاء .عبيد، قد خبط وصحف«]

2- Also, the third man in the chain of transmission is **Ibn al-Bannā' al-Ḥasan ibn Aḥmad al-Baghdādī al-Ḥanbalī**: confused in narration.

Look at what al-Dhahabī[vi] said about him: **"*He wrote extensively, but his works indicate his lack of understanding. He would make errors in transmission, had little scholarly attainment, though he taught, narrated, gave lessons and issued legal opinions, and wrote a commentary on al-Īḍāḥ by Abū ʿAlī al-Fārisī. When you look at his words, his poor handling becomes clear to you. I saw his arrangement of al-Gharīb by Abū ʿUbayd, which contained errors and misreadings.*"** [Siyar Aʿlām al-Nubalā' – 18/381]

يعني العقيدة مروية عن ضعيف ومختلط، فهي لا تصح من ناحية، لكن قالوا رواها متفرقة اللالكائي – رحمه الله ، وهذه طريقة جديدة في توثيق الكتب، فإن كان السند

ضعيفا فلا يضر !!، هذا هو حاصل ترقيع الوهابي.

This means the creed is narrated from someone weak and someone confused in narration, so it is not authentic from one perspective, but they say al-Lālakā'ī – may Allah have mercy on him – narrated it in separate parts, and this is a new method in authenticating books, [suggesting] that if the chain is weak it doesn't matter!! This is the result of Wahhābī patchwork.

واللالكائي أيضا ينقلها عن المنقري، والذي اعترف بضعفه عطية الزهراني، وهو أستاذ ابو يعقوب المصري محقق كتاب أصول السنة كما في الحاشية] .راجع التحقيق 254[

And al-Lālakā'ī also narrates it from al-Minqarī, whose weakness was acknowledged by ʿAṭiyyah al-Zahrānī, who is the teacher of Abū Yaʿqūb al-Miṣrī, the editor of the book Uṣūl al-Sunna, as mentioned in the footnote. [See the critical edition p. 254]

!! فالكتاب لا يصح سندا لوجود ضعيف ومختلط به

(Conclusion): The book is not authentic in its chain of transmission due to the presence of someone weak and someone confused in narration!!

Footnotes:

[i] It was translated by Salafis in the UK under the title: *Foundations Of The Sunnah*, where they also failed to mention the status of the narrators in the chain of transmission.

[ii] His background details were mentioned by himself in Arabic and here is a summary of what he mentioned:
Maḥmūd Zakī Yazbak (Abū ʿAbd al-Raḥmān) is a Shāfiʿī scholar born in Damascus, Syria in 1985 who follows the Ashʿarī school of theology. His educational journey began in 2000 at the Institute of Shaykh Badr al-Dīn al-Ḥasanī (formerly al-Amīniyyah), where he studied various Islamic sciences.

He studied under numerous scholars, including specialists in each field. He later enrolled at Damascus University, graduating from the History Department in 2011. Due to circumstances, he was forced to emigrate and temporarily pause his religious studies. In 2015, he resumed his Islamic studies under Shaykh ʿAbdullāh Idrīs al-Khalīlī, focusing particularly on the Ashʿarī creed.

[iii] His biography is mentioned in the Ṭabaqāt al-Ḥanābila (1/241 – https://app.turath.io/book/9543?page=243) of Ibn Abī Yaʿlā where he mentioned in the beginning of his entry the following:

عبدوس بن مالك أبو محمد العطار،

ذكره أبو بكر الخلال، فقال:

كانت له عند أبي عبد الله منزلة في هدايا وغير ذلك، وله به أنس شديد. وكان يقدمه. وله أخبار يطول شرحها. وقد روى عن أبي عبد الله مسائل لم يروها غيره، ولم تقع إلينا كلها. مات ولم تتخرج عنه ووقع إلينا منها شئ، أخرجه أبو عبد الله في جماع أبواب السنة، ما لو رحل رجل إلى الصين في طلبها لكان قليلا.

أخرجه أبو عبد الله، ودفعه إليه

Meaning:

"ʿAbdūs ibn Mālik Abū Muḥammad al-ʿAṭṭār – Abū Bakr al-Khallāl mentioned him, saying: He had a special status with Abū ʿAbdullāh regarding gifts and other matters, and had a strong familiarity with him. He [Abū ʿAbdullāh] would give him precedence. He has reports that would take long to explain. He narrated issues from Abū ʿAbdullāh that no one else narrated, and not all of them have reached us. He died before they were all transmitted from him, though some of them reached us, which Abū ʿAbdullāh included in his compilation of chapters on the Sunnah – matters for which if a person were to travel to China seeking them, it would be considered little. Abū ʿAbdullāh produced it and handed it to him."

Also, al-Khaṭīb al-Baghdādī mentioned the following in his Tārīkh Baghdād (12/417 – https://app.turath.io/book/736?page=6498) under his entry:

أَخْبَرَنَا أبو بكر الخلال، قال: وعبدوس بن مالك العطار كانت له عند أبي :حدثت عن عبد العزيز بن جعفر الحنبلي، قال عبد الله يعني أحمد بن حنبل منزلة

I was informed about ʿAbd al-ʿAzīz ibn Jaʿfar al-Ḥanbalī, who said: Abū Bakr al-Khallāl informed us, saying: And ʿAbdūs ibn Mālik al-ʿAṭṭār had a special status with Abū ʿAbdullāh, meaning Aḥmad ibn Ḥanbal.

حَدَّثَنَا هارون بن يعقوب الهاشمي، قال: سمعت أبي أنه سأل أبا عبد الله عن :وأَخْبَرَنِي الحسن بن صالح العطار، قال عبدوس العطار، فقال: أكتب عنه؟ قال: نعم، اكتب عنه

And al-Ḥasan ibn Ṣāliḥ al-ʿAṭṭār informed me, saying: Hārūn ibn Yaʿqūb al-Hāshimī narrated to us, saying: I heard my father asking Abū ʿAbdullāh about ʿAbdūs al-ʿAṭṭār, saying: “Should I write from him?” He replied: “Yes, write from him.”

[iv] The full quote from Ibn Hibban’s Kitāb al-Majrūḥīn is available here – https://app.turath.io/book/5834?page=593

Quote with translation:

مُحَمَّد بن سُلَيْمَان الْجَوْهَرِي من أهل الْبَصْرَة سكن أنطاكية يروي عَن أبي الْوَلِيد الحوضي وَأهل الْبَصْرَة يقلب الْأَخْبَار على الثِّقَات وَيَأْتِي عَن الضُّعَفَاء بالملزقات لَا يحل الِاحْتِجَاج بِهِ بِحَال

Muḥammad ibn Sulaymān al-Jawharī, from the people of al-Baṣra who settled in Anṭākiyah, narrates from Abū al-Walīd al-Ḥawḍī and the people of al-Baṣra. **He alters reports from reliable narrators [thiqāt] and brings fabrications from the weak narrators [ḍuʿafā’]. It is not permissible to use him as evidence under any circumstances.**

رَوَى عَنْ حَفْصِ بْنِ عُمَرَ الْحَوْضِيِّ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ

He narrated from Ḥafṣ ibn ʿUmar al-Ḥawḍī who said: Shuʿba narrated to us from Qatādah from Anas ibn Mālik that the Prophet ﷺ passed by some children and greeted them.

وَرَوَى عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو الْوَاقِفِيِّ قَالَ حَدَّثَنَا أَيُّوبُ بْنُ عُتْبَةَ عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ عَنْ أَبِيهِ أَنَّ النَّبِي ﷺ قَالَ خَرَجَ ثَلاثَةٌ كَانَ قَبْلَكُمْ وَذَكَرَ حَدِيثَ الْغَارِ بِطُولِهِ

And he narrated from ʿAbdullāh ibn ʿAmr al-Wāqifī who said: Ayyūb ibn ʿUtbah narrated to us from Iyās ibn Salamah ibn al-Akwaʿ from his father that the Prophet ﷺ said: "Three people who were before you went out," and he mentioned the long ḥadīth of the cave.

أَخْبَرَنَا بِالْحَدِيثَيْنِ جَمِيعًا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْمُسْتَنِيرِ بِالْمِصِّيصَةِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْجَوْهَرِيُّ فِي أَشْيَاءَ كَتَبْنَاهَا عَنْهُ مَقْلُوبَةٍ أَكْرَهُ ذكرهَا كَرَاهِيَة التَّطْوِيل

Muḥammad ibn Aḥmad ibn al-Mustanīr in al-Miṣṣīṣah informed us of both ḥadīths, saying: Muḥammad ibn Sulaymān al-Jawharī narrated to us among other things we wrote from him that were altered, which I dislike mentioning to avoid lengthiness.

[v] 3/67

[vi] Al-Dhahabi quoted this from Ibn al-Najjar (see here – https://app.turath.io/book/22669?page=7073)

An article by ʿAbd Allāh al-Ghizzī on the problematic nature of Usul al-Sunna:

ʿAbd Allāh ibn ʿAbd al-ʿAzīz al-Ghizzī is a contemporary Saudi researcher with a Bachelor's degree in Islamic Law from Imam Muhammad ibn Saud Islamic University in Riyadh. He mentioned the following in his Telegram channel[156]:

اطلعت على هذه النشرة الجديدة للعقيدة المنسوبة لابن حنبل من رواية عبدوس بن مالك العطار، التي تعرف بـ«أصول السنة». وقد حرصت على الاطلاع عليها لكي أنظر في أدلة نسبتها لابن حنبل؛ حيث إني تناولتها بالنقد في مقدمتي لكتاب كريستوفر ميلشيرت الذي صدرت ترجمته قبل عام:

"I have examined this new publication of the creed attributed to Ibn Ḥanbal from the transmission of 'Abdūs ibn Mālik al-'Aṭṭār, which is known as Uṣūl al-Sunna. I was keen to examine it in order to look at the evidence for its attribution to Ibn Ḥanbal, since I addressed it critically in my introduction to Christopher Melchert's book, whose translation was published a year ago:

لكن لم يأت المحقق بجديد بخصوص إسناد هذه الرسالة؛ فلا يزال مدار إسنادها على محمد بن سليمان المنقري الجوهري البصري الذي يرويها عن عبدوس بن مالك العطار عن ابن حنبل. والمنقري الجوهري متهم بقلب الروايات. وقد حاول المحقق الدفاع عنه؛ لكن فاته أن الخلال يروي عنه في كتاب «السنة» مقتطفات من هذه العقدية على أنها حوار مباشر وقع بينه وبين ابن حنبل! وهذا يؤكد تهمة التلاعب التي نسبت له.

However, the editor did not bring anything new regarding the chain [isnād] of this treatise. Its circulation still revolves around ***Muḥammad ibn Sulaymān al-Minqarī al-Jawharī al-Baṣrī***, who transmits it from 'Abdūs ibn Mālik al-'Aṭṭār from Ibn Ḥanbal. Al-Minqarī al-Jawharī is accused of inverting transmissions. The editor attempted to defend him, but it escaped him that al-Khallāl transmits from him in the book "al-Sunna" excerpts from this creed as if it were a direct dialogue that took place between him and Ibn Ḥanbal! This confirms the accusation of manipulation that was attributed to him.

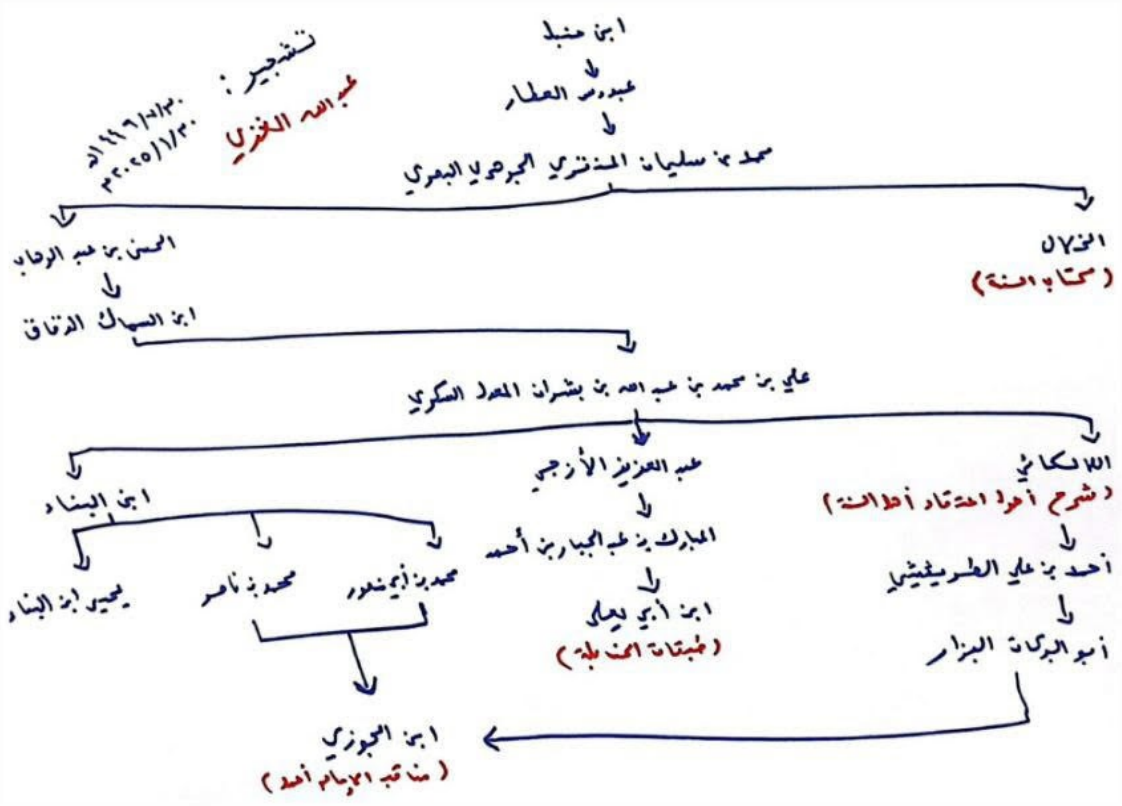
[156] January 30th 2025 - https://t.me/al_ghizzi/2061

،كما فات المحقق المقطع الذي نقله شمس الدين الذهبي من أول هذه العقيدة عن الأجزاء المفقودة من كتاب »السنة «للخلال
وفاته أيضًا الرواية التي نقلها أبو الفتح المقدسي لهذه العقيدة في كتابه »الحجة على تارك المحجة «من أن ابن حنبل يرويها
عن علي بن المديني !وكل هذه قد أشرت لها في مقدمتي لكتاب كريستوفر ميلشيرت)ص76-80(.

The editor also missed the passage that Shams al-Dīn al-Dhahabī transmitted from the beginning of this creed from the lost parts of al-Khallāl's book "al-Sunna," and he also missed the transmission that Abū al-Fatḥ al-Maqdisī transmitted of this creed in his book al-Ḥujjah 'alā Tārik al-Maḥajja, stating that Ibn Ḥanbal transmits it from 'Alī ibn al-Madīnī! I have pointed to all of these in my introduction to Christopher Melchert's book (pp. 76-80).

.وقد وقع المحقق في أخطاء شديدة في تشجيره لأسانيد هذه العقيدة، إضافة إلى عدم تفطنه للتصحيف الواقع في أسماء الرجال
.وقد أرفقت في المنشور التالي صورتين؛ صورة لتشجير المحقق وصورة لتشجيري

The editor fell into severe errors in his tree diagram of the chains [asānīd] of this creed, in addition to not noticing the textual corruption [taṣḥīf] occurring in the names of the men. I have attached in the following post two images: an image of the editor's tree diagram and an image of my tree diagram:



وهذا رسم بياني يبين رواة أصول السنة عن الإمام أحمد:

الإمام أحمد بن محمد بن حنبل
أبو محمد عبدوس بن مالك العطار البصري
محمد بن سليمان المنقري الجوهري البصري
الإمام أبو بكر الخلال
أبو محمد الحسن بن عبد الوهاب العنبري
عثمان بن أحمد بن عبد الله بن السماك الدقاق (الدقيقي)
علي بن محمد المعدل أبو الحسين ابن بشران
علي بن محمد السكري
الإمام اللالكائي
أبو علي الحسن بن أحمد البنا
العزيز الأزجي
محمد بن ناصر الحافظ
محمد ابن أبي منصور
المبارك يحيى ابن البناء
هبة الله الطبري اللالكائي
أحمد بن علي الطريثيثي
أبو البركات بن علي البزار
العلامة ابن الجوزي
أبو عبد الله ابن البنا
القاضي ابن أبي يعلى
العلامة ابن الجوزي

فهذه العقيدة، وإن رواها الخلال في كتاب »السنة«؛ من جملة العقائد المختلقة على ابن حنبل .ولا يجوز نسبة هذه النصوص المكذوبة لمن تنسب إليه بعدما تبين لنا العلم .والمعارف تتطور، ولا يصح الركون إلى قضية أن الحنابلة تلقوها بالقبول؛ فهذا لا يعد دليلًا تاريخيًا؛ فلم ينسب هذه العقيدة لابن حنبل ابناه صالح وعبد الله ولا طلابه حنبل بن إسحاق وأبو بكر المروذي، وإنما نسبها له أشخاص لم يدركوه، ومدار إسنادها على شخص متكلم فيه بتهمة التلاعب.

وعلى أي حال؛ فأشكر المحقق على الجهد الذي بذله، ويكفي تحقيقه لنص العقيدة ومقابلته بين نسخها؛ فهذا مفيد لنا في الاعتماد عليها في المستقبل؛ وذلك لدراسة النصوص العقدية المنحولة في مجتمع أهل الحديث، وأسباب وجود هذه الظاهرة بينهم.

This creed, even though al-Khallāl transmitted it in the book "al-Sunna," ***is among the creeds fabricated against Ibn Ḥanbal. It is not permissible to attribute these false texts to those they are attributed to after knowledge has become clear to us***. Knowledge develops, and it is not correct to rely on the issue that the Ḥanbalīs received it with acceptance, for this is not considered historical evidence. This creed was not attributed to Ibn Ḥanbal by his sons Ṣāliḥ and 'Abd Allāh, nor by his students Ḥanbal ibn Isḥāq and Abū Bakr al-Marrudhī. Rather, it was attributed to him by people who did not reach him, and its circulation revolves around a person who is criticized with the accusation of manipulation.

In any case, I thank the editor for the effort he exerted, and his critical editing of the creed's text and comparison between its copies is sufficient. This is useful for us to rely on in the future for studying the falsely attributed doctrinal texts in the ḥadīth community and the reasons for the existence of this phenomenon among them.

ʿAbdullāh al-Ghizzī mentioned the following in the introduction to the Arabic edition of Christopher Melchert's book on Imam Ahmad ibn Hanbal (pp. 76-81, with footnotes) with regard to Uṣūl al-Sunna transmitted by 'Abdūs ibn Mālik al-'Aṭṭār from the route of ***Muḥammad ibn Sulaymān al-Minqarī al-Jawharī al-Baṣrī:***

سأسلط الضوء هنا على عقيدة عبدوس العطار ؛ وذلك لأن الخلال أخرجها فعلا في كتاب السنة (٢١٠) ؛ وذلك لأبين للقارئ كيف أن النصوص نحلت على ابن حنبل في وقت مبكر من وفاته وأن مجرد رواية الخلال لها لا يجعلها صحيحة وأرجو أن يكون فيما سأذكره هنا ما يوضح للقارئ أهمية القراءة التاريخية لهذه النصوص ؛ وألا يقتصر في بناء معرفته التاريخية عن ابن حنبل على ما تقرر لدى متكلمي الحنابلة التأويليين بالاستناد إلى مثل هذه النصوص؛ حيث إنهم لم يكونوا يحققون في نسبة النصوص لابن حنبل، ولم تكن الإشكالات التاريخية والمنهجية حاضرة عندهم، وإنما هم ينطلقون بناء على تحيزاتهم العقدية ؛ فيقبلون عقائد ولو لم يصح إسنادها لأجل أنهم لا يستنكرون ما فيها ويرفضون أخرى بدعوى ضعف الأسانيد (٢١١) ؛ إضافة إلى ما يحدثونه من آراء كلامية مع نسبتها لابن حنبل.

I shall shed light here on the creed of 'Abdūs al-'Aṭṭār, because al-Khallāl actually included it in Kitāb al-Sunna (210), in order to show the reader how texts were falsely attributed to Ibn Ḥanbal early after his death, and that al-Khallāl's mere narration of it does not make it authentic. I hope that what I shall mention here will clarify to the reader the importance of a historical reading of these texts, and that he should not limit his historical knowledge about Ibn Ḥanbal to what was established among the interpretative Ḥanbalī theologians based on such texts, since they did not investigate the attribution of texts to Ibn Ḥanbal, and historical and methodological problems were not present with them. Rather, they proceeded based on their doctrinal biases, accepting creeds even if their chains of transmission were not sound because they found nothing objectionable in them, and rejecting others under the pretext of weak chains of transmission (211), in addition to the theological opinions they introduced whilst attributing them to Ibn Ḥanbal.

Footnotes:

انظر: السنة»، الخلال، ١/١١٥ ، ١١٨؛ تاريخ الإسلام، شمس الدين الذهبي، ٥/١٠٢٨ (٢١١) لننظر هنا إلى (٢١٠) التطور المعرفي الذي مر به ابن تيمية في نسبة عقيدة أبي العباس الاصطخري لابن حنبل؛ حيث كان يراها له في كتابه – الصارم المسلول على شاتم الرسول، الذي

كتبه في سن مبكرة من حياته ؛ ثم كأنه تشكك في نسبتها له في كتابه اقتضاء الصراط المستقيم المخالفة أصحاب الجحيم؛ ثم جزم بأنها ليست له في كتابه الاستقامة». وهذا دليل على أن هذه القضايا ليست ناجزة، وأن معارف السابقين متطورة ومتقلبة كذلك. انظر: الصارم المسلول، ٢/١٠٥٦-١٠٥٧ اقتضاء الصراط المستقيم ١/٤٢١ ؛ «الاستقامة»، ١/٧٣

(210) See: "al-Sunnah", al-Khallāl, 1/115, 118; Tārīkh al-Islām, Shams al-Dīn al-Dhahabī, 5/1028 (211) Let us look here at the intellectual development that Ibn Taymiyyah underwent in attributing the creed of Abū al-'Abbās al-Iṣṭakhrī to Ibn Ḥanbal, where he considered it his in his book "al-Ṣārim al-Maslūl 'alā Shātim al-Rasūl", which he wrote at an early age in his life; then it seems he doubted its attribution to him in his book "Iqtiḍā' al-Ṣirāṭ al-Mustaqīm li-Mukhālafat Aṣḥāb al-Jaḥīm"; then he definitively stated that it was not his in his book "al-Istiqāma". This is evidence that these issues are not settled, and that the knowledge of predecessors is also evolving and changing. See: al-Ṣārim al-Maslūl, 2/1056-1057; Iqtiḍā' al-Ṣirāṭ al-Mustaqīm, 1/421; "al-Istiqāmah", 1/73.

P. 77:

وعلى أي حال فعقيدة عبدوس العطار لها ، فيما يظهر؛ مدار واحد، وهو محمد بن سليمان الجوهري أو المنقري عن عبدوس العطار عن ابن حنبل.

In any case, the creed of 'Abdūs al-'Aṭṭār has, from what appears, one common narrator [madār], who is **Muḥammad ibn Sulaymān al-Jawharī or al-Minqarī** from 'Abdūs al-'Aṭṭār from Ibn Ḥanbal.

وقد رواها عنه الخلال والحسن بن عبد الوهاب؛ لكن وقع اسمه عند الخلال محمد بن سليمان الجوهري (٢١٢)، وعند الحسن بن عبد الوهاب أبو جعفر محمد بن سليمان المنقري) (٢١٣). فالمدار الآن يتوقف على الجوهري المنقري، فهل هما شخصيتان أم شخصية واحدة؟ الذي يظهر لي أنهما نسبتان الشخصية واحدة؛ حيث إن الخطيب البغدادي ذكر محمد بن سليمان المنقري في موضعين في ترجمة عبدوس العطار بوصفه أحد الراوين عنه، وفي ترجمة الحسن بن عبد الوهاب بوصفه شيخه (٢١٤). وفي كلا الموضعين نسبه الخطيب البغدادي إلى البصرة.

Al-Khallāl and al-Ḥasan ibn 'Abd al-Wahhāb narrated it from him, but his name appears with al-Khallāl as Muḥammad ibn Sulaymān al-Jawharī (212), and with al-Ḥasan ibn 'Abd al-Wahhāb as Abū Ja'far Muḥammad ibn Sulaymān al-Minqarī (213). The common narrator [madār] now depends on al-Jawharī al-Minqarī, so are they two personalities or one personality? What appears to me is that they are two attributions for one personality, since al-Khaṭīb al-Baghdādī mentioned Muḥammad ibn Sulaymān al-Minqarī in two places: in the biography of 'Abdūs al-'Aṭṭār as one of those who narrated from him, and in the biography of al-Ḥasan ibn 'Abd al-Wahhāb as his teacher (214). In both places, al-Khaṭīb al-Baghdādī attributed him to Basra.

وأما محمد بن سليمان الجوهري فيبدو أنه هو الذي ذكره ابن حبان في كتاب المجروحين، وذكر أنه من أهل البصرة وسكن في أنطاكية (٢١٥)، وقال عنه : يقلب الأخبار على الثقات ويأتي عن الضعفاء بالملزقات لا يحل الاحتجاج به بحال (٢١٦). وتشعر رواية ابن حبان عنه أنه في طبقة مقاربة لطبقة شيوخ الخلال. فالآن لدينا شخص اسمه محمد بن سليمان من أهل البصرة ومنسوب لها، إلا أن نسبته الأخرى اختلفت بين المنقري وبين

الجوهري»، وهذا الاختلاف لا تعارض بينهما ؛ بحيث يمكن الجمع بين النسبتين، وهو ما نجده عند المسعودي، وهو متقدم؛ حيث ذكره بهذا الاسم : محمد بن سليمان المنقري الجوهري، بوصفه أحد المؤلفين في التاريخ والأخبار (٢١٧). وبناء على هذا فنحن أمام شخصية واحدة هي التي روى عنها الخلال والحسن بن عبد الوهاب.

As for Muḥammad ibn Sulaymān al-Jawharī, it seems he is the one mentioned by Ibn Ḥibbān in Kitāb al-Majrūḥīn, who stated that he was from the people of Basra and resided in Antioch (215), and said about him: "***He reverses reports against trustworthy narrators and brings fabrications from weak narrators; it is not permissible to use him as evidence under any circumstances***" (216). Ibn Ḥibbān's

narration from him suggests that he belongs to a generation close to that of al-Khallāl's teachers. So now we have a person named Muḥammad ibn Sulaymān from the people of Basra and attributed to it, except that his other attribution differed between al-Minqarī and al-Jawharī, and this difference has no contradiction between them, so that it is possible to combine the two attributions, which is what we find with al-Mas'ūdī, who is earlier, where he mentioned him with this name: *Muḥammad ibn Sulaymān al-Minqarī al-Jawharī*, as one of the authors in history and reports (217). Based on this, we are facing one personality from whom both al-Khallāl and al-Ḥasan ibn 'Abd al-Wahhāb narrated.

فمدار إسناد عقيدة عبدوس العطار الآن يتوقف على شخص متهم بالتلاعب بحسب ابن حبان، ومع ذلك روى عنه الخلال عقيدة منسوبة لابن حنبل بل إن الأمر المحير فعلا أن الخلال روى عن محمد بن سليمان الجوهري مقتطفات من هذه العقيدة عن ابن حنبل مباشرة على صيغة حوار وقع بينهما، وهي بند عقدي فيما نسبه لعبدوس العطار وهذا الجدول يوضح ذلك (٢١٨) :

The common narrator [madār] of the chain of transmission for 'Abdūs al-'Aṭṭār's creed now depends on a person accused of manipulation according to Ibn Ḥibbān, and yet al-Khallāl narrated from him a creed attributed to Ibn Ḥanbal. Indeed, what is truly perplexing is that al-Khallāl narrated from Muḥammad ibn Sulaymān al-Jawharī excerpts from this creed from Ibn Ḥanbal directly in the form of a dialogue that occurred between them, which is a doctrinal item in what he attributed to 'Abdūs al-'Aṭṭār, and this table clarifies that (218):

Footnotes:

(٢١٢) انظر: السنة» ١/١١٥؛ تاريخ الإسلام، ٥/١٠٢٨

(212) See: "al-Sunnah", 1/115; Tārīkh al-Islām, 5/1028

(٢١٣) انظر: شرح أصول اعتقاد أهل السنة والجماعة، ١/١/١٧٥-١٧٦ . وقد ذكر الحسن بن عبد الوهاب أنه سمع هذه العقيدة من محمد بن سليمان المنقري في تنيس، وانظر عنها : معجم البلدان، شهاب الدين الحموي، ٢/٦٠

(213) See: Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa-l-Jamā'ah, 1/1/175-176. Al-Ḥasan ibn 'Abd al-Wahhāb mentioned that he heard this creed from Muḥammad ibn Sulaymān al-Minqarī in Tinnīs, and see about it: Mu'jam al-Buldān, Shihāb al-Dīn al-Ḥamawī, 2/60

(٢١٤) انظر: تاريخ مدينة السلام، ٨/٣١٣، ١٢/١١٧

(214) See: Tārīkh Madīnat al-Salām, 8/313, 12/117

(٢١٥) وقع في رواية ابن بطة عن الخلال تصريحه بأن سماعه من محمد بن سليمان الجوهري كان في أنطاكية. انظر: «الإبانة»، ٢/٩٦

(215) It occurs in Ibn Baṭṭah's narration from al-Khallāl his explicit statement that his hearing from Muḥammad ibn Sulaymān al-Jawharī was in Antioch. See: "al-Ibānah", 2/96

(٢١٦) المجروحين، ٢/٣٢٨-٣٢٩

(216) al-Majrūḥīn, 2/328-329

(٢١٧) انظر: مروج الذهب، ١/٩

(217) See: Murūj al-Dhahab, 1/9

(٢١٨) انظر: «السنة»، الخلال، ٢/٥٧، ٧١، ١٩١؛ شرح أصول اعتقاد أهل السنة والجماعة، اللالكائي، ١/١/١٨٦ ؛ تاريخ الإسلام، شمس الدين الذهبي، ٥/١٠٢٨.

(218) See: "al-Sunnah", al-Khallāl, 2/57, 71, 191; Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa-l-Jamā'ah, al-Lālikā'ī, 1/1/186; Tārīkh al-Islām, Shams al-Dīn al-Dhahabī, 5/1028.

TABLES (on p. 79):

رواية محمد بن سليمان عن ابن حنبل / الخلال

Narration of Muḥammad ibn Sulaymān from Ibn Ḥanbal / al-Khallāl:

أخبرني محمد بن سليمان (٢١٩) قال : سألت أبا عبد الله عن القرآن فقال: إياك ومن أحدث فيه، فقال: أقول: كلام الله ولا أدري مخلوق أو غير مخلوق) من قال: مخلوق فهو الحن بحجته من هذا، وإن كانت ليست لهما | حجة ولله الحمد.

Muḥammad ibn Sulaymān (219) informed me, he said: I asked Abū 'Abd Allah about the Qur'ān, and he said: "Beware of one who introduced innovation in it," so he said: "I say: the speech of Allah, and I do not know whether created or uncreated." Whoever says "created" - he is more deserving of his argument than this one, even though neither of them has an argument, praise be to Allah.

أخبرنا محمد بن سليمان (٢٢٠) أنه قال لأبي عبد الله أحمد بن حنبل: ما تقول في القرآن؟ قال: عن أي باله تسأل؟ قلت كلام الله؟ قال: كلام الله وليس بمخلوق، ولا تجزع أن تقول: ليس بمخلوق؛ فإن كلام الله من الله عز وجل، ومن ذات الله، وتكلم الله به، وليس من الله شيء مخلوق.

Muḥammad ibn Sulaymān (220) informed us that he said to Abū 'Abd Allah Aḥmad ibn Ḥanbal: "What do you say about the Qur'ān?" He said: "About which aspect are you asking?" I said: "The speech of Allah?" He said: "The speech of Allah and it is not created, and do not be distressed to say it is not created, for the speech of Allah is from Allah the Almighty, and from the essence of Allah, and Allah spoke with it, and nothing from Allah is created."

أخبرني محمد بن سليمان الجوهري قال : قال لي : أبو عبد الله وإياك ومن أحدث حدثا ثالثا فقال باللفظ الكلام فيه لا يحل القرآن كلام الله غير مخلوق من جميع الجهات.

Muḥammad ibn Sulaymān al-Jawharī informed me, he said: Abū 'Abd Allah said to me: "Beware of one who introduced a third innovation and spoke about pronunciation [lafẓ] - speaking about it is not permissible. The Qur'ān is the speech of Allah, uncreated from all aspects."

عقيدة عبدوس العطار / الخلال شمس الدين الذهبي

Creed of 'Abdūs al-'Aṭṭār / al-Khallāl Shams al-Dīn al-Dhahabī:

والقرآن كلام الله غير مخلوق وإنه من الله ليس ببائن منه

And the Qur'ān is the speech of Allah, uncreated, and it is from Allah, not separate from Him.

عقيدة عبدوس العطار / اللالكائي

Creed of 'Abdūs al-'Aṭṭār / al-Lālikā'ī:

والقرآن كلام الله وليس بمخلوق | ولا تضعف أن تقول ليس بمخلوق فإن كلام الله منه وليس ببائن منه، وليس منه شيء مخلوق وإياك ومناظرة من أحدث فيه ومن قال باللفظ وغيره، ومن وقف فيه فقال: لا أدري؛ مخلوق أو ليس بمخلوق؟ وإنما هو كلام الله وليس بمخلوق

And the Qur'ān is the speech of Allah and is not created | And do not weaken to say it is not created, for the speech of Allah is from Him and is not separate from Him, and nothing from Him is created. Beware of debating with one who introduced innovation in it and one who spoke about pronunciation [lafẓ] and other matters, and one who suspended judgement in it saying: "I do not know; created or not created?" Rather it is the speech of Allah and is not created.

[Al-Ghizzī said on p. 79]:

نلاحظ هنا أن أحد البنود العقدية المذكورة في عقيدة عبدوس العطار، عن ابن حنبل برواية الجوهري وقعت على شكل محاورة بين ابن حنبل وبين الجوهري ولم يتنبه الخلال إلى هذا التلاعب منه ؛ حيث حكى له العقيدة كاملة عن عبدوس العطار عن ابن حنبل، ثم حكى مقتطفات من بنود هذه العقيدة على صورة محاورة وقعت مباشرة بينه وبين ابن حنبل

We notice here that one of the doctrinal articles mentioned in ʿAbdūs al-ʿAṭṭār's creed, from Ibn Ḥanbal through al-Jawharī's narration, occurred in the form of a dialogue between Ibn Ḥanbal and al-Jawharī, and al-Khallāl did not notice this manipulation from him, where he related to him the complete creed from ʿAbdūs al-ʿAṭṭār from Ibn Ḥanbal, then related excerpts from the articles of this creed in the form of a dialogue that occurred directly between him and Ibn Ḥanbal.

Footnotes:

(٢١٩) ذكرت نسبته الجوهري في رواية ابن بطة عن الخلال مع التصريح بأن سماع الخلال منه كان في أنطاكية. انظر: الإبانة، ٩٦/٢

(219) His attribution al-Jawharī is mentioned in Ibn Baṭṭa's narration from al-Khallāl with the explicit statement that al-Khallāl's hearing from him was in Antioch. See: al-Ibāna, 2/96

(٢٢٠) ذكرت نسبته الجوهري في رواية ابن بطة عن الخلال، انظر: الإبانة، ١٤٣/٢.

(220) His attribution al-Jawharī is mentioned in Ibn Baṭṭa's narration from al-Khallāl. See: al-Ibāna, 2/143.

From p. 80:

فالخلال الآن أخرج عقيدة منسوبة لابن حنبل من رواية شخص متهم بالتلاعب، وروى عنه مقتطفات منها عن ابن حنبل مباشرة، ولم يتنبه الخلال إلى التضارب في رواية الجوهري ورواية هذه العقيدة عن ابن حنبل وقعت في أواخر القرن (٣هـ) = أوائل القرن (١٠م)، بحسب سماع ابن السماك عن الحسن بن عبد الوهاب؛ ما يعني أن تحقق نسبتها لابن حنبل وقع في زمن مبكر، أي بعد وفاته باثنتين وخمسين سنة فقط ! والأمر لا يتوقف عند هذا الحد، بل إننا نجد هذه العقيدة ذاتها منسوبة إلى غير ابن حنبل كذلك، وقد نسبت بإسناد آخر لعلي بن المديني، وقد ذكرها اللالكائي عنه (٢٢١)! ويصحح محمد إبراهيم محمد هارون محقق كتاب مختصر الحجة - إسناد اللالكائي لعقيدة علي بن المديني وفي (٢٢٢). إسناد آخر لم يُذكر كاملا - ورد أن الذي رواها، أو مقتطفات منها ؛ عن علي بن المديني هو ابن حنبل نفسه (٢٢٣)! فأي تضارب في حال هذه العقيدة التي تحقق لنا رواية الخلال لها في كتاب السنة ؛ نراه الآن؟! وكيف تطمئن النفس إلى نسبة نص هذا حاله إلى ابن حنبل، وقد تقلبت صوره وتعددت نسبته ومدار إسناده إليه يتوقف على شخص متهم بالتلاعب ؟! والآن كيف سيكون الحال مع تلك المتون العقدية الأخرى التي لا نجد لها تحققا تاريخيا في القرنين : (٣ - ٤ هـ / ٩ - ١٠م)؟!

So, ***al-Khallāl has now produced a creed attributed to Ibn Ḥanbal from the narration of a person accused of manipulation, and narrated from him excerpts from it directly from Ibn Ḥanbal, and al-Khallāl did not notice the contradiction in al-Jawharī's narration.*** The narration of this creed from Ibn Ḥanbal occurred in the late 3rd century AH = early 10th century CE, according to Ibn al-Sammāk's hearing from al-Ḥasan ibn ʿAbd al-Wahhāb, which means that the realisation of its attribution to Ibn Ḥanbal occurred at an early time, that is, only fifty-two years after his death! The matter does not stop at this point, ***but we find this very creed attributed to others besides Ibn Ḥanbal as well, and it has been attributed through another chain of transmission to ʿAlī ibn al-Madīnī, which al-Lālikāʾī mentioned from him (221)!***

Muḥammad Ibrāhīm Muḥammad Hārūn, the editor of Mukhtaṣar al-Ḥujjah, authenticates al-Lālikāʾī's chain of transmission for ʿAlī ibn al-Madīnī's creed (222). ***In another incomplete chain of transmission, it is reported that the one who narrated it, or excerpts from it, from ʿAlī ibn al-Madīnī was Ibn Ḥanbal himself (223)! What contradiction do we now see in the state of this creed, for which al-Khallāl's narration of it in Kitāb al-Sunna is confirmed for us?! And how can the soul be reassured about attributing a text in this condition to Ibn Ḥanbal, when its forms have changed and its attribution has multiplied, and the common narrator [madār] of its chain of transmission to him depends on a person accused of manipulation?! And now what will be the case with those other doctrinal texts for which we find no historical realisation in the two centuries (3rd-4th AH / 9th-10th CE)?!***

إن ما ذكرته هنا عن عقيدة عبدوس العطار المشهورة بـ : أصول السنة (٢٢٤) هو مجرد مثال على حقيقة هذه النصوص المنحولة على ابن حنبل.

What I have mentioned here about the creed of ʿAbdūs al-ʿAṭṭār, famous as Uṣūl al-Sunna (224), is merely an example of the reality of these texts falsely attributed to Ibn Ḥanbal.

Footnotes:

(٢٢١) انظر : شرح أصول اعتقاد أهل السنة والجماعة، ١/١/١٧٥-١٩٢.

(221) See: Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa-l-Jamāʿah, 1/1/175-192.

(٢٢٢) انظر: مختصر الحجة على تارك المحجة، ٢/ ٢٣٥ ، (٢٣٧).

(222) See: Mukhtaṣar al-Ḥujjah ʿalā Tārik al-Maḥajja, 2/235, (237).

(٢٢٣) انظر: مختصر الحجة على تارك المحجة، ٢/٢٣٥.

(223) See: Mukhtaṣar al-Ḥujjah ʿalā Tārik al-Maḥajja, 2/235.

(٢٢٤) وهذه العقيدة المختلفة كانت من موارد متكلمي الحنابلة، وقد اعتمدوا عليها في نسبة بعض الآراء إلى ابن حنبل انظر مختصر المعتمد في أصول الدين، ص ٤٦٦؛ إبطال التأويلات لأخبار الصفات، ص ٤٨-٤٩ ، ٦٢ ١٤٣٩ الإيضاح في أصول الدين، ص ٥٢٨؛ نهاية المبتدئين في أصول الدين، ص ١٢٩ درء تعارض العقل والنقل، ٣١٧/٧؛ منهاج السنة – النبوية، ٥٢٩/١ ، ٣٨٢/٨-١٣٨٣ جواب الاعتراضات المصرية، ص ١٥-١٦؛

(224) ***This disputed creed was one of the sources for Ḥanbalī theologians, and they relied upon it in attributing some opinions to Ibn Ḥanbal***. See: Mukhtaṣar al-Muʿtamad fī Uṣūl al-Dīn, p. 466; Ibṭāl al-Taʾwīlāt li-Akhbār al-Ṣifāt, pp. 48-49, 62; al-Īḍāḥ fī Uṣūl al-Dīn, p. 528; Nihāyat al-Mubtadiʾīn fī Uṣūl al-Dīn, p. 129; Darʾ Taʿāruḍ al-ʿAql wa-l-Naql, 7/317; Minhāj al-Sunnah al-Nabawiyyah, 1/529, 8/382-1383; Jawāb al-Iʿtirāḍāt al-Miṣriyyah, pp. 15-16; -

التسعينية، ٣/٩٤٢-٩٤٣ الانتصار لأهل الأثر، ص ١٤٩؛ مجموع الفتاوى، ٢٣/٣٥٣. وقد وقع في المصدر الأخير تصحيف : .... فهو مبتدع عند الإمام أحمد وغيره من أئمة السنة، كما ذكره في رسالة عبدوس وابن مالك والعطار)،

والصواب: (رسالة عبدوس بن مالك العطار). كما يبدو أن لابن تيمية عناية بها ؛ حيث أفردها بشرح مستقل. انظر: أسماء مؤلفات شيخ الإسلام، شمس الدين ابن رشيق، ص ٣٦٩.

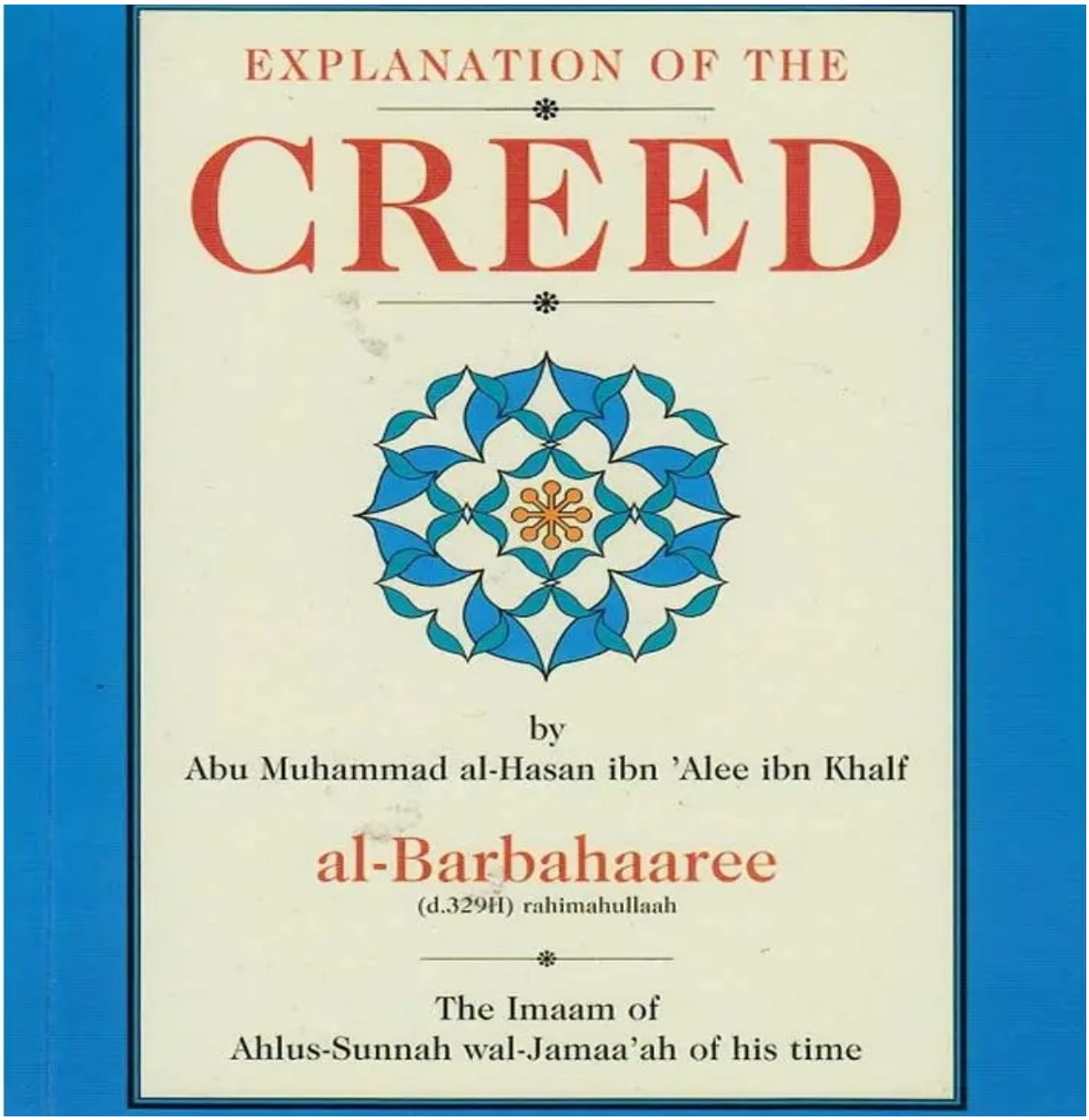
al-Tisʿīniyyah, 3/942-943; al-Intiṣār li-Ahl al-Athar, p. 149; Majmūʿ al-Fatāwā, 23/353. A textual corruption has occurred in the last source: "... for he is an innovator according to Imam Aḥmad and other imams of the Sunna, as he mentioned it in the epistle of ʿAbdūs and Ibn Mālik and al-ʿAṭṭār", and the correct reading is: "the epistle of ʿAbdūs ibn Mālik al-ʿAṭṭār". It also appears that Ibn Taymiyya took special care with it, since he devoted an independent commentary to it. See: Asmāʾ Muʾallafāt Shaykh al-Islām, Shams al-Dīn Ibn Rashīq, p. 369.

وهذا، بطبيعة الحال يستدعي منا أن نأخذ حذرنا في التعامل مع شخصية كهذه الشخصية؛ فنحن لا نتعامل مع رجل مثل عامة العلماء الذين تركوا لنا تراثا كتبوه بأنفسهم يمكننا الاطمئنان إليه في تحليل آرائهم، وإنما نتعامل مع شخصية غالب ما يحفظ عنها هي منقولات وقل ما ترك نصوصًا عقدية تنبئ عن رأيه وبعض ما يُنسب له هو مختلق لا يصح عنه ؛ سواء على مستوى النصوص الأدبية، أم على مستوى المقولات، وبعض هذه المقولات قد يكون أصلها ثابتا عنه في المصادر المبكرة والمتقدمة؛ إلا أنها وقعت عند المتأخرين بتصرف فيها أضفى عليها مدلولا زائدا لا يستنبط من أصلها (٢٢٥).

This, naturally, calls upon us to be cautious in dealing with a personality such as this, for we are not dealing with a man like other scholars who left us a heritage they wrote themselves which we can rely upon in analysing their opinions, but rather we are dealing with a personality most of what is preserved from him consists of transmitted reports, and rarely did he leave doctrinal texts that reveal his opinion. ***Some of what is attributed to him (Ahmad ibn Ḥanbal) is fabricated and not authentic from him, whether at the level of literary texts or at the level of statements, and some of these statements may have their origin established from him in early and advanced sources, but they occurred amongst later authorities with alterations that added to them an additional meaning that cannot be derived from their original*** (225). End of quotes.

Zubair ʿAlī Zaiʾī (d. 2013) on the Sharḥ al-Sunna ascribed to al-Barbahārī (d. 329 AH)

In 1995, some British-based Salafīs published an English translation of an ʿAqīda (Islamic creed) related text attributed to the prominent Ḥanbalī authority Abū Muḥammad al-Ḥasan ibn ʿAlī ibn Khalaf al-Barbahārī (d. 329/941). The work, originally entitled Sharḥ al-Sunna in Arabic, was rendered into English as Explanation of the Creed. This translation was undertaken by the late Abū Ṭalḥah Dāwūd Burbank (d. 2011), who was instrumental in making some Salafī texts accessible to English-speaking audiences during this period. Cover page:



The late Pakistani Salafi scholar Zubair ʿAlī Zāʾī analysed and rejected the attribution of the work known as *Sharḥ al-Sunna* to the controversial Ḥanbalī known as Abū Muḥammad al-Barbahārī (d. 329 AH). Through his critical examination, he challenged the authorship of this controverted text, arguing that the work could not be authentically attributed to al-Barbahārī based on various textual and historical considerations.

The answer by Zubair ʿAlī Zāʾī was uploaded here - https://ishaatulhadith.com/unicode/imam-hasan-bin-ali-albarbahari-ki-kitab-sharahus-sunnah/

Translation:

Question: Is there a book called "Sharḥ al-Sunna" by Imam al-Ḥasan ibn ʿAlī al-Barbahārī?

Answer by Shaykh Ḥāfiẓ Zubair ʿAlī Zāʾī (may Allah have mercy on him):

There is no doubt that Imam Abū Muḥammad al-Ḥasan ibn ʿAlī ibn Khalaf al-Barbahārī (died 329 AH) was among the great Imams of the Ḥanābila. Ḥāfiẓ al-Dhahabī says: "Shaykh al-Ḥanābila, the exemplar, the Imam... the jurist. He was one who spoke the truth, a caller to the narrations [āthār], who did not fear the blame of any blamer for the sake of Allah." (Siyar Aʿlām al-Nubalāʾ: 15/90)

However, the printed book with the title "Sharḥ al-Sunna" is not established from Imam al-Barbahārī. The manuscript from which this book was published has written on its title page: "Kitāb Sharḥ al-Sunna ʿan Abī ʿAbdillāh Aḥmad ibn Muḥammad ibn Ghālib al-Bāhilī Ghulām Khalīl (may Allah have mercy on him), narration of Abū Bakr Aḥmad ibn Kāmil ibn Khalaf ibn Shajarah al-Qāḍī."

On the first page of the manuscript, the chain of transmission [sanad] of this book is recorded as follows:

"We were informed by the Shaykh, the trustworthy Imam Abū al-Ḥasan ʿAbd al-Ḥaqq ibn ʿAbd al-Khāliq. It was said to him: Abū Ṭālib ʿAbd al-Qādir ibn Muḥammad ibn ʿAbd al-Qādir ibn Muḥammad ibn Yūsuf informed you at the congregational mosque while he was listening. It was said to him: Shaykh Abū Isḥāq Ibrāhīm ibn ʿUmar ibn Aḥmad al-Barmakī informed you regarding what he permitted you to narrate from him and authorized for you, so acknowledge this. And he said: Yes. He said: Abū al-Ḥasan Muḥammad ibn al-ʿAbbās ibn Aḥmad ibn al-Furāt (may Allah have mercy on him) informed us in his book and it was read from his book. He said: Abū Bakr Aḥmad ibn Kāmil ibn Khalaf ibn Shajarah al-Qāḍī informed us by reading to him. He said: Abū ʿAbdillāh Aḥmad ibn Muḥammad ibn Ghālib al-Bāhilī handed this book to me and said to me: 'Narrate this book for me from its beginning to its end.' Abū ʿAbdillāh Aḥmad ibn Muḥammad ibn Ghālib al-Bāhilī said..."

On the last page of the book, it is written: "Abū ʿAbdillāh Ghulām Khalīl said," etc.

It becomes clear that this book belongs to Ghulām Khalīl, which Qāḍī Aḥmad ibn Kāmil narrated from him.

Now the introduction of the basic narrators of this book is presented so that the reality becomes clear and doubts can be removed:

Introduction to Ghulām Khalīl:

Imam al-Dāraquṭnī said: "Abandoned [matrūk]" (Kitāb al-Ḍuʿafāʾ wa al-Matrūkīn by al-Dāraquṭnī: 58)

Ibn ʿAdī said: "His narrations are objectionable [manākīr], countless in their abundance, and he is clearly weak." (al-Kāmil 1/199)

Ismāʿīl ibn Isḥāq al-Qāḍī said about Ghulām Khalīl: "Little by little, you lie." (al-Majrūḥīn by Ibn Ḥibbān 1/151, and its chain is good [ḥasan])

Ḥāfiẓ al-Dhahabī said: "Known for fabrication [maʿrūf bil-waḍʿ]," meaning this person is known for fabricating narrations. (Dīwān al-Ḍuʿafāʾ: 92)

Shaykh Khālid ibn Qāsim al-Radādī is a Ḥanbalī scholar with the best character among the Salafīs. The Salafī scholars are eloquent in praising him. I met him at his home in Madīnah al-Ṭayyiba. Shaykh Khālid (may Allah preserve him) writes about Ghulām Khalīl: "Indeed, this Ghulām Khalīl is a liar and fabricator [kadhdhāb waḍḍāʿ]." (Introduction to Sharḥ al-Sunna, p. 42)

(The response to Shaykh Khālid's doubts comes later, Allah willing)

Introduction to Qāḍī Aḥmad ibn Kāmil:

No clear authentication [tawthīq] of the Judge (Qāḍī) from any traditionist [muḥaddith] is established, while Imam al-Dāraquṭnī says:

"He was careless [mutasāhil]. Sometimes he would narrate from his memory what was not in his book, and arrogance destroyed him."

(Questions of al-Sahmī: 176)

Note: Later, authentication of Judge (Qāḍī) Aḥmad ibn Kāmil was found, so according to the preferred opinion, he is considered trustworthy by the majority and thus a truthful narrator of good narration [ṣadūq ḥasan al-ḥadīth]. See monthly al-Ḥadīth Ḥaḍraw: Issue 55, p. 30.

Despite the established authentication of Qāḍī Aḥmad, "Sharḥ al-Sunna by al-Barbahārī" remains unestablished because Ghulām Khalīl himself is a liar, therefore Imam al-Barbahārī is free from this book.

Removing Shaykh Khālid al-Radādī's Doubts:

Shaykh Khālid al-Radādī al-Madanī has claimed that the manuscript of "Sharḥ al-Sunna by al-Barbahārī" has been corrupted and altered.

1: In the manuscript it says "from the third generation [qarn] to the fourth generation" (112), from which al-Radādī takes the meaning of historical century, i.e., from 301 AH to 399 AH, whereas it refers to those generations mentioned in the narration "The best of people are my generation [qarnī]," etc. Allama al-Nawawī said: "The correct view is that his ﷺ generation is the Companions, the second is the Followers [Tābiʿīn], and the third is the Followers of the Followers [Tābaʿ al-Tābiʿīn]." (Sharḥ al-Nawawī li-Ṣaḥīḥ Muslim: 16/85, ḥadīth 2533)

The last Companion, Abū al-Ṭufayl (may Allah be pleased with him)... died in 110 AH... (al-Taqrīb: 3111)

The last Follower... died in 170 AH... and the last Follower of Followers died in 220 AH. (Fatḥ al-Bārī 7/6, ḥadīth 3650)

According to this calculation, the fourth generation is from 220 AH to 270 AH or 280 AH. Ghulām Khalīl died in 275 AH, so assuming correctness, his saying "to the fourth generation" is completely correct because he lived through the entire fourth generation! And taking it to mean from 301 AH to 399 AH is wrong.

2: Aḥmad ibn Kāmil al-Qāḍī is among the famous students of Ghulām Khalīl. Al-Khaṭīb al-Baghdādī writes: "Those who narrated from him... and Aḥmad ibn Kāmil al-Qāḍī," meaning Aḥmad ibn Kāmil al-Qāḍī narrated from Ghulām Khalīl. (Tārīkh Baghdād 5/78)

Aḥmad ibn Kāmil himself reported that Ghulām Khalīl... died in 275 AH... (Tārīkh Baghdād 5/80)

Ḥāfiẓ al-Dhahabī said: "Ghulām Khalīl... and from him Ibn Kāmil [narrated]" (Mīzān al-Iʿtidāl 1/141)

Imam al-Ḥākim al-Naysābūrī said in mentioning Ghulām Khalīl: "He narrated from a group of trustworthy people fabricated narrations [aḥādīth mawḍūʿa], as Qāḍī Abū Bakr Aḥmad ibn Kāmil ibn Khalaf told us about his asceticism [zuhd] and piety [waraʿ]. We seek refuge in Allah from an asceticism that places its possessor in such a position." (al-Madkhal: p. 121, biography 18)

I did not find Aḥmad ibn Kāmil among al-Barbahārī's students, nor al-Barbahārī among Aḥmad ibn Kāmil's students.

3: This book attributed to al-Barbahārī is known and recognized only through the chain of Ghulām Khalīl and Qāḍī Aḥmad ibn Kāmil, therefore this entire book is suspect.

4: Those who wrote about al-Barbahārī's circumstances and attributed the book "Sharḥ al-Sunna" to him - none of them saw al-Barbahārī. Statements without chains [of transmission] have no authority in the scholarly field. For example, Qāḍī Abū al-Hussain Muḥammad ibn Abī Yaʿlā (born 451 AH, died 526 AH) quoted from Ḥasan ibn ʿAlī ibn Khalaf al-Barbahārī (died 329 AH) without any chain that he wrote this and that in Sharḥ al-Sunna, etc. (Ṭabaqāt al-Ḥanābila 2/18-46)

5: If we were to concede for argument's sake that this book is not by Ghulām Khalīl but by al-Barbahārī himself - though this is impossible and false - still, due to Ghulām Khalīl being a liar and fabricator, this version of Sharḥ al-Sunna is rejected and unestablished.

6: The statements that Imam Ibn Taymiyya, Imam al-Dhahabī, Ibn ʿAbd al-Hādī, Ibn Mufliḥ al-Ḥanbalī and later scholars quoted from al-Barbahārī without any sound chain - it's possible that their source was Ibn Abī Yaʿlā's Ṭabaqāt al-Ḥanābila. And even if not, their source is unknown, therefore these quotations do not establish at all that the version of Sharḥ al-Sunna (the one from Ghulām Khalīl) was written by al-Barbahārī himself.

Summary: The published "Sharḥ al-Sunna" and the one in Ṭabaqāt al-Ḥanābila is a suspect book that has been attributed to Imam al-Barbahārī, whereas this book is not established from Imam al-Barbahārī. Whoever disagrees with my research must present the original version of Sharḥ al-Sunna and prove the authenticity of its chain. If not, then not. And our duty is only to convey [the message].

..... Original Article .....

For the original article, see Fatāwā ʿIlmiyyah al-Maʿrūf Tawḍīḥ al-Aḥkām (Vol. 1, pp. 149-153) by Shaykh Ḥāfiẓ Zubair ʿAlī Zāʾī (may Allah have mercy on him).

End of quotes from Zubair ʿAlī Zāʾī.

Audio from Zubair ʿAlī Zāʾī on this matter:

https://www.youtube.com/watch?v=b8mhbFMHDBo

Three more articles on al-Barbahārī

One may also refer to the following articles for additional details:

1) **Al-Albānī on the Ḥanbalī: Al-Barbahārī (d. 329 AH) and his extremism in ʿAqīda:**

https://archive.org/download/al-albani-on-the-hanbali-al-barbahari-d.-329-ah-and-his-extremism-in-aqida/Al-Albani%20on%20the%20Hanbali_Al-Barbahari%20%28d.%20329%20AH%29%20and%20his%20extremism%20in%20%CA%BFAq%C4%ABda.pdf

2) **Exposing the Forgery of Sharḥ al-Sunna Attributed to al-Barbahārī by Shaykh al-Azharī:**

https://archive.org/download/azhari-refuting-sharhus-sunna-attributed-to-al-barbahari-translated-edn/Azhari%20refuting%20Sharhus%20Sunna%20attributed%20to%20al%20Barbahari_translated%20edn.pdf

3) **Sulṭān al-ʿUmayrī and his Critical View of the Book "Sharḥ al-Sunna" attributed to al-Barbahārī (d. 329 AH):**

https://archive.org/download/sultan-al-umayri-and-his-critical-view-of-the-book-sharh-al-sunna-attributed-to-al-barbahari/Sultan%20al-Umayri%20and%20his%20Critical%20View%20of%20the%20Book%20Shar%E1%B8%A5%20al-Sunna%20attributed%20to%20al-Barbah%C4%81r%C4%AB.pdf

An essay on the Reliability of Kitāb al-Sunna of 'Abd Allāh ibn Ahmad

The following text was mainly provided from a research-based group called:

التاريخ و السير و العقائد (History, Biographies, and Islamic Beliefs)[157], with some additional referencing provided by myself. Quotes:

The book "Al-Sunna" attributed to Abdullah ibn Ahmad bin Hanbal is fully titled "Kitāb al-Sunna wa al-Radd 'alā al-Jahmiyyah" (The Book of Sunna and Refutation of the Jahmiyyah) as mentioned by al-Dhahabī in his book "Al-'Arsh." The Ash'arite scholars of Ahl al-Sunna have three positions regarding this book:

1- Some of them denied the attribution of this book to 'Abd Allāh ibn al-Imām Aḥmad

Dr. Ṣuhayb al-Saqqār said in his book Al-Tajsīm fī al-Fikr al-Islāmī (Anthropomorphism in Islamic Thought, pp. 109):

Third: The Book of Sunna attributed to ʿAbdullāh ibn Imam Aḥmad ibn Ḥanbal, may Allah have mercy on him (290 AH).

وأخذ هذا الكتاب من نسبته إلى ابن الإمام أحمد مكانة كبيرة عند المنتسبين إلى السلف خاصة في العصر الحديث .وسوف نشير إلى مكانته عند المعاصرين في موضعه .وقد قطع محققه بنسبة الكتاب إلى مؤلفه وبذل وسعه في الرد على من نزه الإمام أحمد عن أن يخوض ولده الذي تربى في كنفه في كل ما خاض فيه المؤلف .ولم يأت المحقق بشيء علمي بل اجتهد في كلام خطابي لا يدفع ما ذكره هو نفسه من الاعتراف بوجود مجهولين في طبقتين من طبقات إسناد هذا الكتاب إلى مؤلفه. والذي يبدو لي أن هذا الكتاب من مؤلفات من يسمونه شيخ الإسلام أبا إسماعيل الهروي صاحب المؤلفات المعروفة في ما يسمونه العقيدة السلفية .وهذا الهروي شديد التعصب ربما ركب له إسناداً فرواه عن أبي يعقوب إسحاق بن إبراهيم القراب الهروي])2 ([عن شيخ مجهول عن شيخ مجهول عن المؤلف .وأبو إسماعيل الهروي لا يستبعد منه صدور ما في هذا الكتاب

[157] From here - https://www.facebook.com/photo/?fbid=1409900695755339&set=a.380683982010354

منه .كما سوف يتبين في الحديث على مؤلفاته السلفية .أما ابن الإمام أحمد فلا نظن به أن يتعدى على الله وعلى رسوله وعلى الإمام أحمد والإمام أبي حنيفة النعمان .وقد ذكر المحقق في توثيق الكتاب وصحة نسبته إلى المؤلف نقلَ الحنابلة عنه وأخذَهم منه .وكل من ذكر نقلَهم عنه مِن بعد عصر الهروي المذكور، فلا تدفع هذه النقول هذا الشك في نسبة الكتاب إليه ولا الشك في صحة نسبة صحته إلى المؤلف.

This book, due to its attribution to the son of Imam Aḥmad, has gained a great position among those affiliated with the Salaf, especially in the modern era. We shall point to its standing amongst contemporaries in its proper place. Its editor has decisively attributed the book to its author and exerted his utmost effort in refuting those who exonerate Imām Aḥmad from the fact that his son, who was raised under his care, would delve into everything that the author delved into. The editor has not brought anything scholarly but rather strove in rhetorical speech that does not repel what he himself mentioned regarding the acknowledgement of the existence of unknown narrators [majhūlīn] in two layers of the chains of transmission [ṭabaqāt isnād] of this book to its author

What appears to me is that this book is among the works of whom they call Shaykh al-Islam **Abū Ismāʿīl al-Harawī**,[158] the author of well-known works in what they call the Salafi creed. This al-Harawī is extremely fanatical, perhaps he fabricated a chain for it and narrated it from Abū Yaʿqūb Isḥāq ibn Ibrāhīm al-Qarrāb al-Harawī (2) from an unknown Shaykh from an unknown Shaykh from the author. It is not unlikely for Abū Ismāʿīl al-Harawī to produce what is in this book. As will become clear in the discussion of his Salafi works. As for the son of Imam Aḥmad, we do not think he would transgress against Allah, His Messenger, Imam Aḥmad, and Imam Abū Ḥanīfa al-Nuʿmān. The editor mentioned in authenticating the book and the validity of its attribution to the author that the Ḥanbalīs quoted from it and took from it. And all who mentioned their quoting from it are from after the era of the aforementioned al-Harawī, so these quotations do not repel this doubt in the book's attribution to him nor the doubt in the validity of its attribution to the author.

واشتمل هذا الكتاب على أكثر من مئة وثمانين نصاً في الطعن في الإمام أبي حنيفة، بل في بعضها تكفيره، وأنه أُخِذ من لحيته كأنه تيس يدار به على الحلق يستتاب من الكفر أكثر من مرة، وأنه أفتى بأكل لحم الخنزير، وفيه نقلٌ عن الإمام مالك أنه ذكره بسوء، وقال :كاد الدين ومن كاد الدين فليس من الدين ووثق المحقق رجال سند هذه الرواية])3 ([وغير ذلك من المثالب التي تقشعر منها الأبدان .عامل الله بعدله واضعها وغفر لمحققها وناشرها .وتخريج هذه الرواية في كتاب صنف لجمع السنة والعقيدة المتوارثة خير مثال على أن الطعن بأكابر المسلمين وعلمائهم ركن من أركان هذه

[158] His background has been mentioned earlier on.

العقيدة التي تصدى لها العلماء، فما من سبيل إلا الطعن بهم ورميهم بالتجهم والتنكب عن منهج السلف ونحو ذلك مما تركوا به الجواب العلمي واستبدلوا به هذا الأسلوب الناجح في فتنة العوام المأخوذين بما يظهره هؤلاء من التزهد الهروي الكرامي، المخدوعين بلافتات الدعوة إلى الكتاب والسنة واتباع السلف.

This book contained more than one hundred and eighty texts criticizing Imam Abū Ḥanīfa, even declaring him a disbeliever in some of them, claiming that he was taken by his beard as if he were a goat being led around to repent from disbelief more than once, and that he issued a fatwa permitting eating pork. It also includes a narration from Imam Mālik speaking ill of him, saying: "He almost destroyed the religion, and whoever almost destroys the religion is not from the religion." The editor authenticated the narrators of this report (3) and other defamations that make bodies shudder. May Allah deal justly with its author and forgive its editor and publisher. The inclusion of this narration in a book compiled to gather the Sunna and inherited creed is the best example that criticizing the great Muslims and their scholars is a pillar of this creed that scholars have confronted. There is no way except to criticize them and accuse them of Jahmism and deviating from the method of the Salaf, and other such things with which they abandoned scientific response and replaced it with this successful method in tempting the common people who are taken by what these people show of al-Harawī al-Karrāmī [159]asceticism, deceived by the slogans of calling to the Book and Sunna and following the Salaf.

ومما اشتمل عليه هذا الكتاب من الجرأة على الله عز وجل وصفُه بالجلوس على العرش، وإثبات صدر له وذراعين، وإثبات الثقل والصورة التي صور عليها آدم، وأنه على كرسي من ذهب تحمله أربعة من الملائكة، وأنه واضع رجليه على الكرسي، وأن الكرس قد عاد كالنعل في قدميه، وأنه إذا أراد أن يخوف أحداً من عباده أبدى عن بعضه، وأنه قرَّب داودَ عليه السلام حتى مس بعضه وأخذ بقدمه وغير ذلك مما سيكشف عنه البحث.

Among what this book included of audacity against Allah, the Mighty and Majestic, is describing Him as sitting on the Throne, affirming a chest and two arms for Him, affirming weight and the image in which Adam was formed, that He is on a golden chair carried by four angels, that He places His feet on the Footstool, that the Footstool has become like a sandal on His feet, that when He wants to frighten one of His servants He reveals part of Himself, and that He brought Dawud, peace be upon him, close until he touched part of Him and took hold of His foot, and other such things that the research will reveal.

[159] A Karrami is an anthropomorphist on the creed of the heretic known as Muhammad ibn Karram (d. 255 AH).

Footnotes:

(2) He is Isḥāq ibn Ibrāhīm ibn Muḥammad Abū Yaʿqūb al-Qarrāb al-Sarakhsī then al-Harawī. The Hadith scholar of Herat, whose number of teachers may have exceeded one thousand two hundred persons, and he was an ascetic with little of this world. He died in the year 429 AH. See his biography in Siyar Aʿlām al-Nubalāʾ 17/570 and Ṭabaqāt al-Shāfiʿiyyah al-Kubrā 4/264

(3) See Al-Sunna 1/199

2- Others authenticated its attribution to him but asserted that the anthropomorphists [mujassima] distorted the book according to their false belief.

،قال الشيخ صلاح الدين الادلبي" :وهذا يعني أن كتاب السنة لعبد الله بن أحمد بالصورة التي وصلتنا لم تثبت نسبته إليه حتى وإن كان أصله ثابتا عنه، فإنه يُخشى من أن تكون قد عبثت به يد أحد العابثين بالزيادة والنقص والتغيير، ولعل هذا قد وقع من كاتب النسخة الرجل المجهول".

Shaykh Ṣalāḥ al-Dīn al-Idlibī said: "This means that Kitāb al-Sunna of 'Abd Allāh ibn Aḥmad in the form that has reached us, its attribution to him is not established, even if its original is established from him, for it is feared that the hand of some tamperers may have tampered with it through addition, deletion, and alteration, and perhaps this occurred from the scribe of the copy, the unknown man."

وقال" :لعبدِ اللهِ بن أحمد كتابٌ في السنة، وقد روى العلماء المسنِدون بعض النصوص الواردة فيه بأسانيدهم، وهذا في الجملة مما لا إشكال فيه.
ووصلنا الكتابُ في عدة نسخ مخطوطة تشتمل على نصوص كثيرة ليست فيما رواه العلماء المسنِدون، وليس لهذه النسخ التي وصلتنا أسانيد، إلا إسنادا واحدا، هو المذكور في نسخة المكتبة الظاهرية.

And he said: "'Abd Allāh ibn Aḥmad has a book on the Sunna, and the scholars with chains [musnidūn] have narrated some texts contained in it with their chains, and this in general is not problematic. The book has reached us in several manuscript copies that contain many texts not found in what the scholars with chains narrated, and these copies that have reached us do not have chains of transmission, except for one chain, which is mentioned in the copy of the

Ẓāhiriyya Library."

فهل يصح أن يُقال إن لهذا الكتاب عدة أسانيد؟!.
أصل الكتاب له عدة أسانيد عن المؤلف، ولكن الكتاب بالصورة التي وصلتنا ليس له إلا إسناد واحد .ومما يُؤسف له أن بعض الباحثين لا يفرق بين هذين الأمرين.

So is it correct to say that this book has several chains of transmission?!
The original book has several chains from the author, but the book in the form that has reached us has only one chain. And it is regrettable that some researchers do not distinguish between these two matters.

ففي كلام مَن يقول بأن للكتاب بصورته التي وصلتنا عدة أسانيد: مغالطة، لأن البحث الآن ليس في إثبات صحة أصل الكتاب، لكنْ في إثبات صحة الموجود في النسخ الخطية المشتملة على ما لم يُروَ في غيرها.والسند الذي رُويت به النسخة الخطية التي وصلتنا ضعيف تالف، فلا يجوز الاعتماد على ما في هذه النسخة، كما لا يجوز نسبة ما فيها من النصوص إلى عبد الله بن أحمد ما لم ترِدْ بسند صحيح في مصدر آخر، ويجب تبرئته من النصوص المنكرة التي فيها، لأن الذي يحمل وزرها غيره".

In the statement of one who says that the book in the form that has reached us has several chains of transmission [asānīd] there is sophistry, because the research now is not about establishing the authenticity of the original book, but rather about establishing the authenticity of what exists in the manuscript copies that contain what has not been narrated elsewhere. The chain of transmission [al-sanad] by which the manuscript copy that reached us was narrated is weak and defective, so it is not permissible to rely upon what is in this copy, just as it is not permissible to attribute the texts contained therein to ʿAbd Allah ibn Aḥmad unless they appear with an authentic chain of transmission [bi-sanad ṣaḥīḥ] in another source, and he must be exonerated from the objectionable texts [al-nuṣūṣ al-munkara] that are in it, because the one who bears their burden is someone else."

He also said in the following in his ʿAqāʾid al-Ashāʿira fī Ḥiwār Hādiʾ maʿa Shubuhāt al-Munāwiʾīn (The Doctrines of the Ashʿaris in a Calm Dialogue with the Doubts of Opponents, pp. 34-37):

، جـ - وقف ابن تيمية - سامحه الله - على بعض الآثار التي فيها القول عن الله تبارك وتعالى بأنه]أبدى عن بعضه[فراح يثبتها ويدافع عنها ، وقال] :وإن كان الإنكار لأنه لا يقال في صفات الله لفظ البعض ؛ فهذا اللفظ قد نطق به أئمة :الصحابة والتابعين وتابعيهم ، ذاكرين وآثرين . [وذكر الأثر الوارد في ذلك من طريق]عمرو بن عثمان الكلابي قال حدثنا موسى بن أعين ، عن الأوزاعي ، عن يحيى بن أبي كثير ، عن عكرمة ، عن ابن عباس أنه قال :إذا أراد الله أن . يخوف عباده أبدى عن بعضه للأرض ، فعند ذلك تزلزل ، وإذا أراد الله أن يدمدم على قوم تجلى لها عز وجل]] [1]]
:ثم نقل عن عبد الله بن أحمد ابن حنبل أنه قال] :حدثني أبي قال :حدثنا أبو المغيرة الخولاني قال :حدثنا الأوزاعي قال حدثني يحيى بن أبي كثير ، عن عكرمة أنه قال :إن الله إذا أراد أن يخوف عباده أبدى عن بعضه إلى الأرض فعند ذلك تزلزل ، وإذا أراد الله أن يدمر على قوم تجلى لها . [ونقل عن القاضي أبي يعلى أنه قال معلقاً على ذلك] :أما قوله أبدى عن بعضه فهو على ظاهره وأنه راجع إلى الذات ، إذ ليس في حمله على ظاهره ما يحيل صفاته ولا ما يخرجها عما تستحق ، ...ولا يمتنع إطلاق هذه الصفة على وجه لا يفضي إلى التجزئة والتبعيض ، كما أطلقنا تسمية يد ووجه لا . على وجه التجزئة والتبعيض]][2]] [[3]]

C - Ibn Taymiyya - may Allah forgive him - came across some narrations which contain the statement about Allah, Blessed and Exalted, that He [revealed part of Himself], so he began to affirm them and defend them, saying: [If the denial is because it shouldn't be said about Allah's attributes using the term 'part'; then this term was indeed uttered by the leading Companions, Successors, and their followers, both as their own statements and as transmitted narrations]. He mentioned the narration reported through [ʿAmr ibn ʿUthmān al-Kilābī who said: Mūsā ibn Aʿyan told us, from al-Awzāʿī, from Yaḥyā ibn Abī Kathīr, from ʿIkrima, from Ibn ʿAbbās that he said: When Allah wants to frighten His servants, He reveals part of Himself to the earth, and at that point it quakes, and when Allah wants to destroy a people, He manifests Himself to it, Mighty and Majestic]. Then he quoted from ʿAbdullāh ibn Aḥmad ibn Ḥanbal who said: [My father told me: Abū al-Mughīrah al-Khawlānī told us: Al-Awzāʿī told us: Yaḥyā ibn Abī Kathīr told me, from ʿIkrima that he said: When Allah wants to frighten His servants, He reveals part of Himself to the earth, and at that point it quakes, and when Allah wants to destroy a people, He manifests Himself to it]. And he quoted from al-Qadi Abū Yaʿlā who commented on this saying: [As for his statement 'revealed part of Himself,' it is according to its apparent [ẓāhir] meaning and it refers to the Divine Essence, as there is nothing in taking it according to its apparent meaning that would alter His attributes or remove them from what they deserve... and it is not prohibited to apply this attribute in a way that does not lead to division and partitioning, just as we apply the terms hand and face not in the sense of division and partitioning] [[2]] [[3]].

:أقول

هل الأثر المنسوب لعكرمة هنا ثابت عنه؟ ؟ إن السند من عبد الله بن أحمد إلى عكرمة رواته ثقات ، ولكن كتاب السنة لعبد الله بن أحمد غير ثابت عن مؤلفه ، ولا تصح نسبته إليه ، لأن في سند النسخة راوياً غير معروف ، وإذا لم يكن معروفاً أصلاً فكيف يعرف أنه من أهل الصدق أو لا؟ .فكل النصوص المروية في هذا الكتاب لا يمكن إثباتها منه ، لأن البناء المبني على أساس ضعيف كله ضعيف .وإذا افترضنا جدلاً صحة نسبة هذا القول لعكرمة مولى ابن عباس فهل هو حجة؟ !!إن قول الصحابي إذا تطرق إليه الاحتمال أنه قاله باجتهاده أو مما تلقاه من غير النبي صلى الله عليه وسلم فليس ، بحجة في الأحكام ، فكيف يكون قول التابعي حجة؟ !!وإذا لم يكن قول التابعي حجة في الأحكام فمن باب أولى في العقائد . !! ومن باب أولى إذا تطرق إليه الاحتمال بأنه تلقاه عن بعض أهل الكتاب ـ كما هنا ـ ، فتنبه

I say:

Is the narration attributed to ʿIkrima here authentically established from him? The chain of narrators from ʿAbdullāh ibn Aḥmad to ʿIkrima consists of reliable narrators, but the book "Al-Sunna" by ʿAbdullāh ibn Aḥmad is not authentically established from its author, nor is its attribution to him correct, **because in the chain of transmission of the manuscript there is an unknown narrator [majhūl][160], and if he is not known at all, how can it be determined whether he is trustworthy or not? Thus, all texts narrated in this book cannot be authenticated from it, because a structure built on a weak foundation is entirely weak.** And if we hypothetically assume the authenticity of attributing this statement to ʿIkrima, the client of Ibn ʿAbbās, is it authoritative?!! Indeed, the statement of a Companion, if there is a possibility that he said it based on his own reasoning or received it from someone other than the Prophet, peace be upon him, is not authoritative in legal rulings, so how could the statement of a Successor (al-Tabi'i) be authoritative?!! And if the statement of a Successor is not authoritative in legal rulings, then all the more so in matters of creed, and all the more so if there is a possibility that he received it from some of the People of the Book - as in this case - so be aware!!

أما الأثر المروي عن ابن عباس رضي الله عنهما ففي سنده عمروبن عثمان الكلابي ، وهذا قد ذكره ابن حبان في . الثقات وقال :ربما أخطأ .وقال عنه أبو حاتم الرازي :كان شيخاً أعمى بالرقة ، يحدث الناس من حفظه بأحاديث منكرة وضعفه العقيلي والدارقطني ، وقال النسائي والأزدي :متروك الحديث .أفمثل هذا يكون حجة؟ !!وكيف غفل ابن تيمية ـ سامحه الله ـ عن الاشتغال بنقد السند قبل أن يقول]فهذا اللفظ قد نطق به أئمة الصحابة ....ذاكرين وآثرين[؟ !!!فهل !!! نطقوا به يذكرونه من تلقاء أنفسهم؟ !أو نطقوا به يأثرونه عن رسول الله صلى الله عليه وسلم؟ !أو لا هذا ولا ذاك؟ .

[160] By this he meant - Abū 'Abdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī

As for the narration reported from Ibn ʿAbbās, may Allah be pleased with them both, in its chain is ʿAmr ibn ʿUthmān al-Kilābī, and Ibn Ḥibbān mentioned him in "al-Thiqāt" (The Reliable Narrators) but said: "Sometimes he erred." Abū Ḥātim al-Rāzī said about him: "He was a blind shaykh in Raqqah who narrated strange hadith [munkara] to people from his memory." Al-ʿUqaylī and al-Dāraquṭnī deemed him weak, and al-Nasā'ī and al-Azdī said: "His hadith are to be abandoned [matrūk]." Can someone like this be considered authoritative?!! And how did Ibn Taymiyya - may Allah forgive him - overlook examining the chain of narrators before saying [this term was indeed uttered by the leading Companions... both as their own statements and as transmitted narrations]?!!! Did they utter it as their own statements?! Or did they utter it as narrations from the Messenger of Allah, peace be upon him?! Or neither this nor that?!!!

ومن العجيب الغريب أن ينقل ابن تيمية مع الإقرار قول القاضي أبي يعلى ـ سامحمهما الله ـ أن قول القائل عن الله تبارك وتعالى]أبدى عن بعضه [هو على ظاهره !!!وأنه راجع إلى الذات !!!وأنه لا يمتنع إطلاق هذه الصفة على وجه لا يفضي إلى التجزئة والتبعيض !!! .

Among the strangest things is that Ibn Taymiyya quotes with approval the statement of al-Qādi Abū Yaʿlā - may Allah forgive them both - that the statement about Allah, Blessed and Exalted, that [He revealed part of Himself] is to be taken according to its apparent [ẓāhir] meaning!!! And that it refers to the Divine Essence!!! And that it is not prohibited to apply this attribute in a way that does not lead to division and partitioning!!!

فهل بعد هذا التناقض ـ يا ذوي الحجى ـ تناقض أظهر منه؟ !يقولون بإثبات لفظ البعض على الله وأنه راجع إلى الذات وأنه على ظاهره !!!ثم يقولون إن إطلاق هذا على معنى لا يؤدي إلى التبعيض ليس بممتنع !!!فكيف هو]بعض[!!! وكيف لا يؤدي إلى التبعيض؟ . !!!ثم يقولون]كما أطلقنا تسمية يد ووجه لا على وجه التجزئة والتبعيض[يخلطون القول في الذات بالقول في الصفات ، إذ من الممكن أن يقال إن لله تعالى صفات كثيرة ، وإن العلم والسمع والبصر من صفات الله ، وهي بعض صفات الله جل وعلا ، وإن هذا لا يؤدي إلى التجزئة والتبعيض على الله ، وإذا أثبتنا لله تعالى صفة اليد وصفة الوجه فنقول إنها من صفات الله ، وإن إثباتها صفات لا يؤدي إلى التجزئة والتبعيض على الله ، لكن هل من الممكن أن نثبت شيئاً أو أشياء هي]بعض الذات [ثم نقول إن هذا لا يؤدي إلى التجزئة والتبعيض على الله؟ !!!تعالى الله عن هذا علواً كبيراً .

Is there after this contradiction—O people of intelligence—a contradiction more apparent than it?! They affirm the term "part" [baʿḍ] regarding Allah and that it refers to the essence [al-dhāt] and that it is according to its apparent [ẓāhir] meaning!!! Then they say that applying this to a meaning that does not lead to partitioning [al-tabʿīḍ] is not impossible!!! So how is it a "part" [baʿḍ] and how does

it not lead to partitioning?!!! Then they say [just as we applied the designation of hand and face not in the manner of division and partitioning]!!! They confuse the discussion regarding the essence with the discussion regarding the attributes [al-ṣifāt], for it is possible to say that Allah the Exalted has many attributes, and that knowledge and hearing and sight are amongst Allah's attributes, and they are some of Allah's attributes, may He be glorified and exalted, and that this does not lead to division and partitioning regarding Allah, and if we affirm for Allah the Exalted the attribute of hand and the attribute of face, then we say that they are amongst Allah's attributes, and that affirming them as attributes does not lead to division and partitioning regarding Allah. But is it possible for us to affirm something or things that are "part of the essence" [baʿḍ al-dhāt] then say that this does not lead to division and partitioning regarding Allah?!!! Exalted is Allah above this, a great exaltation.

د ـ ذكر ابن تيمية حديثاً مرفوعاً يوهم ظاهره تأييد هذا المعنى فقال] :وقد جاء في الأحاديث المرفوعة في تجليه سبحانه للجبل ما رواه الترمذي في جامعه ، قال :حدثنا عبد الله بن عبدالرحمن يعني الدارمي قال :أنبأنا سليمان بن حرب قال :حدثنا حماد بن سلمة ، عن ثابت ، عن أنس أن النبي صلى الله عليه وسلم قرأ هذه الآية فلما تجلى ربه للجبل جعله دكاً ، ـ قال حماد هكذا ، وأمسك سليمان بطرف إبهامه على أنملة إصبعه اليمنى ـ ، قال :فساخ الجبل وخرَّ موسى صعقاً]][4] .[[ثم ذكر من طريقين عن أسباط ، عن السدِّي ، عن عكرمة ، عن ابن عباس أنه قال] :فلما تجلى ربه للجبل :ما تجلى منه إلا مثل الخنصر]] [5]]

D - Ibn Taymiyya mentioned a hadith attributed to the Prophet whose apparent [ẓāhir] meaning seems to support this meaning, saying: [There has come in the hadith attributed to the Prophet regarding Allah's manifestation to the mountain what al-Tirmidhī narrated in his Jāmiʿ, saying: ʿAbdullāh ibn ʿAbd al-Raḥmān, meaning al-Dārimī, told us: Sulaymān ibn Ḥarb informed us: Ḥammād ibn Salama told us, from Thābit, from Anas that the Prophet, peace be upon him, recited this verse "And when his Lord appeared to the mountain, He rendered it level" - Ḥammād said like this, and Sulaymān held the tip of his thumb against the tip of his right finger - and he said: Then the mountain sank and Musa fell down unconscious] [[4]]. Then he mentioned through two chains from Asbāṭ, from Al-Suddī, from ʿIkrima, from Ibn ʿAbbās that he said: [When his Lord appeared to the mountain: nothing of Him appeared except the like of a little finger] [[5]].

[[1]] أهلكهم: دمدم عليهم. ص: 72 التسعينية .

[[1]] Al-Tisʿīniyya: p. 72. "Damdama" upon them: destroyed them.

[[2]] المرجع السابق :ص 76 .

[[2]] The previous reference: p. 76.

لعل هذا هو مستند الباحث إذ ينتقد الأشاعرة في الموضوع الثالث الذي هو]التوحيد [إذ ينفون عن الله تعالى [[3]] التبعيض والتجزئة .

[[3]] Perhaps this is the basis for the researcher when he criticises the Ashʿarites in the third topic which is [Monotheism] as they deny division and partitioning for Allah the Exalted.

المرجع السابق :ص 72 .والآية في سورة الأعراف :143 .ساخت قوائمه في الأرض :غاصت في الأرض [[4]] . وساخت الأرض بهم :انخسفت .وانظر :سنن الترمذي :كتاب التفسير ، تفسير سورة الأعراف .

[[4]] The previous reference: p. 72. And the verse is in Sūrat al-Aʿrāf: 143. "Sākhat qawā'imuhu fil-arḍ": Its foundations sank into the earth. And "sākhat al-arḍ bihim": The earth collapsed with them. See: Sunan al-Tirmidhī: Book of Exegesis [tafsir], Exegesis of Sūrat al-Aʿrāf.

[[5]] المرجع السابق :ص 72 – 73 .

[[5]] The previous reference: p. 72-73.

3 - Some Māturīdī scholars of the twentieth century, notably **Shaykh Muḥammad Zāhid al-Kawtharī,** mentioned the attribution of the text to ʿAbd Allāh ibn Aḥmad and consequently directed his critique towards it. Al-Kawtharī (d. 1952) said in his Al-Tarḥīb bi-Naqd al-Ta'nīb (Welcoming the Critique of Reproach, pp. 371-372, footnote 1) with regard to a prominent wealthy financier of Salafi literature known as Muḥammad Naṣīf (1885-1971 CE):

وهو تولى نشر كتاب السنة المنسوب للإمام عبد الله بن أحمد المحتوى على إقعاد الله جل شأنه رسوله على العرش معه، وطواف الله جل جلاله في الأرض يتقدم المسلمين، ومرور الخلائق على الله في القنطرة الرابعة التي هو فيها من القناطر السبع على جهنم، إلى غير ذلك من معتقدات سلفهم.

"He undertook the publication of "Kitāb al-Sunna" attributed to Imam ʿAbdullāh ibn Aḥmad, which contains [claims of] Allah, exalted be His glory, seating His messenger on the Throne with Him, and Allah, glorified be His majesty, circling the earth leading the Muslims, and the passing of creatures over Allah at the fourth bridge, where He is, from the seven bridges over Hell, along with other such beliefs of their predecessors."

He also had the following to say in his Maqālāt al-Kawtharī (pp. 426-427):

حول التحاكم إلى كتاب الجرح والتعديل

قرأت في العدد 24 من مجلة الإسلام الغراء مقالاً قيماً جداً لفضيلة الأستاذ الجليل الشيخ عبد الرحمن خليفة بأسلوبه الرائع، يبد أني رأيت من الواجب أن أشير إلى بعض ما يجافي الصواب في آخر مقاله في حديث ينقله عن بعض كبار الأساتذة.

Regarding Appealing to the Book of al-Jarḥ wa al-Taʿdīl [Discrediting and Accrediting]:

I read in issue 24 of the esteemed magazine "Al-Islām" a very valuable article by the respected Professor [al-ustādh] Shaykh ʿAbd al-Raḥmān Khalīfa with his wonderful style. However, I found it necessary to point out some inaccuracies at the end of his article in a narration he quotes from some senior Professors (1)

)أولاً (إن الأستاذ المملي ينسب كتاب الجرح والتعديل إلى أبي حاتم الرازي، مع أن الكتاب ليس له، و إنما هو لابنه عبد الرحمن بن أبي حاتم المتوفي سنة 327

(First) The dictating professor [al-ustādh] attributes the book of al-Jarḥ wa al-Taʿdīl [Discrediting and Accrediting] to Abū Ḥātim al-Rāzī, although the book is not his, but rather it belongs to his son ʿAbd al-Raḥmān ibn Abī Ḥātim who died in the year 327.

و ثانيا يجعل المؤلفين بعده في الجرح والتعديل عيالا على هذا الكتاب وهذا خلاف الواقع، بل هو من المستولين على – بضائع الناس، و لم يزد فيما زاد محض الخير، وإليك الحجة :قال الذهبي في طبقات الحفاظ)3(

(Second) He makes the authors after him in the field of al-Jarḥ wa al-Taʿdīl [Discrediting and Accrediting] dependent on this book, and this is contrary to reality. Rather, he is among those who appropriate others' works, and what he added was not purely beneficial. Here is the evidence: Al-Dhahabī said in Ṭabaqāt al-Ḥuffāẓ (3) -

في ترجمة الحافظ أبي أحمد الحاكم الكبير النيسابوري) :قال الحاكم .سمعته يقول :كنت بالري و هم يقرءون (175) على ابن أبي حاتم كاتب الجرح والتعديل، فقلت لابن عبدويه الوراق هذه ضحكة أراكم تقرءون كتاب التاريخ للبخاري على شيخكم على الوجه، و قد نسبتموه إلى أبي زرعة و أبي حاتم فقال :يا أبا أحمد إن أبا زرعة و أبا حاتم لما حمل إليهما تاريخ البخاري قالا :هذا علم لا يستغنى عنه، و لا يحسن بنا أن نذكره عن غيرنا فأقعدا عبد الرحمن يسألهما .عن رجل بعد رجل و زادا فيه و نقصا اهـ

(175) In the biography of the hadith master Abū Aḥmad al-Ḥākim al-Kabīr al-Naysābūrī: (Al-Ḥākim said: I heard him say: I was in Rayy and they were reading to Ibn Abī Ḥātim, the author of al-Jarḥ wa al-Taʿdīl [Discrediting and Accrediting]. I said to Ibn ʿAbdawayh al-Warrāq: This is laughable. I see you reading the Book of History by al-Bukhārī to your shaykh directly, and you have attributed it to Abū Zurʿa and Abū Ḥātim. He said: O Abū Aḥmad, when al-Bukhārī's history was brought to Abū Zurʿa and Abū Ḥātim, they said: This is knowledge that cannot be dispensed with, and it is not appropriate for us to mention it from others. So, they had ʿAbd al-Raḥmān ask them about one man after another, and they added to it and subtracted from it.) End quote.

و ثالثا (يتشكك في صحة نسبة كتاب السنة إلى عبد الله بن أحمد – و يا ليتها لم تصح – كنا نقول بكل أسف إنها ليست بموضع ارتياب و النصوص المنقولة من الكتاب قد اكتظت بها كتب الحنابلة في الصفات و العلو و الحد و

المماسة و غيرها و نسخ الكتاب ليست بعزيزة، فكيف لم يطلع عليها الأستاذ المملي؟ على أن الرد موجه إلى القول و .قائله

(Third) **He doubts the authenticity of attributing the book Al-Sunna to ʿAbdullāh ibn Aḥmad - and would that it were not authentic - but we say with all regret that it is not a subject of doubt, and the texts quoted from the book have filled the books of the Ḥanbalīs** concerning the attributes, elevation, limit, and contact

and others, and copies of the book are not rare, so how could the dictating Professor [al-ustādh] not have access to them? Besides, the refutation is directed at the statement and its speaker.

و رابعا يقول :و ما علينا إلا الرجوع إلى قول أبي حاتم . .و هو بلا شك حجة و أي حجة و قد علمت حال كتاب ابن أبي حاتم و زد على ذلك تطاوله في الكتاب على كثير من ثقات الأئمة، فمن أين ساغ للأستاذ القول بوجوب الرجوع إليه و هو القائل في شيخ حفاظ الأمة :تركه أبو زرعة و أبو حاتم بسبب مسألة اللفظ فلو كان ابن أبي حاتم حجة بلا شك بحيث يجب التحاكم إليه، لوجب إسقاط شيخ حفاظ الأمة البخاري من مقام الحجة لأنه متروك عندهما، و يكون هذا تهوراً لا يتصور المزيد عليه.

(Fourth) He says: We must refer to the statement of Abū Ḥātim... and he is without doubt an authority, and what an authority! You have learned about the condition of Ibn Abī Ḥātim's book, and add to that his disrespect in the book towards many of the reliable scholars. From where did the Professor [al-ustādh] derive the obligation to refer to him, when he says about the Shaykh of the hadith masters of the nation: "Abū Zurʿa and Abū Ḥātim abandoned him because of the issue of pronunciation [of the Qur'an]"? (2) If Ibn Abī Ḥātim were undoubtedly an authority to whom appeal must be made, then it would be necessary to remove the Shaykh of the hadith masters of the nation, al-Bukhārī, from the position of authority because he is abandoned according to them, and this would be a recklessness beyond imagination.

و خامسا إن ابن أبي حاتم يقول بأن القول بخلق اللفظ كفر ينقل من الملة، و لعل الأستاذ لم يطلع على كتاب الرد على الجهمية له و فيه كلمات خطرة جداً، مع أنه يعترف بأنه لم يتعلم علم الكلام، كما أسند البيهقي في الأسماء و (269( )الصفات)ص

(Fifth) Ibn Abī Ḥātim says that the statement about the creation of the pronunciation [of the Qur'an] is disbelief that removes one from the religion, and perhaps the Professor [al-ustādh] has not seen his book al-Radd ʿalā al-Jahmiyya, which contains very dangerous statements, although he admits that he did not learn scholastic theology [ʿilm al-kalām], as Al-Bayhaqī reported in Al-Asmā' wa al-Ṣifāt (p. 269).

و سادسا نرى الأستاذ يغار على سمعة عبد الله بن الإمام أحمد فقط دون أن يحرك ساكناً في استنكار تلك الآراء الوثنية المروية عنه، مع أن دين الله أحق بتلك الغيرة.

(Sixth) We see the Professor [al-ustādh] is zealous about the reputation of ʿ**Abdullāh ibn Imam Aḥmad only, without making any effort to denounce those pagan opinions[161] narrated from him**, although the religion of Allah is more deserving of such zeal.

و سابعا إنه قد كان أهدي إليه الكتاب قبل سنين كما أهدى إليه نقض الدرامي إثر نشره، وكان الواجب عليه حينذاك أن يدلي بحجة في نفي نسبة الكتاب إليه إن كانت عنده شهادة تقبل على النفي و خلاصة القول أن هذا العمل و إن كان يرضي أخواله لكنه لا يرضي أهل الحق، و لا أجداده الأئمة في الدين.

(Seventh) The book was given to him years ago, just as Naqḍ al-Dārimī was given to him after its publication, and it was his duty at that time to present evidence negating the attribution of the book to him if he had acceptable testimony for negation. In summary, this work, even if it pleases his maternal uncles, does not please the people of truth, nor his ancestors the Imams in religion.

Footnote 1:

(ز) هو الشيخ خليل الخالدي المتوفى يوم الأربعاء 11 من شهر رمضان سنة 1360 عن 78 سنة، رحمه الله.

He is Shaykh Khalīl al-Khālidī who died on Wednesday, the 11th of the month of Ramadan in the year 1360, at the age of 78 years, may Allah have mercy on him (Zahid).

١ كان الإمام البخاري ممن يقولون لفظي بالقرآن مخلوق و هو مصيب في ذلك لأن بالله غير مخلوق، و ما بالخلق مخلوق تفصيل ذلك في مقال سابق)ص 26(و في شروط الأئمة الخمسة)ص 22) و الاختلاف في اللفظ)ص 57(

Footnote 2:

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[161] Al-Kawtharī's intent can be discerned from his criticism of anthropomorphic statements attributed to various figures within what purports to be a compilation of the pure and noble Sunna (Sunna). However, as subsequent analysis will demonstrate, this work contains numerous weak (ḍaʿīf), rejected (munkara), and unsubstantiated (lā aṣla lahā) narrations.

Imam al-Bukhārī was among those who said "my pronunciation of the Qur'an is created," and he was correct in this because what is from Allah is not created, and what is from creation is created. The details of this are in a previous article (p. 26) and in Shurūṭ al-A'immah al-Khamsa (p. 22) and al-Ikhtilāf fī al-Lafẓ (p. 57).

End of the quotes from Al-Kawtharī.

Scholars who referred to Kitab al-Sunna

While certain earlier authorities maintained the validity of attributing the work to ʿAbd Allāh ibn Ḥanbal, it must be acknowledged that manuscript copies from subsequent periods cannot be definitively guaranteed to be free from deliberate interpolations and textual corruptions. The transmission history suggests a complex provenance requiring methodical codicological and textual analysis regarding its overall textual authenticity. This has been discussed in the earlier sections.

Among the evidence for attributing the book to him is what Al-Khaṭīb al-Baghdādī (d. 463 AH) mentioned in his history (Tārīkh Baghdād 4/332)[162] where he said:

حدثت عن دعلج بن أحمد، قَالَ :حَدَّثَنَا موسى بن هارون، قَالَ :حَدَّثَنَا أبو الحسن بن العطار، شيخ لنا ثقة حَدَّثَنَا علي بن محمد الدقاق، قَالَ :قرأنا على الحسين بن هارون، عن أبي العباس بن سعيد، قَالَ :سمعت عبد الله بن أحمد بن حنبل وسألته قلت :شيخ كتبت عنه بالكوفة حاجا، محمد بن محمد بن العطار، فقال :كان ثقة أمينا.

وَحَدَّثَنَا عنه عبد الله بن أحمد في كتاب الرد على الجهمية أخبرنا محمد بن عبد الواحد، قَالَ :حَدَّثَنَا محمد بن العباس قَالَ :قرئ على ابن المنادي وأنا أسمع في ذكر من مات سنة ثمان وستين ومائتين، قَالَ :فمنهم بمدينتنا محمد بن محمد بن العطار، يوم الأحد لأربع خلون من صفر.

Meaning:

I was told by Da'laj ibn Aḥmad, who said: Mūsā ibn Hārūn narrated to us, who said: Abū al-Ḥasan ibn al-'Aṭṭār, a reliable shaykh of ours, narrated to us: 'Alī ibn Muḥammad al-Daqqāq narrated to us, who said: We read to al-Hussain ibn Hārūn,

[162] See here - https://app.turath.io/book/736?page=1913

from Abū al-'Abbās ibn Sa'īd, who said: I heard 'Abd Allāh ibn Aḥmad ibn Ḥanbal, and I asked him saying: "A shaykh I wrote [hadith] from in Kufa while on pilgrimage, Muḥammad ibn Muḥammad ibn al-'Aṭṭār," so he said: "He was trustworthy and reliable."

And ***'Abd Allāh ibn Aḥmad narrated to us from him in Kitāb al-Radd 'alā al-Jahmiyya*** [The Book of Refutation of the Jahmites]. Muḥammad ibn 'Abd al-Wāḥid informed us, who said: Muḥammad ibn al-'Abbās narrated to us, who said: It was read to Ibn al-Munādī while I was listening, regarding the mention of those who died in the year two hundred and sixty-eight, he said: "Among them in our city was Muḥammad ibn Muḥammad ibn al-'Aṭṭār, on Sunday, four days into [the month of] Ṣafar."

And what al-Ḥāfiẓ Ibn Ḥajar said in "Al-Iṣāba (7/191):[163]

،وأخرج ابن السكن، وابن أبي خيثمة، والبغوي، وعبد الله بن أحمد في كتاب السنة له، والطّبرانيّ من طريق إسرائيل عن ثوير بن أبي فاختة :سمعت رجلا من أصحاب رسول الله ﷺ يقال له أبو الخطاب، وسئل عن الوتر، فقال :أحبّ إليّ أن أوتر إذ أصلي إلى نصف الليل، »إنّ الله يهبط إلى السّماء الدّنيا في السّاعة السّابعة فيقول :هل من داع «- الحديث

Meaning:

Ibn al-Sakan, Ibn Abī Khaythama, al-Baghawī, ***'Abd Allāh ibn Aḥmad in his Kitāb al-Sunna*** [Book of the Sunna], and al-Ṭabarānī reported through the route of Isrā'īl, from Thuwayr ibn Abī Fākhitah [who said]: I heard a man from the companions of the Messenger of Allāh ﷺ called Abū al-Khaṭṭāb, who was asked about the Witr prayer, and he said: "I prefer to perform Witr when I pray until midnight, 'Indeed Allāh descends to the lowest heaven in the seventh hour and says: Is there anyone who supplicates?'" - the hadith.

And Al-Dhahabī also said in his Kitāb al-'Arsh (2/124):[164]

[163] See here - https://app.turath.io/book/9767?page=3623

[164] See here - https://app.turath.io/book/7350?page=481

رواه عبد الله بن أحمد في كتاب »السنة «الذي أجازه لي غير واحد منهم ابن أبي الخير، عن أبي زرعة الكفتواني، أنبأنا أبو عبد الله الخلال، أنبأنا أبو المظفر بن شبيب، أنبأنا أبو عمر السلمي، أنبأنا أحمد بن محمد اللنباني عنه

Meaning:

It was narrated by 'Abd Allāh ibn Aḥmad in Kitāb al-Sunna which was authorised to me by more than one [scholar], among them Ibn Abī al-Khayr, from Abū Zur'a al-Kaftawānī, [who said]: Abū 'Abd Allāh al-Khallāl informed us, [who said]: Abū al-Muẓaffar ibn Shabīb informed us, [who said]: Abū 'Umar al-Sulamī informed us, [who said]: Aḥmad ibn Muḥammad al-Lunbānī informed us from him.

وقال في كتاب العرش " :أخبرنا الحافظ عبد القادر الرُّهاوي، أنبأنا محمد بن أبي نصر بأصبهان، أنبأنا الحسين بن عبد الملك الخلال، أنبأنا عبد الله بن شعيب، أنبأنا أبو عمر السلمي أنبأنا أبو الحسين اللنباني، حدثنا أبو عبد الرحمن عبد الله ،بن أحمد بن حنبل في كتاب "الرد على الجهمية"، حدثني أحمد بن إبراهيم الدورقي، حدثنا علي بن الحسين بن شقيق سألت ابن المبارك " :كيف ينبغي لنا أن نعرف ربنا؟ .قال :على السماء السابعة، على عرشه، ولا نقول كما تقول الجهمية ."إنه ها هنا في الأرض

And he said in Kitāb al-'Arsh[165]: "Al-Ḥāfiẓ 'Abd al-Qādir al-Ruhāwī informed us, Muḥammad ibn Abī Naṣr in Iṣbahān informed us, Al-Hussain ibn 'Abd al-Malik al-Khallāl informed us, 'Abd Allāh ibn Shu'ayb informed us, Abū 'Umar al-Sulamī informed us, Abū al-Hussain al-Lunbānī informed us, ***Abū 'Abd al-Raḥmān 'Abd Allāh ibn Aḥmad ibn Ḥanbal narrated to us in Kitāb al-Radd 'alā al-Jahmiyya***, Aḥmad ibn Ibrāhīm al-Dawraqī narrated to me, 'Alī ibn al-Hussain ibn Shaqīq narrated to us: I asked Ibn al-Mubārak: 'How should we know our Lord?' He said: 'Above the seventh heaven, above His throne, and we do not say as the Jahmiyya say that He is here on earth.'"

وكلام ابن المبارك هنا إن صح عنه فيفسر بسياقه لأنه كان بصدد الرد على الجهمية الذين يعتقدون بأن الله في كل مكان بذاته، فرد عليهم بما يوافق القرآن، و ليس في القرآن أو من كلام الرسول اثبات الجهة أو الحيز لله .و حرف "على "كما .يستعمل في لغة العرب للمكان فإنه يُستعمل أيضا للمكانة والقهر وهذا هو المعنى الذي أراده ابن المبارك رضي الله عنه

And Ibn al-Mubārak's statement here, if it is authentic from him, should be interpreted in its context because he was in the process of refuting the Jahmiyya who believed that Allah is in every place in His essence. So, he responded to

[165] 2/241.

them with what agrees with the Qur'an, and there is nothing in the Qur'an or in the speech of the Messenger establishing direction or space for Allah. And the word "'alā" (above/over), just as it is used in Arabic for place, it is also used for rank and dominion, and this is the meaning that Ibn al-Mubārak, may Allah be pleased with him, intended.

وكل هذه النصوص تدل على صحة نسبة أصل كتاب السنة لعبد الله بن الإمام أحمد لا أن النسخة الرائجة سالمة من الدس و التبديل.و يدل على تحريف هذا الكتاب أمران:

All these texts indicate the authenticity of attributing the original Kitāb al-Sunna to 'Abd Allāh ibn al-Imām Aḥmad, not that the circulating copy is free from interpolation and alteration. Two matters indicate the distortion of this book:

الأمر الأول :أن في سند الكتاب إلى المؤلف راويين مجهولين:
الأول :أبو النصر محمد بن الحسن بن سليمان السمسار-.

The first matter: In the chain of the book to the author there are two unknown narrators:

-The first: Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār.

وقد حاول بعض المحققين توثيق أبي نصر فجعل اسمه أَبُو بَكْرٍ مُحَمَّدُ بنُ أَحْمَدَ بنِ عَلِيٍّ السمسار، وهذه تسوية مكشوفة لا تفيد شيئا، فالأول جده سليمان وكنيته أبو النصر، والثاني جده علي وكنيته أبو بكر.

Some editors tried to authenticate Abū Naṣr by making his name Abū Bakr Muḥammad ibn Aḥmad ibn 'Alī al-Simsār, and this is an obvious manipulation that serves no purpose, for the first one's grandfather is Sulaymān and his kunya is Abū al-Naṣr, while the second one's grandfather is 'Alī and his kunya is Abū Bakr.

كما قام بعضهم بتسميته "أبو النضر "مثل محمد السريع في تحقيقه على "معجم شيوخ أبي ذر الهروي ."وجعله من شيوخ أبي ذر الهروي الثقات .فالاضطراب في تحديد اسم الراوي ثابتة لا اختلاف فيها.

Some also named him "Abū al-Naḍr" like Muḥammad al-Surayyī' in his editing of Mu'jam Shuyūkh Abī Dharr al-Harawī and made him one of the trustworthy teachers of Abū Dharr al-Harawī. So, the confusion in determining the narrator's name is established without dispute.

الثاني أبو عبد الله محمد بن إبراهيم بن خالد الهروي :وهو مجهول الحال، ذكره فقط ابن حبان في الثقات-.

-The second: Abū 'Abd Allāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī: He is of unknown status, only Ibn Ḥibbān mentioned him in Al-Thiqāt[166].

قال ابن حبان حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ جَابِرٍ بِالرَّمْلَةِ وَ محمد بن إبراهيم بن خالد بهراة وَعَيَّاش بْنُ سَعِيدٍ بِحِمْصَ قَالُو اثَنَا رَبِيعَةُ بْنُ الْحَارِثِ أَبُو زِيَادٍ الْجُبْلانِيُّ قَالَ ثَنَا حَفْصُ بْنُ عَبْدِاللَّهِ السَّالِمِيُّ قَالَ ثَنَا بن عَيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍعَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاس عَن بن عَبَّاسٍ أَنّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسْدِلُ نَاصِيَتَهُ سَدْلَ أَهْلِ الْكِتَابِ ثُمَّ فَرَّقَ بَعْدُ فَرْقَ الْعَرَبِ"

Ibn Ḥibbān said: "Aḥmad ibn 'Amr ibn Jābir in Al-Ramla and Muḥammad ibn Ibrāhīm ibn Khālid in Herat and 'Ayyāsh ibn Sa'īd in Ḥimṣ narrated to us, they said: Rabī'a ibn al-Ḥārith Abū Ziyād al-Jublānī narrated to us, Ḥafṣ ibn 'Abd Allāh al-Sālimī narrated to us, Ibn 'Ayyāsh narrated to us from 'Abd Allāh ibn Dīnār from Al-Zuhrī from 'Ubayd Allāh ibn 'Abd Allāh ibn 'Abbās from Ibn 'Abbās that the Prophet, peace be upon him, used to let his forelock hang like the People of the Book, then later parted it like the Arabs."

ومجرد ذكر ابن حبان له في الثقات غير كاف، فقد قال المحدث المعلمي اليماني في الأنوار الكاشفة" :ولا ينفعه ذكر ابن حبان في الثقات لماعرف من تساهل ابن حبان".

And mere mention by Ibn Ḥibbān in al-Thiqāt is not sufficient, for (Abdur Rahman) al-Mu'allimī al-Yamānī (Salafi editor) said in Al-Anwār al-Kāshifa[167]: ***"Ibn Ḥibbān's mention of him in al-Thiqāt does not benefit him due to Ibn Ḥibbān's known leniency."***

وقال الألباني ما نصه" :إن توثيق ابن حبان يجب أن يتلقى بكثير من التحفظ والحذر لمخالفته العلماء في توثيقه للمجهولين".

166 7/33.
167 1/108.

And Al-Albānī said[168]: "Indeed Ibn Ḥibbān's authentication must be received with much reservation and caution due to his contradiction of the scholars in his authentication of unknown narrators."

فابن حبان معروف بتساهله في توثيق المجاهيل، وهذا الشخص علاوة على ذلك لا يعرف هل كان ضابطا أو لا.

Ibn Ḥibbān is known for his leniency in authenticating unknown narrators, and this person, moreover, it is not known whether he was precise or not.

قال الحافظ ابن حجر في النكت " :فإن كان يروي من حفظه فليكن عالما بما يحيل المعاني فلم يشترط على الاتصال والعدالة ما اشترطه المؤلف في الصحيح من وجود الضبط ومن عدم الشذوذ والعلة .وهذا وإن لم يتعرض ابن حبان لاشتراطه فهو إن وجده كذلك أخرجه وإلا فهو ماش على ما أصّل، لأن وجود هذه الشروط لا ينافي ما اشترطه.

Al-Ḥāfiẓ Ibn Ḥajar said in Al-Nukat[169]: "If he narrates from memory, then he should be knowledgeable of what changes meanings. He did not stipulate for connection and uprightness what the author stipulated in the authentic regarding the presence of precision and absence of irregularity and defect. And this, even if Ibn Ḥibbān did not address stipulating it, if he found it as such, he included it, otherwise he proceeded according to what he established, because the presence of these conditions does not contradict what he stipulated."

وسمى ابن خزيمة كتابه "المسند الصحيح المتصل بنقل العدل عن العدل من غير قطع في السند ولا جرح في النقلة".
وهذا الشرط مثل شرط ابن حبان سواء، لأن ابن حبان تابع لابن خزيمة مغترف من بحره ناسج على منواله".

And Ibn Khuzayma named his book "The Connected Authentic Musnad Through Transmission of the Upright from the Upright Without Break in the Chain nor Criticism of the Transmitters."

And this condition is exactly like Ibn Ḥibbān's condition, because Ibn Ḥibbān followed Ibn Khuzayma, drawing from his sea, weaving on his loom."

فلا ينبغي التساهل في اثبات العقائد من مصنف مروي بهذا السند

[168] In his Tamam al-Minna (1/25).
[169] 1/290.

Therefore, one should not be lenient in establishing beliefs (aqā'id) from a work transmitted with this chain.

هذا وقد نقل الشيخ عبد الرحمن خليفة المتوفى سنة 1364 هجري في كتابه المشبهة و المجسمة تحت فصل كتاب السنة المنسوب للحافظ عبد الله بن الإمام أحمد صحيفة 51 أن الفقيه الأصولي خليل الخالدي – رئيس محكمة النقض و الإبرام في فلسطين سابقا – قال ما نصه:

Shaykh 'Abd al-Raḥmān Khalīfa (died 1364 AH) transmitted in his book al-Mushabbiha wa al-Mujassima under the chapter on Kitāb al-Sunna attributed to Al-Ḥāfiẓ 'Abd Allāh ibn al-Imām Aḥmad, page 51, that the jurist and usuli, Khalīl al-Khālidī - former president of the Court of Cassation in Palestine - said:

"و القاعدة عند المحدثين و الأصوليين أنه لا يثبت الكتاب لمؤلفه إلا إذا وجد له أصل صحيح ,والأصل الصحيح لا يعدو أحد وجهين :إما أن يكون بخط المؤلف أو يكون قد ثبت عنه ثبوتا صحيحا بالرواية عن المؤلف نفسه بروايات صحيحة عليها خط المؤلف أو خط الحفاظ الأثبات العدول، فبأحد هذين الوجهين يثبت أن الكتاب لمؤلفه و بدون ذلك لا يثبت".

"The rule according to hadith scholars and Usuli scholars is that a book is not established as being by its author except if it has an authentic original, and the authentic original does not exceed two forms: either it is in the author's handwriting, or it is established from him authentically through narration from the author himself with authentic narrations bearing the handwriting of the author or the handwriting of reliable, upright preservers. Through one of these two ways, it is established that the book is by its author, and without that it is not established."

وقد قطعت المجسمة بنسبة الكتاب إلى عبد الله بن أحمد وبذلت وسعها في الرد على من نزهه عن الخوض في مثل هذه الأمور، وليس لهم في ذلك مستند علمي بل مجرد كلام خطابي لا يدفع ما اعترافوا هم به من وجود مجهولين في طبقتين من طبقات إسناد هذا الكتاب إلى مؤلفه.

The anthropomorphists [mujassima] definitively attributed the book to 'Abd Allāh ibn Aḥmad and exerted their effort in refuting those who declared him free from delving into such matters, and they have no scholarly basis for this, rather mere

rhetorical speech that does not counter what they themselves acknowledged regarding the presence of two unknown narrators in two levels of this book's chain of transmission to its author.

وما تمسكهم بهذه الروايات في كتاب صنف في الأصل لجمع العقيدة و السنة المتوارثة بزعمهم خير مثال على أن الطعن بأكابر المسلمين و علمائهم هو ركن من أركان هذه العقيدة التجسيمية التي تصدى لها العلماء، وهذا أسلوبهم في فتنة العوام المأخوذين بما يظهره هؤلاء من التزهد الحشوي المخدوعين بلافتات الدعوة إلى الكتاب و السنة و اتباع السلف زورا و بهتانا.

And their adherence to these narrations in a book originally compiled to gather creed and inherited Sunna by their claim is the best example that criticising the great Muslims and their scholars is a pillar of this anthropomorphist creed that the scholars have confronted, and this is their method in causing discord among the common people who are taken in by what these people display of superficial asceticism, deceived by the slogans of calling to the Book and Sunna and following the early scholars falsely and slanderously.

الأمر الثاني :أن هذا الكتاب اشتمل على نصوص صريحة في تشبيه الله بخلقه ووصفه بالجسمية و الكيفية و التحييز في جهة فوق .و فيه أيضا من الجرأة على الله ما تقشعر له الأبدان كوصفه عز وجل بالجلوس على العرش، وإثبات صدر له وذراعين ، وإثبات الثقل والصورة التي صور عليها آدم ، وأنه على كرسي من ذهب تحمله أربعة من الملائكة ، وأنه واضع رجليه على الكرسي ، وأن الكرسي قد عاد كالنعل في قدميه ، وأنه إذا أراد أن يخوف أحداً من عباده أبدى عن بعضه ، وأنه قرَّب داود عليه السلام حتى مس بعضه وأخذ بقدمه وغير ذلك من المنكرات.

The second matter: This book contains explicit texts likening Allah to His creation and describing Him with corporeality [jismiyya], modality [kayfiyya], and being confined in the direction of above. It also contains such audacity against Allah that makes bodies shudder, such as describing Him, the Mighty and Majestic, as sitting on the throne, affirming a chest and two arms for Him, affirming weight and the form in which Adam was formed, and that He is on a throne of gold carried by four angels, and that He places His feet on the throne, and that the throne has become like a sandal on His feet, and that when He wants to frighten any of His servants He reveals part of Himself, and that He brought Dāwūd, peace be upon him, close until he touched part of Him and took His foot, and other objectionable matters.

ونذكر في ما يلي أمثلة للتشبيه الصريح و الكفر البواح:

We mention in what follows examples of explicit anthropomorphism [tashbīh] and clear disbelief:

أ- جاء في الجزء 1 صحيفة 106رقم 10 في كتاب السنة طبعة دار عالم الكتب بالرياض قوله" :وهل يكون الاستواء إلا بجلوس . "قال المعلق عليه " :إن هذه العبارة أقرب إلى التجسيم وتشبيه الخالق بالمخلوقات، وسلفنا الصالح رضوان الله عليهم من أشد الناس إنكارا على المشبهة والمجسمة".

a- It came in Part 1, page 106, number 10 in Kitāb al-Sunna, Dār 'Ālam al-Kutub edition in Riyadh, his statement: "Can istiwā' be anything but sitting?" The commentator on it said: "This statement is closest to anthropomorphism [tajsīm] and likening the Creator to creatures, and our righteous predecessors, may Allah be pleased with them, were among the strongest people in rejecting the anthropomorphists [mushabbiha wa mujassima]."

b-

ب- جاء في الجزء 1 صحيفة 175 – 176رقم 217 قوله ":رآه على كرسي من ذهب يحمله أربعة من الملائكة ، ملك في صورة رجل ، وملك في صورة أسد ، وملك في صورة ثور ، وملك في صورة نسر ، في روضة خضراء دونه فراش من ذهب". قال المعلق عليه" :هذا حديث ضعيف لا يحتج به خاصة في أمور العقيدة ثم هو دخول في الكيفية وهو على خلاف مذهب السلف الذي يقرر أن الكلام في كيفية الذات أو الصفات من الأمور البدعية".

b- It came in Part 1, pages 175-176, number 217, his statement: "He saw Him on a throne of gold carried by four angels: an angel in the form of a man, an angel in the form of a lion, an angel in the form of a bull, and an angel in the form of an eagle, in a green garden below which is a bed of gold."[170]

The commentator on it said: "This is a weak hadith that cannot be used as evidence, especially in matters of creed, then it is delving into modality which is contrary to the way of the predecessors who established that speaking about the modality of the essence or attributes is from innovative matters."

[170] See it here - https://shamela.ws/book/323/191#p1

ج- جاء في الجزء 1 صحيفة 110 قوله " :حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ شَبُّوَيْهِ أَبُو عَبْدِ الرَّحْمَنِ، قَالَ :سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ يَعْنِي ابْنَ شَقِيقٍ، يَقُولُ :سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ " :الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ، وَسَمِعْتُهُ يَقُولُ :إِنَّا لَنَحْكِي كَلَامَ الْيَهُودِ وَالنَّصَارَى وَلَا نَسْتَطِيعُ أَنْ نَحْكِيَ كَلَامَ الْجَهْمِيَّةِ " ِقَالَ :وَسَمِعْتُ عَبْدَ اللَّهِ يَقُولُ" :نَعْرِفُ رَبَّنَا عَزَّ وَجَلَّ فَوْقَ سَبْعِ سَمَاوَاتٍ عَلَى الْعَرْشِ بَائِنٌ مِنْ خَلْقِهِ بِحَدٍّ وَلَا نَقُولُ كَمَا قَالَتِ الْجَهْمِيَّةُ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى الْأَرْضِ".

c- It came in Part 1, page 110, his statement: "'Abd Allāh ibn Aḥmad ibn Shabbūyah Abū 'Abd al-Raḥmān narrated to me, saying: I heard 'Alī ibn al-Ḥasan, meaning Ibn Shaqīq, saying: I heard 'Abd Allāh saying: 'Faith is speech and action, it increases and decreases, and I heard him saying: We can relate the speech of the Jews and Christians but we cannot relate the speech of the Jahmiyya.' He said: And I heard 'Abd Allāh saying: 'We know our Lord, the Mighty and Majestic, above seven heavens on the throne, distinct from His creation with a limit (hadd),[171] and we do not say as the Jahmiyya said here,' and he pointed with his hand to the earth."

قال أبو مالك أحمد بن علي في تحقيقه للكتاب" :هذا أثرٌ صحيح دون لفظة "بحد "فهي شاذة أو منكرة".

Abū Mālik Aḥmad ibn 'Alī said in his editing of the book: "This narration is authentic except for the phrase 'with a limit,' for it is irregular or objectionable."

هذا بالإضافة إلى أن في الكتاب فقرات كثيرة في ذم الإمام أبي حنيفة بل وإخراجه من الملة والعياذ بالله.

This is in addition to the fact that in the book there are many passages criticising Imam Abū Ḥanīfa, even declaring him outside the religion - we seek refuge in Allah.

فاستدلال المجسمة بهذا الكتاب واحتجاجهم على عقائدهم بالآثار الواردة فيه مع ما فيها من تشبيه و تجسيم غاية في الجرأة على الله والعياذ بالله.

[171] See also this article - Refutation of Claims that Imām Aḥmad ibn Ḥanbal (d. 241/855) Affirmed a Limit [ḥadd/حَدّ] for Allah - https://www.darultahqiq.com/refutation-of-claims-that-imam-a%e1%b8%a5mad-ibn-%e1%b8%a5anbal-d-241-855-affirmed-a-limit-%e1%b8%a5add-%d8%ad%d9%8e%d8%af%d9%91-for-allah/

Also: Statements from Imām Aḥmad ibn Hanbal Regarding the Negation of a Limit [ḥadd] for Allāh - https://www.darultahqiq.com/statements-from-imam-a%e1%b8%a5mad-ibn-hanbal-regarding-the-negation-of-a-limit-%e1%b8%a5add-for-allah/

Therefore, the anthropomorphists' [mujassima] use of this book as evidence and their argumentation for their beliefs with the narrations contained in it, despite what they contain of anthropomorphism [tashbīh] and corporealism [tajsīm], is the height of audacity against Allah - we seek refuge in Allah.

Critical Assessment of Kitāb al-Sunna: A Systematic Review of Scholarly Positions

The following sections present a methodical analysis of various scholarly verdicts regarding Kitāb al-Sunna attributed to Abdullah ibn Ahmad ibn Hanbal based on the currently available printed versions based on the currently known historical manuscripts. This compilation documents scholarly assessments that emerged since the text was first published in 1930, focusing specifically on questions of authenticity and transmission that surround this text.

In cataloguing these scholarly positions, no endorsement is implied of any individual scholar who may be considered controversial in other contexts. Rather, this review aims to present a comprehensive academic survey of expert opinions specifically concerning the attribution, transmission history, and textual integrity of Kitāb al-Sunna. Each position is presented with quotes to facilitate informed academic discourse on this highly controversial theological text.

The verdict of 'Abd al-Raḥmān Khalīfa (d. 1945)

The Anthropomorphists and the Corporealists (Al-Mushabbiha wa al-Mujassima) is a scholarly work authored by Shaykh Abd al-Rahman Khalifa[172], who was born in 1294 AH and passed away in 1364 AH. He mentioned the following between pp. 25-27:

[172] He was an Egyptian scholar who graduated from the prestigious al-Azhar University in Cairo. His biography is available here - https://ahlalsonnah.wordpress.com/2009/07/16/%D8%A7%D9%84%D9%85%D8%B4%D8%A8%D8%A9-%D9%88%D8%A7-%D9%84%D9%85%D8%AC%D8%B3%D9%85%D8%A9-%D8%A8%D9%82%D9%84%D9%85-%D8%A7%D9%84%D8%B9%D9%84%D8%A7%D9%85%D8%A9-%D8%A7%D9%84%D9%85%D9%81%D8%B3%D8%B1-%D8%A7/

وقال فضيلة الأستاذ الشيخ سلامة العزامى القضاعى الشافعى فى رسالته "فرقان القرآن بين صفات الخالق وصفات الأكوان "وهى رسالتة جعلها كالمقدمة لكتاب "الأسماء و الصفات "للبيهقى المطبوع حديثا بمطبعة السعادة بمصر فى صدد الكلام على الحشوية ما نصه ":وهى من الحشوية مغالطة مفضوحة ,وباطل مكشوف للناقد البصير ,فإن الوجه والعين واليد والرجل والساق أجزاء و أبعاض وأعضاء لما هى فيه من الذوات لا معان وصفات تقوم بموصوفات ,فأين هى مما ألحقونا به من الحياة و العلم والإرادة والقدرة ؟

His Eminence Shaykh Salāmah al-Azzāmī al-Quḍā'ī al-Shāfi'ī[173] said in his treatise Furqān al-Qur'ān bayna Ṣifāt al-Khāliq wa Ṣifāt al-Akwān (The Qur'anic Distinction between the Attributes of the Creator and the Attributes of Creation), which he made as an introduction to the book Al-Asmā' wa al-Ṣifāt by al-Bayhaqī, recently printed at al-Sa'ādah Press in Egypt, in the course of discussing the Ḥashwiyya: "This is a blatant fallacy from the Ḥashwiyya, and an obvious falsehood to the discerning critic. For the face, eye, hand, foot, and shin are parts, components, and organs of the beings they belong to, not meanings and attributes that subsist in the described. How are they comparable to what they have affiliated us with, such as life, knowledge, will, and power?"

وهل هذا إلا كتشبيه العالم بالعلم ,والابيض بالبياض ,وهل تسميتهم لها بالصفات إلا تستر لموقفهم من التشبيه ,بما لا يسترهم عن ذوى الأنصار النافذة ,وتحجب عن سهام النقدة من أهل السنة الراسخين فى علم الكتاب العزيز بنسج العنكبوت ,وهو كما علمت لا ينفعهم ,ولا يدفع عنهم منها شيئا ,فأن تهرب منهم متهرب- وكثيراً ما يفعلون- وقال :إنا لا نريد بالوجه ما هو أجزاء وأبعاض ,بل ما هو صفات حقيقية كالعظمة و الملك والبصر والقدرة ونحوها ولكنا لا نعين المراد- قلنا :مرحبا بالراجعين إلى الحق ,وبشرى بالرجوع إلى صميم الإسلام ولب العلم والسلفية الحقة ,و لا نزاع بيننا وبينكم فقد انصرفتم عن الحشوية ,ولكنهم والأسف ملء فؤادنا عليهم على ذلك لا يثبتون ,وما أسرع ما تراهم إلى القول بالتجزئة والتشبيه يرجعونو فنعوذ بالله تعالى من لافتن ، ما ظهر منها وما بطن "

"Is this not like comparing the knower to knowledge, or the white to whiteness? Is their designation of these as attributes anything but a cover for their position of anthropomorphism, which does not conceal them from those with penetrating insights, and shields them from the arrows of criticism from the well-established scholars of Ahl al-Sunna in the knowledge of the Noble Book with a spider's web? As you know, this does not benefit them, nor does it ward off anything from them. If someone among them tries to escape—and they often do—and says: 'We do not mean by 'face' what consists of parts and components, but rather what constitutes real attributes like greatness, sovereignty, sight, power, and similar things, but we do not specify what is meant'—we say: Welcome to those returning to the truth, and glad tidings for returning to the essence of Islam, the core of knowledge, and true Salafiyya. There is no dispute between us and you, for you have turned away

[173] He died in 1376 AH.

from the Ḥashwiyya. But they, unfortunately, with our hearts full of concern for them, do not remain steadfast on that, and how quickly you see them returning to the assertion of fragmentation and anthropomorphism. So, we seek refuge in Allah from trials, both apparent and hidden."

ثم قال :تنبيه مهم :إذا سمعت فى عبارات السلف قولهم إنما نؤمن بأن له وجها لا كالوجوه ,ويدا لا كالأيدى ، فلا تظن أنهم أرادوا أن العلية منقسمة إلى أجزاء وأبعاض ، فجزء منها يد وجزء منها وجه غير أنه لا يشابه الأيدى والوجوه التى للخاق حاشاهم من ذلك ، وما هذا إلا التشبيه بعينه، وإنما أرادو بذلك أن لفظ الوجه واليد قد استعمل فى معنى من المعانى ، وصفة من الصفات التى تليق بالذات كاعظمة والقدرة غير أنهم يتورعون عن تعيين تلك الصفة تهيبا من التهجم على ذلك المقام الأقداس.

Then he said: Important note: When you hear in the expressions of the Salaf their saying, ‘We believe that He has a face unlike faces, and a hand unlike hands,’ do not think that they meant that the Divine Being is divided into parts and components, with one part being a hand and another part being a face, except that it does not resemble the hands and faces of creation—far be they from that! This would be nothing but anthropomorphism itself. Rather, they meant by this that the term ‘face’ and ‘hand’ has been used in a certain meaning and attribute that befits the Divine Essence, such as greatness and power, except that they refrain from specifying that attribute out of reverence for approaching that most holy station.

ثم قال :ويدلك على غرادة السلف ما قلنا ما نقله الذهبى نفسه فى كتابه الذى سماه "العلو "عن الإمام مالك وشيخه ربيعة ونظرائهما أنهم قالوا حين سئلوا عن قوله تعالى)) :الرحمن على العرش استوى ((كيف استوى ؟ والكيف غير معقول ، وكذلك نقل الذهبى بالسند فى هذا الكتاب عن أبى عبد الله الحاكم وابى زرعة اتفاق جميع فقهاء الأمصار من أهل تلك الأعصار ، أنهم يؤمنون بهذه لاصفات من غير كيف ,فأنظر كيف نفوا الكيف مجمعين، وهو صريح فى أنها ليست أجزاء ولا جسمانية ,فإن الاستواء الجسمانى وما إليه لا بد لها من الكيف قطعا ، إذ هو لازم من لوازم ذاتها لذاتها ,ونفى لازم الماهية لذاتها يستلزم نفيها عند جميع المنصفين من العقلاء، والذين لم يصابو بالأهواء ,وانظر كيف سموها صفات ، ولم يسموها أبعاضاً وأجزاء.

Then he said: What indicates to you what we said about the intention of the Salaf is what al-Dhahabī himself reported in his book called al-'Uluw about Imam Mālik, his teacher Rabī'a, and their peers, that when they were asked about Allah's statement: ‘The Most Merciful [who is] established on the Throne; [and asked] ‘How is He established?’ [they replied] "The 'how' is not comprehensible.’ Likewise, al-Dhahabī reported with a chain in this book from Abū 'Abdullah al-Ḥākim and Abū Zur'a the agreement of all the jurists of the regions of those eras that they believe in these attributes without [asking] how. See how they

collectively negated the ‘how,’ which is explicit in that these are not parts or corporeal attributes, for corporeal establishment and what relates to it must necessarily have a ‘how,’ as it is an essential characteristic of its essence. Negating an essential characteristic of the essence necessitates negating the essence itself according to all fair-minded intellectuals who have not been afflicted with whims. And see how they called them attributes and did not call them parts and components.

ثم هذا الكلام :هل بقى للقميصى أسئلة عشرة وبواهر وقواهر ,وتصديات وتحديات، وأنى يكون لكلام مردود ومذهب منقوض قديما وحديثا أسئلة وأجوبة؟.

Then after this discourse: Does Qumayṣī still have ten questions, brilliant and crushing arguments, confrontations and challenges? And how can there be questions and answers for rejected speech and a doctrine refuted both in the past and present?

أما الكتاب ، إلا عند التعرض لما فيه مما هو كفر صريح وتجسيم قبيح والجناية جنايتكم .وكتاب بخط "شويل "وطبع أخيه "سبع الليل "له صحاح الكتب أو يكون على الأقل فيه حشو وزيادات ، ودس وإضافات ,بالرغم مما عليه من سماعات ، وهل بعد فضائح هذا الكتاب التى نشرها الأستاذ الكوثرى فى مقالاته لا تخجلون؟

As for the book, except when addressing what it contains of explicit disbelief and repugnant anthropomorphism, the crime is yours. A book written by ‘Shuwayl’ and printed by his brother ‘Sab' al-Layl’ has authentic books or at least contains padding and additions, insertions and supplements, despite what it has of auditions. After the scandals of this book, which Professor (al-Ustadh) al-Kawtharī published in his articles, are you not ashamed?

تعلمون أن هذه الكتب يفرح بها المستشرقون كثيرا وينشرونها بأغلى ثمن ويتخذون منها عدتهم لمهاجمة الإسلام ، فكيف بهم إذا شروا هذا الكتاب كما شروا كتاب السنه المنسوب لعبد الله بن احمد بن حنبل من قبل

You know that orientalists are very pleased with these books, publishing them at the highest price and using them as their ammunition to attack Islam. How would it be if they purchased this book, as they had previously purchased Kitāb al-Sunna attributed to 'Abdullah ibn Aḥmad ibn Ḥanbal?

ورأوا فيه مثل هذا الحديث :عن أبى هريرة قال :قيل يا رسول الله مم ربنا فقال من ماء مرور لا من أرض :لا من سماء " خلق خيلا فأجراها فعرقت نفسه من ذلك العرق ،

And they saw in it hadith like this: From Abū Hurayra who said: It was said, **"O *Messenger of Allah, what is our Lord from?" He said, "From flowing water, not from earth, not from heaven. He created horses and made them run, then He Himself sweated, and from that sweat [He was created]."*** [174]

.وهل يغنينا بعد ذلك أن يقال :إن هذا الحديث لا أصل له عند العلماء

And does it benefit us after that to say: This hadith has no basis according to the scholars.

كتاب السنه

المنسوب للحافظ عبد الله بن الإمام أحمد

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[174] Abū 'Abdullāh al-Hamadhānī al-Jūrqānī (d. 543 AH) stated in his work Al-Abāṭīl wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr" (Falsehoods and Rejected Reports, along with Authentic and Well-Known Traditions, 1/186-187):

٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ طَاهِرِ بْنِ عَلِيٍّ الْحَافِظُ، أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلِيِّ بْنِ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ خَلَفٍ الشِّيرَازِيُّ، أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنِ عَبْدِ اللَّهِ، أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ مُحَمَّدٍ الشَّعْرَانِيُّ، قَالَ: أُخْبِرْتُ عَنْ مُحَمَّدِ بْنِ شُجَاعٍ الثَّلْجِيِّ، أَخْبَرَنِي حِبَّانُ بْنُ هِلَالٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مِمَّ رَبُّنَا؟ فَقَالَ: «مِنْ مَاءٍ مَرُورٍ لَا مِنْ أَرْضٍ وَلَا مِنْ سَمَاءٍ، خَلَقَ خَيْلًا فَأَجْرَاهَا، فَعَرِقَتْ، فَخَلَقَ نَفْسَهُ مِنْ ذَلِكَ الْعَرَقِ» . هَذَا حَدِيثٌ مَوْضُوعٌ، بَاطِلٌ كُفْرٌ، لَا أَصْلَ لَهُ عِنْدَ الْعُلَمَاءِ، مَا قَالَهُ رَسُولُ اللَّهِ ﷺ، وَلَا رَوَاهُ عَنْهُ أَبُو هُرَيْرَةَ، وَأَبُو الْمُهَزِّمُ وَإِنْ كَانَ مَتْرُوكًا فَلَا يَحْتَمِلُ مِثْلَ هَذَا، وَلَا حَمَّادُ بْنُ سَلَمَةَ يَسْتَجِيزُ أَنْ يُرْوَى عَنْهُ مِثْلُ هَذَا الْحَدِيثِ، وَلَا يُعْرَفُ لَهُ أَصْلٌ فِي كِتَابِ حِبَّانَ بْنِ هِلَالٍ، فَإِنَّمَا الْحَمْلُ فِيهِ عَلَى مُحَمَّدِ بْنِ شُجَاعٍ الثَّلْجِيِّ

53 - Muḥammad ibn Ṭāhir ibn ʿAlī al-Ḥāfiẓ informed us, Abū Bakr Aḥmad ibn ʿAlī ibn ʿUmar ibn ʿAbd Allah ibn Khalaf al-Shīrāzī informed us, al-Ḥākim Abū ʿAbd Allah Muḥammad ibn ʿAbd Allah informed us, Ismāʿīl ibn Muḥammad ibn al-Faḍl ibn Muḥammad al-Shaʿrānī informed me, he said: I was informed about Muḥammad ibn Shujāʿ al-Thaljī, Ḥibbān ibn Hilāl informed me, from Ḥammād ibn Salamah, from Abū al-Muhazzim, from Abū Hurayrah, who said: It was asked: "O Messenger of Allah, from what is our Lord?" So, he said: "From flowing water, not from earth nor from heaven. He created horses and made them run, so they sweated, and He created Himself from that sweat." This is a fabricated ḥadīth, false and kufr (amounting to disbelief), having no foundation amongst the scholars. The Messenger of Allah ﷺ did not say it, nor did Abū Hurayra narrate it from him. And Abū al-Muhazzim, even though he is abandoned [as a narrator], could not bear such a thing as this, nor would Ḥammād ibn Salama permit such a ḥadīth as this to be narrated from him, nor is any foundation for it known in the book of Ḥibbān ibn Hilāl. Rather, the blame for it lies upon Muḥammad ibn Shujāʿ al-Thaljī.

رضى الله عنه

نحن لا نعيب الحفاظ، ولكن نعيب ما نقرؤه فى تضاعيف ما ينسب إليهم فى كتاب مطبوع بقصد التشويش على عقائد المسلمين ، وأكتفى هنا بحديث أدلى بها إلى فضيلة الأستاذ الشيخ خليل الخالدى رئيس محكمة النقض والإبرام فى فلسطين سابقاً، وهو العالم الحجة الفقيه الأصولى الرحالة المعروف ، قال حفظه الله:

Kitāb al-Sunna attributed to the Ḥāfiẓ 'Abdullah ibn al-Imām Aḥmad, may Allah be pleased with him

We do not criticize the preservers [of hadith], but we criticize what we read in the contents of what is attributed to them in a printed book intended to confuse the beliefs of Muslims. I will suffice here with a statement made by His Eminence Professor (al-Ustadh) Shaykh **Khalīl al-Khālidī**, former President of the Court of Cassation in Palestine, who is the renowned scholar, authority, jurist, usuli, and traveller. May Allah preserve him, he said:

عبد الله بن أحمد بن حنبل روى عنه الإمام أبو حاتم الرازى فى كتابه المسمى بالجرح والتعديل، وهذا الكتاب الذى عليه سماعات كثيرة، يعتبر أصلا صحيحاً ، ونسخه من أصح النسخ ، وهوأبرز كتاب ، وأجل كتاب فى الجاح والتعديل ، وكل من كتبوا فى هذا الشأن ، فهم عيال على هذا الكتاب ، وإذن فيجب علينا التثبت فى صحة نسب هذا الكتاب إلى الأمامعبد الله بن الإما أحمد بن حنبل ، والقاعدة عند المحدثين والأصوليين أنه لا يثبت الكتاب لمؤلفه إلا إذا وجد له أصل صحيح والأصل الصحيح لا يعدو أحد وجهين :إما أن يكون بخط المؤلف ، أو يكون قد ثبت عنه ثبوتاً صحيحا باللاواية عنه عن المؤلف نفسه برويات صحيحة عليها خط المؤلف، أو خط الحفاظ الأثبات العدول ، فبأخذ هذين الوجهين يثبت أن الكتاب لمؤلفه، وبدون ذلك لا يثبت ، وما علينا إلا الرجوع إلى قول أبى حاتم فى الإمام عبد الله بن الإمام أحمد ، وقد روى عنه كثيراً وعدله ، وهو بلا شك حجة وأى حجة ، ثم إن نسبة هذا الكتاب له لم تعرف ، ولا يبعد أن يكون دس عليه فيه أشياء ، مثال ذلك ما وقع لكتاب "الفقيه الأكبر لأبى حنيفة حتى أنه فى سنة1351 هـ لما كنت بالمدينة المنورة وجدت أصلين صحيحين فى مكتبة شيخ الإسلام "عارف بك "ووقفت فى إحداهما على قوله " :وأبواه صلى الله عليه وسلم ماتا على الفطرة "وفى الأخرى "وأبواه صلى الله عليه وسلم ماتا على الفترة "فتحقق لدى أن النسخ الشائعة الذائعة التى نرى فيها كلمة الكفر أن أبوية صلى الله عليه وسلم ماتا على الكفر ، قد صحفت فيها كلمة الكفر عن إحدى هاتين الكلمتينك الفترة أو الفطرة لقربها فى الصورة الخطية، ونأسف لأن الذين كتبوا على هذه الجملة كعلى القارى، وأكمل الدين ، وأمثالهم ، لم يتحروا.

'Abdullah ibn Aḥmad ibn Ḥanbal was narrated from by Imam Abū Ḥātim al-Rāzī in his book called al-Jarḥ wa al-Ta'dīl, and this book, which has many auditions, is considered an authentic original, and its copies are among the most authentic copies. It is the most prominent book and the most significant book in [the field of] criticism and validation, and all who have written on this subject are dependent on this book. Therefore, we must verify the authenticity of the attribution of this book to Imam 'Abdullah ibn Imam Aḥmad ibn Ḥanbal. The rule among hadith scholars and usuli (scholars) is that a book is not confirmed as belonging to its

author unless it has an authentic original, and the authentic original is limited to one of two ways: either it is in the author's handwriting, or it has been authentically established through narration from the author himself with authentic narrations bearing the handwriting of the author or the handwriting of trustworthy, just preservers. By one of these two ways, it is established that the book belongs to its author, and without that, it is not established. We need only refer to Abū Ḥātim's statement about Imam 'Abdullah ibn Imam Aḥmad, from whom he narrated extensively and deemed trustworthy, and he is undoubtedly an authority and what an authority! Then, the attribution of this book to him was not known, and it is not unlikely that things were inserted into it. An example of this is what happened to the book ***Al-Fiqh al-Akbar by Abū Ḥanīfa***, such that in the year 1351 AH, when I was in Madina, I found two authentic originals in the library of Shaykh al-Islam 'Ārif Bey, and I found in one of them his statement: "And his parents, peace be upon him, died upon the fiṭrah (natural disposition)," and in the other: "And his parents, peace be upon him, died during the fatrah (interval between prophets)." So, it became clear to me that the widespread, well-known copies in which we see the word "kufr" (disbelief), that his parents, peace be upon him, died in disbelief, have mistakenly changed the word from one of these two words: "fatrah" or "fiṭrah," due to their similarity in written form. We regret that those who wrote about this sentence, like 'Alī al-Qārī, Akmal al-Dīn, and others like them, did not verify.

ثم قال الأستاذ: ولا يغيبن عن الأذهان أن كتباً أخرى كثيرة نسبت لأعلام العلماء وهى فى الحقيقة ليست لهم، وأن كتبا أخرى دخل عليها التحريف والتغيير والمسخ، وهذا فى جملته وتفصيله لا يخفى على من يتتبع ذلك فى مظانه اهـ كلام الشيخ حفظه الله.

Then the professor said: And let it not be absent from our minds that many other books have been attributed to prominent scholars when in reality they are not theirs, and that other books have undergone distortion, alteration, and corruption. This, in its entirety and detail, is not hidden from those who follow it in its proper sources. End of the Shaykh's words.

The verdict of Muḥammad Zāhid al-Kawtharī (d. 1952)

Verdicts from his Maqālāt

The following excerpt is drawn from the Maqālāt (pp. 296-302) of Shaykh Muhammad Zāhid al-Kawtharī, a prominent twentieth-century Ḥanafī scholar known for his vociferous opposition to Salafist theological interpretations. Al-Kawtharī's work has elicited significant criticism from Salafist circles, who frequently and unacademically characterise him as promoting Jahmite doctrines—a reference to an early Islamic theological movement associated with excessive negation of divine attributes.

In this particular passage, al-Kawtharī conducts a methodical analysis of "Kitāb al-Sunna," the theological text attributed to Abdullah ibn Ahmad ibn Ḥanbal. While acknowledging the impeccable scholarly reputation of Imam Ahmad ibn Ḥanbal himself, al-Kawtharī contends that his son Abdullah compiled this work under the influence of anthropomorphist (Hashwiyya) factions following his father's death.

Through systematic textual examination, al-Kawtharī identifies multiple problematic passages in "Kitāb al-Sunna" that ascribe corporeal characteristics and physical limitations to Allah. He presents these as substantial deviations from normative Islamic conceptions of divine transcendence (tanzīh). The anthropomorphic descriptions contained therein are characterised by al-Kawtharī as foreign interpolations into Islamic theology, bearing discernible resemblances to both Christian theological constructs and narratives from Jewish mythology.

A central thesis in al-Kawtharī's critique is that such anthropomorphic theological positions fundamentally contradict the established doctrines of all four Sunni jurisprudential schools, whose founders categorically rejected the attribution of spatial direction, corporeality, or physical characteristics to Allah. Al-Kawtharī argues that these theological corruptions constitute serious deviations that undermine authentic Islamic doctrine and potentially fracture the cohesion of the Muslim community.

Muḥammad Yūsuf Banūrī on Ẓāhid al-Kawtharī's refutation of Kitāb al-Sunna

The Maqālāt also has an introduction by the well-known Pakistani scholar **Shaykh Muḥammad Yūsuf Banūrī** (d. 1977 CE) who said as part of the introduction (p. 11):

و مقالاته في الرد على القصيمي، و مقالته في تحذير الأمة من دعاة الوثنية و مقالته في أسطورة الأوعال، ثم مقالته البديعة التاريخية في فتن المجسمة، و رده على كتاب السنة لابن أحمد، و مقالته في الصراع الأخير بين الإسلام و الوثنية، كل ذلك مما دبجه يراع عالم متغلغل في حقائق الدين، بكل حماسة و صراحة لصيانة وجه الإسلام عن هذه الفظائع و المنكرات، جزاه الله عنا و عن الإسلام خيراً.

“And his treatises in refutation of al-Qaṣīmī, and his treatise warning the nation against the callers to paganism and his treatise on the myth of the ibexes, then his splendid historical treatise on the trials of the anthropomorphists [mujassima], and ***his refutation of Kitāb al-Sunna by Ibn Aḥmad***, and his treatise on the final struggle between Islam and idolatry—all of this was composed by the pen of a scholar deeply immersed in the realities of religion, with complete enthusiasm and frankness to preserve the face of Islam from these enormities and abominations. May Allah reward him on our behalf and on behalf of Islam with good."

Shaykh Ẓāhid al-Kawtharī said in his Maqālāt (pp. 296-302):

كتاب يسمى كتاب السنة وهو كتاب الزيغ

A Book Called "Kitāb al-Sunna" [Book of the Sunna] which is a Book of Deviation

الإمام أحمد بن حنبل رضي الله عنه- إمام من أئمة المسلمين ليس عنده ما يشينه لا عملا ولا اعتقاداً، وإن حاول بعض أصحابه شينه باختلاق ما اختلقوه عليه كما نص على ذلك عالم الحنابلة أبو الفرج بن الجوزى وله موقف معروف في محنة القول بخلق القرآن، وكان رحمه الله شديد الورع ترك التحديث قبل وفاته بنحو ثلاث عشرة سنة وقبل تهذيب مسنده، كما نص على ذلك أبو طالب والذهبي وغيرهما، وكان ينهى أصحابه أشد النهي عن تدوين فتياه، فضلا على أن يؤلف في علم الكلام، و كتاب الرد على الجهمية المنسوب إليه غير ثابت عنه، كما دللنا على ذلك في عدة مواضع.

Imam Ahmad ibn Hanbal, may Allah be pleased with him, is one of the Imams of Muslims. There is nothing disgraceful about him in action or belief, even though some of his companions tried to disgrace him with fabrications[175] attributed to him, as noted by the Hanbali scholar Abū al-Faraj ibn al-Jawzī. He had a well-known position during the ordeal of the doctrine of the created Qur'an. May Allah have mercy on him, he was extremely scrupulous and stopped narrating hadith about thirteen years before his death and before refining his Musnad, as stated by Abū Tālib, al-Dhahabī, and others. He strictly forbade his companions from recording his legal opinions, let alone composing works on theology. ***The book "Al-Radd 'ala al-Jahmiyya" [Refutation of the Jahmiyya] attributed to him is not authentically his***, as we have demonstrated in several places.

وأما ابنه عبد الله فهو الذي أخرج للناس كتاب المسند، وحال المسند مشروحة فيما علقناه على خصائص المسند لأبي موسى المديني وفيما كتبناه على المصعد الأحمد لابن الجزري.

As for his son Abdullah, he is the one who presented the Musnad [Collection of Hadith] to the people. The condition of the Musnad is explained in what we annotated on Khasā'is al-Musnad [Characteristics of the Musnad] by Abū Mūsā al-Madīnī and in what we wrote on Al-Mas'ad al-Ahmad [The Ascent of Ahmad] by Ibn al-Jazarī.

وعبد الله هذا لم يرو عنه من أصحاب الأصول الستة غير النسائي، مع أنهم يروون عمن هو أصغر سنا منه، والنسائي حينما روى عنه لم يرو عنه إلا حديثين، وعبد الله بن أحمد هذا قد ورث من أبيه مكانته في قلوب الرواة إلا أنه لم يتمكن من المضى على سيرة أبيه من عدم التدخل فيما لا يعنيه، حتى ألف هذا الكتاب تحت ضغط تيار الحشوية بعد وفاة والده، وأدخل فيه بكل أسف ما يجافي دين الله، وينافي الإيمان بالله من وصف الله بما لا يجوز، فضل به أصحابه.

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[175] Ibn Muflīḥ al-Ḥanbalī (d. 763 AH) said in his *al-Ādāb al-Shar'iyya wa al-Minaḥ al-Mar'iyya* (2/13):

وَقَدْ قَالَ الشَّيْخُ تَقِيُّ الدِّيْنِ كَذَبُوا عَلَى الْإِمَامِ أَحْمَدَ حِكَايَاتٍ فِي السُّنَّةِ وَالْوَرِعِ وَذِكْرُهُ هَذِهِ الْحِكَايَةَ وَحِكَايَةَ امْتِنَاعِهِ مِنْ الْخُبْزِ " الَّذِي خُبِزَ فِي بَيْتِ ابْنِهِ صَالِحٍ لَمَّا تَوَلَّى الْقَضَاءَ؟ وَدُفِعَ إلَى الْإِمَامِ أَحْمَدَ كِتَابٌ مِنْ رَجُلٍ يَسْأَلُهُ أَنْ يَدْعُوَ لَهُ فَقَالَ فَإِذَا دَعَوْنَا لِهَذَا – "فَنَحْنُ مَنْ يَدْعُو لَنَا؟

'Shaykh Taqī al-Dīn (ibn Taymiyya) said: 'They fabricated stories about Imām Aḥmad regarding [matters of] Sunna and piety, and he mentioned this story and the story of his abstention from the bread which was baked in the house of his son Ṣāliḥ when he took charge of the judiciary. A letter was delivered to Imām Aḥmad from a man asking him to pray for him, so he said: 'If we pray for this one, then who will pray for us?'"

This Abdullah was not narrated from by any of the authors of the six foundational books except al-Nasā'ī, despite them narrating from those younger than him. And when al-Nasā'ī narrated from him, he only narrated two hadiths. This Abdullah ibn Ahmad inherited his father's standing in the hearts of the narrators, but he was unable to follow his father's path of not interfering in matters that did not concern him. He compiled this book under pressure from the anthropomorphist [Hashwiyya] movement after his father's death, and regrettably included in it what contradicts the religion of Allah and opposes faith in Allah by describing Allah with what is impermissible, by which his companions were led astray.

وكان أهل العلم يأبون إظهار هذا الكتاب ستراً لفضائحه عن الأعين، ثم نجم ناجم في آخر الزمن لا يفكر في العواقب، ولا يعقل ما حواه من الضلال البعيد، فسعى في طبعه وإذاعته فتخاطفه المستشرقون وغيرهم، إلى أن بدأ في هذا القطر جهلة أغرار يدعون إلى ما في كتاب السنة المذكور علنا جهارا كفعلهم في كتاب الدارمي الذي فضحنا دخيلته فيما سبق.

The scholars refused to make this book public to conceal its scandals from view. Then a person emerged in recent times who did not consider the consequences and did not comprehend the extensive misguidance it contained. He worked to print and distribute it, and it was seized upon by orientalists and others, until in this region, ignorant, inexperienced people began openly calling to what is in the aforementioned "Kitāb al-Sunna" [Book of the Sunna], just as they did with al-Dārimī's book, whose hidden contents we exposed previously.

والآن نتحدث عن كتاب السنة هذا ؛ تحذيراً للمسلمين عما فيه من صنوف الزيغ، لاحتمال انخداع بعض أناس من العامة بسمعة والد المؤلف، مع أن الكفر كفر كائنا من كان الناطق به، والزيغ زيغ كائنا ما كان مصدره، وليس في الإسلام دين يختلف باختلاف الأشخاص، فالإيمان إيمان مطلقا، والكفر كفر مطلقا، وقد أصاب ابن المبارك حيث قال : دعوا ذكر الرجال عند الحجاج كما أخرجه الخطيب عنه في الفقيه والمتفقه.

Now we discuss this "Kitāb al-Sunna" [Book of the Sunna] as a warning to Muslims about the various forms of deviation in it, due to the possibility that some common people might be deceived by the reputation of the author's father. Yet disbelief is disbelief regardless of who utters it, and deviation is deviation regardless of its source. In Islam, religion does not differ according to individuals; faith is absolutely faith, and disbelief is absolutely disbelief. Ibn al-Mubārak was correct when he said: "Leave aside mentioning men when discussing evidence," as al-Khatīb reported from him in Al-Faqīh wa al-Mutafaqqih [The Jurist and the Student of Jurisprudence].

وها نحن أولاء نضع أمام أعين الناظرين نماذج من الزيغ المسجل في الكتاب المذكور، بقدر مالا يدع عذراً للجمهور فى الانخداع بتلبيسات دعاة الوثنية اليوم المنوهين بشأن هذا الكتاب.

Here we present before the eyes of observer's examples of the deviation recorded in the mentioned book, to the extent that leaves no excuse for the public to be deceived by the deceptions of today's advocates of paganism who promote this book.

ففى صه من كتاب السنة : فهل يكون الاستواء إلا بالجلوس ؟ وفي ص ٧٠ إذا جلس الرب على الكرسى سمع له أطيط كأطيط الرحل الجديد وفي ص ٧١ إنه ليقعد على الكرسى فما يفضل منه إلا قيد أربع أصابع ...

On page of "Kitāb al-Sunna" [Book of the Sunna]: "Can 'istiwā' [rising over] be anything but sitting?" And on page 70: "When the Lord sits on the Throne, a creaking sound is heard from it like the creaking of a new saddle." And on page 71: "He sits on the Throne and there remains only a space of four fingers unfilled..."

فانظر إلى هذه الهذيانات في جانب الله سبحانه من غير أن يصح في ذلك خبر ما موهم قد يعذر العامي إذا تمسك به من غير خوض في المعنى، وعبد الله بن خليفة في الخبرين الأخيرين يقول عنه الذهبي : لا يكاد يعرف وأبو إسحاق مختلط، فيكون سوق الخبرين من المؤلف مخادعة منه للمسلمين.

Look at these delirious statements concerning Allah Almighty, without any authenticity in these dubious reports that might excuse a common person who adheres to them without delving into their meaning. Regarding Abdullah ibn Khalīfa in the last two reports, al-Dhahabī says about him: 'He is hardly known, and Abū Ishāq is confused in his narrations. Thus, the author's presentation of these two reports constitutes deception of Muslims.

على أنه حيث سمى كتابه بكتاب السنة، يفيد أن ما حواه ذلك الكتاب هو العقيدة المتوارثة من الصحابة والتابعين المتلقين عقيدتهم طبقة فطبقة من خاتم رسل الله صلوات الله وسلامه عليه، فيكون مخالفه إما كافراً أو مبتدعا عنده فيكون جميع ما حشره المؤلف في كتابه بهذه المثابة في نظره، فلا حاجة إلى مناقشته فيما ساقه من الأسانيد، لأنه لو لم يعتقد أن كل ما فيه هو الاعتقاد الصحيح دائراً أمر من يخالفه بين أن يكون كافرا أو مبتدعا عنده لما ضمنه كتابه المذكور، فتبين بذلك الفرق بين ذكر شيء في كتاب يسميه مؤلفه باسم كتاب السنة وبين ذكره في كتاب لا يسمى بمثل هذا الاسم، لأن الثاني لا يدل على أن جميع ما فيه مما يعتقده مؤلفه، بل قد يكون جمع فيه مالقى من الروايات تاركا تمحيصها للمطالع، بخلاف الأول، فلا نناقش المؤلف في الأسانيد، بل نوجه النقد إلى المؤلف مباشرة من جهة أن ما حواه هو معتقده.

Given that he named his book "Kitāb al-Sunna" [Book of the Sunna], this indicates that what the book contains is the inherited creed from the Companions and Successors who received their creed generation by generation from the final Messenger of Allah, peace and blessings of Allah be upon him. Consequently, in his view, anyone who disagrees with it would be either a disbeliever or an innovator. Thus, everything the author packed into his book is of this status in his view. There is no need to discuss the chains of narration he presented, because if he did not believe that everything in it was the correct belief, and that anyone who disagreed with it would be either a disbeliever or an innovator in his view, he would not have included it in the mentioned book. This clarifies the difference between mentioning something in a book that its author names "Kitāb al-Sunna" [Book of the Sunna] and mentioning it in a book not named with such a title, because the latter does not indicate that everything in it is what its author believes. Rather, he may have collected in it the narrations he encountered, leaving their verification to the reader, unlike the former. So, we do not discuss the chains of narration with the author, but rather direct criticism directly to the author from the perspective that what it contains represents his belief.

ومن تصور ربا يجلس على الكرسي ويترك في جنبه موضعاً يقعد عليه رسوله فقد تابع النصارى الذين يعتقدون أن عيسى - سلام - رفع إلى السماء وقعد في جنب أبيه تعالى الله عما يشركون، كما شرحت ذلك فيما كتبت على الاختلاف في اللفظ لابن قتيبة، ويوم كان القرامطة يقلعون الحجر الأسود من الكعبة المكرمة كان هؤلاء الحشوية البربهارية يدعون إلى هذه الوثنية ببغداد بالسيف، كما يظهر من كتب التاريخ في أنباء سنة ٣١٧ هـ.

Whoever imagines a Lord sitting on a throne and leaving a space beside Him for His Messenger to sit has indeed followed the Christians who believe that Isa, peace be upon him, was raised to heaven and sat beside his father—exalted is Allah above what they associate with Him—as I explained in what I wrote on Al-Ikhtilāf fī al-Lafẓ by Ibn Qutayba. On the day when the Qarmatians (al- Qarāmiṭa) were removing the Black Stone from the honoured Ka'ba, these Barbaharite[176]

[176] **Examples of the extremism [Ghuluw] of Abu Muhammad al-Barbahārī (d. 329 AH) and his followers:**

Abū ʿAlī Miskawayh al-Rāzī (320 – 421 AH) mentioned the following in his Tajārib al-Umam wa Taʿāqub al-Himam (5/414-415):

وفيها ركب بدر الخرشنى فنادى فى جانبي بغداد فى أصحاب أبى محمّد البربهارى الحنبليّة ألّا يجتمع منهم نفسان فى موضع واحد وحبس جماعة منهم واستتر البربهارى وكان سبب ذلك كثرة تشرّطهم على الناس وإيقاعهم الفتن المتصلة.

And during this time, Badr al-Kharshanī rode and proclaimed in both sides of Baghdad regarding the companions of Abū Muḥammad al-Barbahārī the Ḥanbalīs that no two of them

should gather in one place. He imprisoned a group of them, and al-Barbahārī went into hiding. The reason for this was their excessive imposing of conditions on people and their causing continuous disturbances.

وخرج توقيع الراضي بالله إلى الحنبليين بما نسخته:

« بسم الله الرحمن الرحيم. من نافق بإظهار الدين وتوثّب على المسلمين وأكل به أموال المعاهدين كان قريبا من سخط ربّ العالمين وغضب الله وهو من الضالين. وقد تأمّل أمير المؤمنين أمر جماعتكم وكشفت له الخبرة عن مذهب صاحبكم [فوجده كإبليس اللعين ي] [١] زيّن [٢] لحزبه المحظور ويدلّى لهم حبل الغرور. فمن ذلك: تشاغلكم بالكلام فى ربّ العزّة تباركت أسماؤه وفى نبيّه والعرش [٤٩٦] والكرسىّ، وطعنكم

And a decree came out from (the Caliph) al-Rāḍī billāh to the Ḥanbalīs with the following text:

“In the name of Allah, the Most Compassionate, the Most Merciful. Whoever hypocritically displays religion, attacks Muslims, and by it consumes the wealth of those under covenant, is close to incurring the displeasure of the Lord of the Worlds and the anger of Allah, and is among the misguided. The Commander of the Faithful has considered the matter of your group, and experience has revealed to him the doctrine of your companion [and found him like the accursed Iblīs who] adorns the forbidden for his party and lowers for them the rope of delusion. Among that is your preoccupation with speaking about the Lord of Might, blessed are His names, and about His Prophet, the Throne [ʿArsh] and the Chair [Kursī], and your attacking

على خيار الأمّة ونسبكم شيعة أهل بيت رسول الله ﷺ إلى الكفر والضلال، وإرصادهم بالمكاره فى الطرقات والمحالّ، ثمّ استدعاؤكم المسلمين إلى الدين بالبدع الظاهرة، والمذاهب الفاجرة التي لا يشهد بها القرآن، ولا يقتضيها فرائض الرحمن، وإنكاركم زيارة قبور الأئمة صلوات الله عليهم، وتشنيعكم على زوّارها بالابتداع، وإنّكم مع إنكاركم ذلك تتلقّفون وتجتمعون لقصد رجل من العوامّ ليس بذي شرف ولا نسب ولا سبب برسول الله ﷺ، وتأمرون بزيارة قبره والخشوع لدى تربته والتضرّع عند حفرته.

the best of the community, and your attribution of disbelief and misguidance to the adherents of the Prophet’s family, peace be upon him, and your setting up to harm them in the roads and neighbourhoods, then your calling Muslims to religion with manifest innovations and immoral doctrines that are not testified to by the Qur’an, nor required by the obligations of the Most Merciful, and your denial of visiting the graves of the Imams, may Allah’s blessings be upon them, and your disparagement of their visitors as innovators, while you, despite your denial of that, gather together to visit the grave of a common man who has no nobility, nor lineage, nor connection to the Messenger of Allah, peace be upon him, and you command visiting his grave and showing humility at his soil and supplication at his grave.

« فلعن الله ربّا [١] حملكم على هذه المنكرات ما أرداه [٢]، وشيطانا زيّنها لكم ما أغراه، وأمير المؤمنين يقسم الله قسما جهد أليّة يلزمه الوفاء به، لئن لم تنصرفوا عن مذموم مذهبكم ومعوّج طريقتكم ليوسعنّكم ضربا وتشريدا وقتلا وتبديدا وليستعملنّ السيف فى رقابكم، والنار فى محالّكم ومنازلكم فليبلغ الشاهد منكم الغائب، فقد [٤٩٧] أعذر من أنذر، وما توفيق أمير المؤمنين إلّا بالله، عليه يتوكّل وإليه ينيب.»

“May Allah curse a lord who led you to these reprehensible acts, how misguided he is, and a devil who adorned them for you, how deceptive he is. The Commander of the Faithful swears by Allah a solemn oath that binds him to fulfill it: if you do not turn away from your blameworthy doctrine and your crooked path, he will surely inflict upon you beating, dispersal, killing, and scattering, and he will surely use the sword on your necks and fire on your neighbourhoods and homes. So let those present among you inform those absent. [497] He who

anthropomorphists [Hashwiyya] were calling to this paganism in Baghdad with the sword, as appears in history books in the news of the year 317 AH.

ويشهد التاريخ بأنه كلما اسشترى شر المجسمة يستفحل أمر الإلحاد، وهذه قاعدة لم تتخرم فى عصر من العصور، فمن شاء فليعرض أهل عصره على هذا المحك، ولابن عساكر الحافظ جزء في إبطال حديث الأطيط، وكم أشرت إلى ذلك فيما كتبت سابقا !.

History testifies that whenever the evil of the anthropomorphists [mujassima] intensifies, the matter of deviation worsens. This is a rule that has not been broken in any era. Whoever wishes may test the people of their time against this criterion. Ibn 'Asākir (d. 571 AH) the Ḥāfiẓ has a section on invalidating the hadith of the 'creaking,' and how many times I have pointed to that in what I wrote previously!

وفي ص ٣٥ رآه على كرسى من ذهب يحمله أربعة : ملك في صورة رجل، وملك في صورة أسد، وملك في صورة ثور، وملك في صورة نسر في روضة خضراء، دونه فراش من ذهب هذا هو معتقده في إله العالمين وشناعة هذه الأسطورة من الظهور بحيث لا تحتاج إلى أي تعليق، وهذه هي الوثنية الخرقاء التي يدعون الأمة إليها اليوم !

On page 35: "He saw Him on a golden throne carried by four: an angel in the form of a man, an angel in the form of a lion, an angel in the form of a bull, and an angel in the form of an eagle, in a green garden, beneath Him a golden carpet." This is his belief regarding the God of the worlds, and the atrocity of this myth is so obvious that it needs no comment. This is the clumsy paganism to which they are calling the nation today!

وفي ص ٦٤ كيف كلم الله موسى ؟ قال : مشافهة أي شفة لشفة، وهذا مثل ما في طبقات الحنابلة لأبي الحسين بن أبي يعلى في ترجمة الاصطخرى عند ذكر عقيدة ينسبونها لأحمد سمعه من فيه تعالى الله عن ترهات المجسمة.

On page 64: "How did Allah speak to Musa?" He said: "Orally, that is, lip to lip." This is like what is in "Tabaqāt al-Hanābila" [Classes of the Hanbalis] by Abū al-Hussain ibn Abī Ya'lā in the biography of al-Istakhrī when mentioning a creed they attribute to Ahmad: "He heard it from His mouth"—exalted is Allah above the nonsense of the anthropomorphists [mujassima].

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warns has an excuse, and the success of the Commander of the Faithful is only through Allah; upon Him he relies and to Him he returns."

وفي ص ٦٣ قالت بنو إسرائيل لموسى : بماذا شبهت صوت ربك - حين كلمك من هذا الخلق؟ قال : شبهت صوته بصوت الرعد حين لا يرجع وهذا اعتقادهم في كلام الله سبحانه، وبشاعة ذلك ظاهرة جدا، حيث جعل كلامه تعالى صوتا ثم شبهه بصوت الخلق، تعالى الله عن ذلك.

On page 63: "The Children of Isrā'il said to Musa: 'To what did you liken the voice of your Lord—when He spoke to you—from among this creation?' He said: 'I likened His voice to the sound of thunder when it does not echo.'" This is their belief regarding the speech of Allah Almighty, and the ugliness of that is very apparent, as it makes His exalted speech a sound and then likens it to the sound of creation. Exalted is Allah above that.

وفي ص ١٤٢ : إن الرحمن ليثقل على حملة العرش من أول النهار إذا قام المشركون، حتى إذا قام المسبحون خفف عن حملة العرش وفي الصفحة

بعدها السماء منفطر به، قال مثقلة به ممتلئة به جل إله العالمين عن أن يوصف بما توصف به الأجسام من الثقل والخفة والتغير، ولعل هؤلاء الوثنية عندهم قباني أو موازيني يزن لهم معبودهم فيحكمون عليه بالثقل والخفة، وجل إله العالمين عن ذلك كله. ولكعب الحبر كلمة شنيعة في هذا الباب لا أستسيغ نقلها، والله سبحانه ينتقم منهم.

On page 142: "The Most Merciful becomes heavy for the bearers of the Throne from the beginning of the day when the polytheists rise, until when those who glorify rise, He becomes lighter for the bearers of the Throne." And on the following page: "The heaven is rent asunder by Him." He said: "Weighed down by Him, filled with Him." Exalted is the God of the worlds above being described with what bodies are described, such as heaviness, lightness, and change. Perhaps these pagans have scales or balances by which they weigh their deity and thus judge Him as heavy or light. Exalted is the God of the worlds above all that. Ka'b al-Ahbār has a heinous statement in this regard that I do not find palatable to quote, and Allah Almighty will take revenge on them.

وفي ص ٦٧ : كتب الله التوراة لموسى بيده وهو مسند ظهره إلى الصخرة في الألواح من در يسمع صريف القلم ليس بينه وبينه إلا الحجاب وفى ص ٦٨ " إن الله لم يمس بيده إلا آدم خلقه بيده، والجنة والتوراة كتبها بيده، ودملج الله لؤلؤة بيده فغرس فيها قضيباً فقال امتدى حتى أرضى وأخرجي ما فيك بإذنى، فأخرجت الأنهار والثمار. وفي ١٤٩ أبدى عن بعضه وفى ص ١٦٤ ويده الأخرى خلو ليس فيها شيء وحتى يضع يده في يده وفي ص ١٦٥ يمس بعضه و خذ بحقوى . «وفي ص ١٦٧ حتى يضع بعضه على بعضه» و «حتى يأخذ بقدمه

On page 67: "Allah wrote the Torah for Musa with His hand while resting His back against the rock, on tablets of pearl. The scratching of the pen could be heard with nothing between him and it except the veil." And on page 68: "Allah touched with

His hand only Adam whom He created with His hand, and Paradise and the Torah which He wrote with His hand. Allah rounded a pearl with His hand and planted in it a rod and said: 'Extend until I am pleased and bring forth what is in you by My permission.' So, it brought forth rivers and fruits." And on page 149: "He revealed part of Himself." And on page 164: "And His other hand is empty with nothing in it" and "Until He places His hand in his hand." And on page 165: "He touches part of him" and "Take by my waist." And on page 167: "Until He places part of Himself on another part" and "Until He takes by His foot."

فهل ترك قائل هذه الكلمات شيئا من الوثنية والتجسيم؟ هكذا اعتقادهم في يد الله وهكذا قولهم بالأبعاض والمس في جانب الله، فهل يشك مسلم في خروج من يعتقد ذلك من الإيمان إلى الوثنية الصريحة !؟ .

Has the speaker of these words left anything of paganism and anthropomorphism? This is their belief regarding the hand of Allah, and this is their assertion of parts and touching with respect to Allah. Can any Muslim doubt that whoever believes this has departed from faith to explicit paganism?!

وفي ص ١٤٩ أوحى الله إلى الجبال: إني نازل على جبل منك فتطاولت الجبال، وتواضع طور سيناء وقال : إن قدر لي شيء فسيأتيني فأوحى الله إني نازل عليك لتواضعك ورضاك بقدرى . .

On page 149: "Allah revealed to the mountains: 'I am descending upon one of you.' So, the mountains elevated themselves, but Mount Sinai humbled itself and said: 'If something is decreed for me, it will come to me.' So, Allah revealed: 'I am descending upon you because of your humility and your contentment with My decree.'"

فما رأى السادة القادة حماة هؤلاء الأغرار فيمن يرى هذا الرأي في الله سبحانه ؟!

What is the opinion of the masters, leaders, and protectors of these inexperienced ones regarding those who hold this view about Allah Almighty?!

وفي ص ٦٩ أن بورك من في النار، قال: الله، ومن حولها، قال: الملائكة ولا يهمنا ورود خبر ساقط بوجود مختلط بين رواته . ، وإنما يهمنا إدخال مثل هذه السخافة في كتاب السنة، وأصل البلاء من إلقاء بعض عبدة النار تلك الكلمة في السنة بعض المغفلين من الرواة، هكذا يكون ترويهم فيما يعتقدون، فلا قادة لمن يكون له هؤلاء قادة . .

On page 69: "Blessed is He who is in the fire." He said: "Allah." "And those around it." He said: "The angels." We are not concerned with the occurrence of a fallen report with confusion among its narrators. Rather, what concerns us is the inclusion of such absurdity in "Kitāb al-Sunna" [Book of the Sunna]. The origin of the affliction comes from some fire-worshippers casting that word into the Sunna through some heedless narrators. This is how they propagate what they believe. There are no leaders for those who take these people as leaders.

وفي ص ١٧٧ ينزل الله في ظلل من الغمام من العرش إلى الكرسى .... فيتمثل الرب فيأتيهم، والرب أمامهم حتى يمر ...
(1) انظر إلى هذه الجراءة في اختلاق خبر حول آية هل ينظرون إلا أن يأتيهم الله في ظلَلٍ مِّنَ الْغَمَامِ

التي هي بمعنى أنه تعالى يأتيهم بعذاب في ظلل الغمام الذي ينتظرون منه الخير زيادة في النكاية بهم، وانظر كيف حرفوها إلى معتقدهم الباطل، ومن تصور إلها يخطو خطوات، ثم يتقدم الجماعة يمشى قدامهم فهو - والله -عريق في الوثنية والبعد عن الدين الإسلامي راجع ما ذكره المفسرون في الآية المذكورة، ولا سيما الرازي، وراجع أيضا الأسماء والصفات .للبيهقي حتى تبصق على وجوه من يهذى هذا الهذيان

On page 177: "Allah descends in shadows of clouds from the Throne to the Footstool... Then the Lord takes form and comes to them, and the Lord is in front of them until He passes..." Look at this audacity in fabricating a report around the verse "Do they await but that Allah should come to them in covers of clouds" (1), which means that He, the Exalted, comes to them with punishment in shadows of clouds from which they expect good, increasing their suffering. See how they distorted it to their false belief. Whoever imagines a god who takes steps, then precedes the group walking before them is—by Allah—deeply rooted in paganism and far from the religion of Islam. Review what the exegetes mentioned regarding the aforementioned verse, especially al-Rāzī, and also review Al-Asmā' wa al-Sifāt [The Names and Attributes] by al-Bayhaqī until you spit in the faces of those who rave with this delirium.

(1) Surat al-Baqarah: Verse 210.

وفي ص ١٨٢ «إن الجهنم سبع قناطر والصراط عليهن، والله في الرابعة منهن، فيمر الخلائق على الله عز وجل وهو في القنطرة الرابعة، قل لي بربك هل يحق أن يعد من أهل العلم من يسوق هذه الأساطير، من أمثال أيفع والهوزني من . أصحاب كعب الأحبار، في كتاب يؤلفه في بيان معتقد السنة

On page 182: "Hell has seven arches and the path is upon them, and Allah is in the fourth of them, so the creatures pass by Allah Almighty while He is in the fourth arch." Tell me, by your Lord, is it right to count among the people of knowledge

one who presents these myths, such as Ayfa' and al-Hawzanī from the companions of Ka'b al-Ahbār, in a book he composes to explain the creed of the Sunna?

هكذا دخلت دسائس اليهود في كتب المغفلين من الرواة فلعائن الله على من يعتقد مثل ذلك في الله سبحانه.

This is how Jewish intrigues entered the books of the heedless among the narrators. May Allah's curses be upon whoever believes such things about Allah Almighty.

وفي ص ١٥٦ . . . فأصبح ربك يطوف في الأرض ... وفي ص ٤٨ ثم يأتينا بعد ذلك يمشى ... وياويح من يعتقد هذا في إله العالمين.

On page 156: "...so your Lord began circling the earth..." And on page 48: "Then He comes to us afterward walking..." Woe to whoever believes this about the God of the worlds.

وفي ص ٤٩ فإذا كان يوم الجمعة نزل من عليين على كرسيه، ثم حف الكرسى بمنابر . . انظر إلى هذه الوقاحة البالغة من واضع هذا الخبر، كيف يقعد إله العالمين على كرسى محفوف بمنابر وكراسى يقعد عليها الأنبياء والصديقون والشهداء، يترسم خطط الاحتفاء بالرجالات في السرادقات وهذا مبلغ عقل واضعه والمنخدع به يكون أقل عقلا من الواضع .. وهذا هو حديث يوم المزيد وهو باطل بجميع طرقه، كما في جزء الحافظ ابن عساكر.

On page 49: "When it is Friday, He descends from 'Illiyyīn to His Throne, then the Throne is surrounded by pulpits..." Look at this extreme impudence from the fabricator of this report. How could the God of the worlds sit on a throne surrounded by pulpits and chairs on which Prophets, the truthful, and martyrs sit, following the plans of honouring dignitaries in pavilions? This is the extent of the intelligence of its fabricator, and one who is deceived by it is less intelligent than the fabricator... This is the hadith of the "Day of Increase," and it is invalid through all of its chains of transmission, as stated in the section by the memorizer (al-Hāfiz) Ibn 'Asākir.

ولعل هذا القدر من النصوص التي سقناها من كتاب السنة يكفى المعرفة ما وراء الأكمة، ولا أظن بمسلم نشأ نشأة إسلامية أن يميل إلى تصديق مثل تلك الأساطير الوثنية، إلا أن تلبيسات الدعاة غير مأمونة الجانب عند سكوت أهل العلم، فسردت من كتابهم المذكور ما يكفى لفضح دخيلتهم.

Perhaps this amount of texts that we have presented from "Kitāb al-Sunna" [Book of the Sunna] is sufficient to know what lies beyond the hill. I do not think that a Muslim who was raised in an Islamic upbringing would incline to believe such pagan myths, except that the deceptions of the preachers are not safe when the people of knowledge are silent. So, I have narrated from their mentioned book what is sufficient to expose their hidden agenda.

(1) سورة البقرة: الآية -٢١.

(1) Surat al-Baqarah: Verse 210.

ولهذين الكتابين ثالث في مجلد ضخم يسميه مؤلفه ابن خزيمة كتاب التوحيد وهو عند محققى أهل العلم كتاب الشرك، وذلك لما حواه من الآراء الوثنية، يستدل فيه مؤلفه على إثبات الرجل الله سبحانه بقوله تعالى ألهم أرجل يمشون بها (١) فسبحان قاسم العقول، وهو عين ما احتج به مجسمة طبرستان وبعض أصفهان كما ذكره السكسكي في البرهان في معرفة عقائد أهل الأديان حيث يقول فيه بعد أن ذكر معتقدهم في الصورة والشعر القطط والشاب الأمرد وغير ذلك من الفضائح - يقولون لعنهم الله - : إذا لم يكن له عين ولا أذن ولا يد ولا رجل فما نعبده بطيخة، ويحتجون بأن الله ذم في القرآن ما ليس له جوارح، فقال تعالى : ألهم أرجل يمشون بها أم لهم أيد يبطشون بها أم لهم أعين يبصرون بها أم لهم آذان يسمعون بها الله J اهـ .

These two books have a third in a large volume that its author, **Ibn Khuzayma**,[177] calls "Kitāb al-Tawhīd" [Book of Monotheism], but according to the verifiers

[177] **Some points on Ibn Khuzayma:**

Imam al-Bayhaqī's mentioned in his Kitāb al-Asmāʾ wa'l-Ṣifāt (see Arabic text here – https://app.turath.io/book/9270?page=641):

٥٩٣ – وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ أَحْمَدَ الزَّاهِدُ الْبُوشَنْجِيَّ يَقُولُ: دَخَلْتُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ الرَّازِيِّ بِالرَّيِّ فَأَخْبَرْتُهُ بِمَا جَرَى بِنَيْسَابُورَ بَيْنَ أَبِي بَكْرِ بْنِ خُزَيْمَةَ وَبَيْنَ أَصْحَابِهِ، فَقَالَ: مَا لِأَبِي بَكْرٍ وَالْكَلَامِ؟ إِنَّمَا الْأَوْلَى بِنَا وَبِهِ أَنْ لَا نَتَكَلَّمَ فِيمَا لَمْ نَتَعَلَّمْهُ. فَخَرَجْتُ مِنْ عِنْدِهِ حَتَّى دَخَلْتُ عَلَى أَبِي الْعَبَّاسِ الْقَلَانِسِيِّ فَقَالَ: كَانَ بَعْضُ الْقَدَرِيَّةِ مِنَ الْمُتَكَلِّمِينَ وَقَعَ إِلَى مُحَمَّدِ بْنِ إِسْحَاقَ فَوَقَعَ لَكَلَامِهِ عِنْدَهُ قَبُولٌ. ثُمَّ خَرَجْتُ إِلَى بَغْدَادَ فَلَمْ أَدَعْ بِهَا فَقِيهًا وَلَا مُتَكَلِّمًا إِلَّا عَرَضْتُ عَلَيْهِ تِلْكَ الْمَسَائِلَ، فَمَا مِنْهُمْ أَحَدٌ إِلَّا وَهُوَ يُتَابِعُ أَبَا الْعَبَّاسِ الْقَلَانِسِيَّ عَلَى مَقَالَتِهِ، وَيَغْتَمُّ لِأَبِي بَكْرٍ مُحَمَّدِ بْنِ قُلْتُ: الْقِصَّةُ فِيهِ طَوِيلَةٌ، وَقَدْ رَجَعَ مُحَمَّدُ بْنُ إِسْحَاقَ إِلَى طَرِيقَةِ السَّلَفِ وَتَلَهَّفَ عَلَى مَا قَالَ وَاللَّهُ أَعْلَمُ .إِسْحَاقَ فِيمَا أَظْهَرَهُ

593 – Abu ʿAbd Allāh al-Ḥāfiẓ informed us, saying: I heard Abu al-Ḥasan ʿAlī ibn Aḥmad al-Zāhid al-Būshanjī saying: I entered upon ʿAbd al-Raḥmān ibn Abī Ḥātim al-Rāzī in al-Rayy and informed him about what had transpired in Naysābūr between **Abu Bakr ibn Khuzayma** and his companions. He said: "What has Abu Bakr to do with theology [kalām]? It is more appropriate for us and for him not to speak about what we have not learned."

I left him and went to see Abu al-ʿAbbās al-Qalānisī, who said: "One of the Qadarites from among the theologians [mutakallimīn] came to Muḥammad ibn Isḥāq, and his speech was accepted by him."

Then I went out to Baghdad and did not leave any jurist or theologian [mutakallim] there without presenting these issues to them. There was no one among them except that they agreed with Abu al-ʿAbbās al-Qalānisī in his statement, and they felt distressed for Abu Bakr Muḥammad ibn Isḥāq regarding what he had made public.

I (al-Bayhaqī) said: **The story about him is long, and Muḥammad ibn Isḥāq (meaning: ibn Khuzayma) had returned to the way of the predecessors [Salaf] and regretted what he had said, and Allah knows best. End of quote.**

Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) mentioned the following in his Fatḥ al-Bārī (13/492):

وَوَقَعَ نَحْوُ ذَلِكَ لِإِمَامِ الْأَئِمَّةِ مُحَمَّدِ بْنِ خُزَيْمَةَ ثُمَّ رَجَعَ وَلَهُ فِي ذَلِكَ مَعَ تَلَامِذَتِهِ قِصَّةٌ مَشْهُورَةٌ وَقَدْ أَمْلَى أَبُو بَكْرٍ الضُّبَعِيُّ الْفَقِيهُ أَحَدُ الْأَئِمَّة من تلامذته بن خُزَيْمَةَ اعْتِقَادَهُ وَفِيهِ لَمْ يَزَلِ اللَّهُ مُتَكَلِّمًا وَلَا مِثْلَ لِكَلَامِهِ لِأَنَّهُ نَفَى الْمِثْلَ عَنْ صِفَاتِهِ كَمَا نَفَى الْمِثْلَ عَنْ ذَاتِهِ وَنَفَى النَّفَادَ عَنْ كَلَامِهِ كَمَا نَفَى الْهَلَاكَ عَنْ نَفْسِهِ فَقَالَ لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَقَالَ كل شَيْء هَالك الا وَجهه فاستصوب ذَلِك بن خُزَيْمَةَ وَرَضِيَ بِهِ

Something similar happened to the Imam of Imams, Muḥammad ibn Khuzayma, then he recanted, and he has a well-known story about that with his students. Abū Bakr al-Ḍubaʿī, the jurist, who was one of the leading scholars among Ibn Khuzayma's students, dictated his creed which included: "Allah has always been speaking, and there is no likeness to His speech because He negated likeness from His attributes just as He negated likeness from His essence. And He negated depletion from His speech just as He negated perishing from Himself, saying: 'The sea would be depleted before the words of my Lord would be depleted,' and He said: 'Everything will perish except His Face.'" Ibn Khuzayma deemed this correct and was pleased with it.

Ibn Ḥajar al-ʿAsqalānī also mentioned that Ibn Khuzayma was also acquainted with the anthropomorphist [mujassim] known as **Muḥammad ibn Karrām** (d. 255 AH) whose followers are known as the Karrāmiyya. This is what Ibn Ḥajar mentioned in his Al-Nukat ʿalā Kitāb Ibn al-Ṣalāḥ (2/858-859)

الكرامية – بتشديد الراء – نسبة إلى محمد بن كرام السجستاني وكان عابدا زاهدا إلا أنه خذل كما قال ابن حبان: «فالتقط من المذاهب أرداها ومن الأحاديث أوهاها وصحب أحمد بن عبد الله الجويباري، فكان يضع له الحديث على وفق مذهبه». قال أبو العباس السراج: «شهدت محمد بن إسماعيل البخاري ودفع إليه كتاب من محمد بن كرام يسأله عن أحاديث منها: سفيان عن الزهري عن سالم عن أبيه رفعه:»الإيمان يزيد ولا ينقص قال فكتب على ظهر كتابه: "من حدث بهذا استوجب الضرب الشديد والحبس الطويل". وقد ذكر الحاكم لمحمد بن كرام ترجمة جيدة وذكر أن ابن خزيمة اجتمع به غير مرة وكان يثني عليه.

"The Karrāmiyya – with emphasis on the rāʾ – are attributed to Muḥammad ibn Karrām al-Sijistānī, who was a devout ascetic, but he failed as Ibn Ḥibbān said: "He selected the worst of doctrines and the weakest of hadith, and he accompanied Aḥmad ibn ʿAbd Allāh al-Juwaybārī, who would fabricate hadith for him in accordance with his doctrine."

Abū al-ʿAbbās al-Sarrāj said: "I witnessed Muḥammad ibn Ismāʿīl al-Bukhārī when a book from Muḥammad ibn Karrām was given to him, asking him about hadith including: Sufyān from al-Zuhrī from Sālim from his father who raised it [to the Prophet]: 'Faith increases but does not decrease.'"

He said that al-Bukhārī wrote on the back of his book: "Whoever narrates this deserves severe beating and lengthy imprisonment."

Al-Ḥākim mentioned a good biography of Muḥammad ibn Karrām and mentioned that **Ibn Khuzayma met with him more than once and would praise him."**

Imam Shams al-Dīn al-Dhahabī (d. 748 AH) mentioned similarly in his Tārīkh al-Islām (6/189):

وقد *بلغني* أنه كان معه جماعة من الفقراء، وكان لباسه مسك ضأن مدبوغ *غير* مخيط، *وعلى* رأسه قلنسوة بيضاء. قال: ولقد نصب له دكان من لبن. وكان يطرح له قطعة فرو فيجلس *عليها* ويعظ ويذكر ويحدث. قال: *ابن* وقد *أثنى عليه، فيما بلغني*، وكذلك أبو سعيد عبد الرحمن بن الحسين الحاكم، وهما إماما الفريقين. *خزيمة*، *واجتمع به غير مرة*.

He said: It has reached me that he had a group of poor people with him, and his clothing was tanned sheep hide that was not sewn, and on his head was a white cap. A platform of clay bricks had been set up for him. A piece of fur would be laid out for him, and he would sit on it, giving sermons, reminders, and narrating hadith. He said: **And as it has reached me, Ibn Khuzayma praised him and met with him more than once.** Similarly, Abū Saʿīd ʿAbd al-Raḥmān ibn al-Ḥussain al-Ḥākim [did the same], and they were the leaders of the two groups.

Hence, it is plausible that Ibn Khuzaymah was temporarily influenced by the doctrinal positions of Muḥammad ibn Karrām al-Sijistānī, who was widely condemned for heterodox theological views, before subsequently reverting to the orthodox methodology (manhaj) of the Salaf, as documented by al-Bayhaqī in his scholarly transmission.

A note on the anthropomorphist Muḥammad ibn Karrām al-Sijzī (d. 255 AH):

Ibn Ḥibbān (d. 354 AH) mentioned the following about him in his Kitāb al-Majrūḥīn (2/326-327):

محمد بن كرام السجزي (٣) كنيته أبو عبد الله، كان يزعم أنه من بني سوان [نزار]، مولده بقرية من قرى رنج – ١٠١٣ [زرنج] ونشأ بسجستان، كأنه قد خُذِلَ حتى التقط من المذاهب أردأها، ومن الأحاديث أوهاها، ثم جالس أحمد بن عبد الله الجويباري ومحمد بن تميم السعدي، ولعلهما وضعا على رسول الله -صلى الله عليه وسلم- وعلى الصحابة والتابعين مئة ألف حديث، ثم جالس أحمد بن حرب بن عبد الله لأصبهاني بنيسابور، فأخذ عنه التقشف، ولم يكن يحسن العلم والأدب، أكثر كتبه المصنفة صنفها له مأمون بن أحمد السلمي، وكان تلميذه.

1013 – Muḥammad ibn Karrām al-Sijzī. His kunya is Abū ʿAbdullāh. He claimed to be from Banī Suwān [Nizār]. He was born in a village from the villages of Ranj [Zaranj] and grew up in Sijistān. It was as if he had been abandoned such that he picked up the worst of doctrines and the weakest of traditions [ḥadīth]. Then he sat with Aḥmad ibn ʿAbdullāh al-Juwaybārī and Muḥammad ibn Tamīm al-Saʿdī, and perhaps they fabricated one hundred thousand traditions against the Messenger of Allah—peace be upon him—and against the Companions and the Successors. Then he sat with Aḥmad ibn Ḥarb ibn ʿAbdullāh al-Aṣbahānī in Naysābūr, and

took from him asceticism. He was not proficient in knowledge and proper conduct. Most of his classified books were written for him by Maʾmūn ibn Aḥmad al-Sulamī, who was his student.

فأما في حداثته وما كان من إظهار مذهبه فحدثني محمد بن المنذر بن سعيد، قال: سمعت عثمان بن سعيد الدارمي، يقول: كنت عند إبراهيم بن الحصين والي سجستان إذ دخل علينا رجل طوال، عليه رقاع، فقيل: هذا محمد بن كرام، فقال له إبراهيم بن الحصين: هل اختلفت إلى أحد من العلماء؟ قال: لا، قال: فإلى عثمان بن عفان؟ قال: وإلى عثمان بن عفان، قال: فهذا العلم الذي تقوله من أين لك؟ قال؟ هذا نور جعله الله في بطني، فقال له إبراهيم: تحسن التشهد؟ فقال: تشهد جيست؟ فقال: اندر نمازبنشين ج كَوي؟ قال: أقول: التحيات لله والسلوات والتيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام ألينا وألى إباد الله السالهين، أشود أن لا إله إلا الله، وأشود أن مهمدًا أبدك ورسولك، قال: فقال له إبراهيم: قم لعنك الله، وأمر به فأخرج من سجستان.

As for his youth and the manifestation of his doctrine, Muḥammad ibn al-Mundhir ibn Saʿīd told me saying: I heard ʿUthmān ibn Saʿīd al-Dārimī saying: I was with Ibrāhīm ibn al-Ḥuṣayn, the governor of Sijistān, when a tall man entered wearing patches. It was said: This is Muḥammad ibn Karām. Ibrāhīm ibn al-Ḥuṣayn said to him: "Have you studied with any of the scholars?" He said: "No." He said: "Even with ʿUthmān ibn ʿAffān?" He said: "And with ʿUthmān ibn ʿAffān." He said: "So this knowledge that you speak of, from where did you get it?" He said: "This is a light that Allah has placed in my belly." So Ibrāhīm said to him: "Do you know the tashahhud?" He said: "What is the tashahhud?" So he said [in Persian]: "What do you say when you sit in prayer?" He said: "I say: Attahiyyātu lillāhi wassalawātu wattiybātu, assalāmu ʿalayka ayyuhannabiyyu waraḥmatullāhi wabarakātuhu, assalāmu alaynā wa alā ibād Allāh assālihīn, ashudu an lā ilāha illallāh, wa ashudu anna Muhammadan abduka wa rasūluka." He [Ibrāhīm] said: "Get up, may Allah curse you," and ordered that he be expelled from Sijistān.

قال أبو حاتم: هذه حالة محمد بن كرام في الابتداء، ثم لما أخذ في العلم أحب أن ينشئ مذاهب، ليعرف به مجرد الإيمان، وجعله قولًا بلا معرفة، وكان يزعم أن النبي -صلى الله عليه وسلم- لم يكن بحجة لله على خلقه، إن الحجة لا يندرس ولا يموت، وكان يزعم أن الاستطاعة قبل الفعل، وكان يجسم الرب جلّ وعلا، ومن كان داعية إلى بدعة من البدع يجب ترك حديثه، فكيف إذا جمع إلى بدعته القدح في السنن والطعن في منتحليها.

Abū Ḥātim said: This was the condition of Muḥammad ibn Karrām in the beginning. Then when he took to knowledge, he wanted to create doctrines to be known by mere faith, and he made it a statement without understanding. He claimed that the Prophet—peace be upon him—was not a proof of Allah against His creation, [saying] that the proof does not fade away or die. He claimed that capability precedes action. ***And he anthropomorphized [yujassim] the Lord, Majestic and Exalted. And whoever calls to an innovation among innovations, it is necessary to abandon his tradition [ḥadīth]. How much more so when he combines with his innovation disparagement of the Sunnas and attacks against those who adhere to them.***

سمعت عمر بن سعيد بن سنان بمنبج، يقول: سمعت عبد الجبار بن عبد الله يقول: رأيت النبي -صلى الله عليه وسلم- في النوم، فقلت: يا رسول الله الإيمان على ما يقول ابن كرام؟ فقال: "لَا".

I heard ʿUmar ibn Saʿīd ibn Sinān in Manbij saying: I heard ʿAbd al-Jabbār ibn ʿAbdullāh saying: I saw the Prophet—peace be upon him—in a dream, and I said: "O Messenger of Allah, is faith as Ibn Karrām says?" He said: "No."

سمعت عبد الله بن محمد بن مسلم، يقول: سمعت محمد بن كرام ههنا، وأشار إلى الصخرة يقول: فرعون قدر أن يؤمن، ولكن لم يؤمن.

I heard ʿAbdullāh ibn Muḥammad ibn Muslim saying: I heard Muḥammad ibn Karrām here—and he pointed to the rock—saying: "Pharaoh was able to believe, but he did not believe."

Imam Ibn al-Jawzī al-Ḥanbalī (d. 597 AH) said in his Dafʿ Shubah al-Tashbīh (p. 172):

قلت: وهذا إثبات تبعيض، وهو من أقبح الاعتقادات. قلت: ورأيت أبا بكر بن خزيمة قد جمع كتابا في الصفات وبوبه فقال: باب إثبات اليد، باب امساك السموات على أصابعه باب إثبات الرجل وإن رغمت أنوف المعتزلة، ثم قال: قال الله تعالى: فأعلمنا أن من لا يد له ولا رجل فهو كالانعام. قلت: واني .(ألهم أرجل يمشون بها أم لهم أيد يبطشون بها) الاعراف: 195 لاعجب من هذا الرجل مع علو قدره في علم النقل، يقول هذا ويثبت لله ما ذم الاصنام بعدمه من اليد الباطشة والرجل الماشية، ويلزمه ان يثبت الاذن، ولو رزق الفهم ما تكلم بهذا، ولفهم أن الله تعالى عاب الاصنام عند عابديها، والمعنى: لكم أيد وأرجل فكيف عبدتم ناقصا لا يد له يبطش ولا رجل يمشي بها.

I say: This is affirming divisibility [tabʿīḍ], which is among the most reprehensible of beliefs. I say: **I have seen that Abū Bakr ibn Khuzayma compiled a book on the attributes** and organized it with chapters, saying: "Chapter on affirming the hand," "Chapter on His holding the heavens on His fingers," "Chapter on affirming the leg even if it displeases the Muʿtazilah." Then he said: Allah the Exalted said: "Do they have feet by which they walk? Or do they have hands with which they seize?" [al-Aʿrāf: 195]. Thus, He informed us that one who has no hand, and no foot is like cattle.

I say: I am amazed at this man, despite his high status in the science of transmission, that he says this and affirms for Allah what He criticized the idols for lacking, such as a grasping hand and a walking foot. This would also require him to affirm ears [for Allah]. If he had been granted understanding, he would not have spoken thus and would have understood that Allah the Exalted was criticizing the idols to their worshippers. The meaning is: You have hands and feet, so how could you worship something deficient that has no hand to grasp with and no foot to walk with?

One of the most trenchant critics of Ibn Khuzayma was the Qur'anic exegete **Imam Fakhr al-Dīn al-Rāzī** (d. 606 AH), who articulated his disapprobation in unequivocal terms within his magnum opus, Mafātīḥ al-Ghayb, also known as al-Tafsīr al-Kabīr (27/582):

بِالتَّوْحِيدِ»، وَهُوَ فِي الْحَقِيقَةِ كِتَابُ الشِّرْكِ، »وَاعْلَمْ أَنَّ مُحَمَّدَ بْنَ إِسْحَاقَ بْنِ خُزَيْمَةَ أَوْرَدَ اسْتِدْلَالَ أَصْحَابِنَا بِهَذِهِ الْآيَةِ فِي الْكِتَابِ الَّذِي سَمَّاهُ وَاعْتَرَضَ عَلَيْهَا، وَأَنَا أَذْكُرُ حَاصِلَ كَلَامِهِ بَعْدَ حَذْفِ التَّطْوِيلَاتِ، لِأَنَّهُ كَانَ رَجُلًا مُضْطَرِبَ الْكَلَامِ، قَلِيلَ الْفَهْمِ، نَاقِصَ الْعَقْلِ

"Know that Muḥammad ibn Isḥāq ibn Khuzayma addressed the inference of our companions from this verse in the book which he titled "al-Tawḥīd" (Monotheism), but it is in reality a book of polytheism [shirk], and he objected to it. I will mention the essence of his words after removing the lengthy portions, because he was a man of confused speech, limited understanding, and deficient intellect."

Imam Ibn Jahbal al-Kilābī (d. 733 AH) said in his refutation of Ibn Taymiyyah (d. 728 AH) as quoted by Tāj al-Dīn al-Subkī (d. 771 AH) in his Ṭabaqāt al-Shāfiʿiyyah al-Kubrā (9/77) and available here too – https://tarajm.com/people/51051 :-

وَنقل عَن ابْن خُزَيْمَة أَن من لم يقل إِن الله فَوق سمواته على عَرْشه بَائِن من خلقه وَجب أَن يُسْتَتَاب فَإِن تَابَ وَإِلَّا ضربت عُنُقه ثمَّ ألقِي على مزبلة لِئَلَّا يتَأَذَّى بِهِ أهل الْقبْلَة وَأهل الذِّمَّةفَيُقَال لَهُ الْجَواب عَن مثل هَذَا قد تقدم على أَن ابْن خُزَيْمَة قد علم

الْخَاص وَالْعَام حَدِيثه فِي العقائد *وَالْكتاب الَّذِي صنفه فِي التَّشْبِيه* وَسَماهُ بِالتَّوْحِيدِ ورد الْأَئِمَّة عَلَيْهِ أَكثر من أَن يذكر وَقَوْلهمْ فِيهِ مَا قَالَه هُوَ فِي غَيره مَعْرُوف

"It is narrated from Ibn Khuzayma that whoever does not say that Allah is above His heavens, on His Throne, separate from His creation, must be asked to repent. If he repents, [well and good]; otherwise, his neck should be struck, then he should be thrown on a garbage dump so that neither the people of the Qiblah [Muslims] nor the people of protection [non-Muslim citizens] would be harmed by him.

The response to this has already been addressed, though it is well known to both the elite and the common people about **Ibn Khuzayma's** discourse on creeds and the book he authored on anthropomorphism [tashbīh] which he titled "al-Tawḥīd." **The refutations of the scholars against him are too numerous to mention, and their statements about him, similar to what he said about others, are well known."**

It warrants observation that Ibn Khuzayma, notwithstanding his primary adherence to literalist hermeneutics, occasionally employed methodologies of figurative interpretation [taʾwīl] within his Kitāb al-Tawḥīd.

Ibn Khuzayma said in his Kitāb al-Tawḥīd (p. 84):

٦ – حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ: أَخْبَرَنِي أَبِي قَالَ: ثنا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، وَهُوَ الْأَزْدِيُّ عَبْدُ الْمَلِكِ بْنُ مَالِكٍ الْمَرَاغِيُّ، عَنْ أَبِي هُرَيْرَةَ، رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ فَيَجْتَنِبِ الْوَجْهَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ»

6 – Naṣr ibn 'Alī al-Jahḍamī narrated to us, saying: My father informed me, saying: al-Muthannā ibn Sa'īd narrated to us, from Qatādah, from Abū Ayyūb, who is al-Azdī 'Abd al-Malik ibn Mālik al-Marāghī, from Abū Hurayrah, may Allah be pleased with him, from the Messenger of Allah ﷺ who said: **"When one of you fights, let him avoid the face, for Allah created Adam in His image [ṣūratihi]."**

قَالَ أَبُو بَكْرٍ: تَوَهَّمَ بَعْضُ مَنْ لَمْ يَتَحَرَّ الْعِلْمَ أَنَّ قَوْلَهُ: «عَلَى صُورَتِهِ» يُرِيدُ صُورَةَ الرَّحْمَنِ عَزَّ رَبُّنَا وَجَلَّ عَنْ أَنْ يَكُونَ هَذَا مَعْنَى الْخَبَرِ، بَلْ مَعْنَى قَوْلِهِ: «خَلَقَ آدَمَ عَلَى صُورَتِهِ»، الْهَاءُ فِي هَذَا الْمَوْضِعِ كِنَايَةٌ عَنِ اسْمِ الْمَضْرُوبِ، وَالْمَشْتُومِ، أَرَادَ ﷺ أَنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَةِ هَذَا الْمَضْرُوبِ، الَّذِي أَمَرَ الضَّارِبَ بِاجْتِنَابِ وَجْهِهِ بِالضَّرْبِ، وَالَّذِي قَبَّحَ وَجْهَهُ، فَزَجَرَ ﷺ أَنْ يَقُولَ: «وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ»، لِأَنَّ وَجْهَ آدَمَ شَبِيهُ وُجُوهِ بَنِيهِ،

Abū Bakr (Ibn Khuzayma) said: **"Some who have not carefully examined knowledge have imagined that his saying 'in His image [ṣūratihi]' means the image of the Most Merciful. Our Lord is far exalted above this being the meaning of the report. Rather, the meaning of his saying 'created Adam in his image [ṣūratihi]' is that the pronoun in this context refers to the name of the person who is struck and insulted.** The Prophet ﷺ meant that Allah created Adam in the image [ṣūrah] of this person who was struck, whom he commanded the striker to avoid striking in the face, and whose face was insulted. The Prophet ﷺ forbade saying 'and the face of whoever resembles your face,' because Adam's face resembles the faces of his children.

among the people of knowledge, it is "Kitāb al-Shirk"[178] [Book of Polytheism], due to the pagan opinions it contains. In it, the author proves the attribution of a leg to Allah Almighty by citing the verse "Do they have legs by which they walk?" (1) Glory be to the Distributor of intellects! This is exactly what the anthropomorphists [mujassima] of Tabaristan and some of Isfahan argued, as mentioned by al-Saksakī in Al-Burhān fī Ma'rifat 'Aqā'id Ahl al-Adyān [The Proof in Understanding the Beliefs of the People of Religions], where he says, after mentioning their belief in the form, curly hair, and beardless youth, and other

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فَإِذَا قَالَ الشَّاتِمُ لِبَعْضِ بَنِي آدَمَ: قَبَّحَ اللَّهُ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ، كَانَ مُقَبِّحًا وَجْهَ آدَمَ صَلَوَاتُ اللَّهِ [٨٥] عَلَيْهِ وَسَلَامُهُ، الَّذِي وُجُوهُ بَنِيهِ شَبِيهَةٌ بِوَجْهِ أَبِيهِمْ، فَتَفَهَّمُوا رَحِمَكُمُ اللَّهُ مَعْنَى الْخَبَرِ، لَا تَغْلَطُوا وَلَا تَغَالَطُوا فَتَضِلُّوا عَنْ سَوَاءِ السَّبِيلِ، وَتَحْمِلُوا عَلَى الْقَوْلِ بِالتَّشْبِيهِ الَّذِي هُوَ ضَلَالٌ

So, if the insulter says to one of Adam's children: 'May Allah disfigure your face and the face of whoever resembles your face,' he would be disfiguring the face of Adam, may Allah's blessings and peace be upon him, whose children's faces resemble the face of their father. So understand, may Allah have mercy on you, the meaning of the report. **Do not err or deceive yourselves, for you will stray from the right path and adopt the doctrine of anthropomorphism [tashbīh], which is misguidance."**

Al-Dhahabī said in his Siyar A'lām al-Nubalā' (14/374) with footnotes by Shu'ayb al-Arnā'ūṭ and others:

وَلابْنِ خُزَيْمَةَ عَظَمَةٌ فِي النُّفُوْسِ، وَجَلاَلَةٌ فِي القُلُوْبِ؛ لِعِلمِهِ وَدِينِهِ وَاتِّبَاعِهِ السُّنَّةَ. وَكِتَابُه فِي (التَّوحيدِ) مُجَلَّدٌ كَبِيْرٌ، وَقَدْ تَأَوَّلَ فِي ذَلِكَ حَدِيْثَ الصُّورَةِ.

"Ibn Khuzaymah has great stature in the souls and reverence in the hearts, due to his knowledge, religiosity, and following of the Sunnah. His book on (Tawḥīd) is a large volume, and in it he (figuratively) interpreted (Ta'wīl) the hadith regarding the image.

فَلْيَعْذُرْ مَنْ تَأَوَّلَ بَعْضَ الصِّفَاتِ، وَأَمَّا السَّلَفُ، فَمَا خَاضُوا فِي التَّأْوِيْلِ، بَلْ آمَنُوا وَكَفُّوا، **وَفَوَّضُوا عِلمَ ذَلِكَ إِلَى اللهِ وَرَسُوْلِه**، وَلَوْ أَنَّ كُلَّ مَنْ أَخْطَأَ فِي اجْتِهَادِهِ – مَعَ صِحَّةِ إِيْمَانِهِ، وَتَوَخِّيْهِ لاتِّبَاعِ الحَقِّ – أَهْدَرْنَاهُ، وَبَدَّعنَاهُ، لَقَلَّ مَنْ يَسلَمُ مِنَ الأَئِمَّةِ مَعَنَا، رَحِمَ اللهُ الجَمِيْعَ بِمَنِّهِ وَكَرَمِهِ.

So let there be excuse for one who interpreted [ta'awwala] some of the attributes. As for the predecessors (Salaf), they did not delve into interpretation [al-ta'wīl], but rather believed, refrained [from speculation], **and delegated [fawwaḍū] the knowledge of that to Allah and His Messenger**, and if we were to disregard and declare innovation against everyone who erred in his independent reasoning [ijtihādihi] – despite the soundness of his faith and his striving to follow the truth – few of the Imams would remain safe with us. May Allah have mercy on all of them by His favour and generosity."

[178] By that he meant Imam Fakhr al-Dīn al-Rāzī (d. 606 AH). See the above footnote for what al-Rāzī said. See also the article entitled: **Shaykh Muhammad Awwama's Observations on Some Books of Creed (ʿAqīda) -**
https://archive.org/download/observations-on-some-books-of-creed-aqida-awwama/Observations%20on%20Some%20Books%20of%20Creed%20%28Aqida%29_Awwama.pdf

scandals—they say, may Allah curse them: "If He does not have an eye, ear, hand, or leg, then what are we worshipping, a watermelon?" They argue that Allah condemned in the Quran what does not have limbs, saying: "Do they have legs by which they walk, or do they have hands with which they grasp, or do they have eyes with which they see, or do they have ears with which they hear?" - end quote.

وهذا غاية في سوء الفهم وسوء المعتقد لظهور أن الله سبحانه إنما عير عبدة الأصنام الذين يقرون بأن الإنسان لا يعبد إنسانا مثله حيث يعبدون جماداً هو أحط وأدون من الإنسان تصويراً لهذه الشناعة البالغة أبلغ تصوير، لا أن المعبود يجب أن يكون ذا جوارح، وهذا ظاهر جداً لا يعتاص فهمه على العامة فضلا عن الخاصة.

This is the epitome of poor understanding and poor belief, as it is clear that Allah Almighty was only reproaching the idol-worshippers who acknowledge that a human does not worship another human like himself, yet they worship inanimate objects that are lower and inferior to humans, depicting this extreme atrocity in the most eloquent depiction—not that the worshipped must have limbs. This is very obvious and not difficult to understand even for common people, let alone the elite.

وفيه أشياء من هذا القبيل، وكلامه في الوجه لا يدع له وجها يقابل به أهل العلم، وربما ينزعج ناشره من عدم الالتفات إلى كتابه في صدد النقد، لكن أرى فيما ذكرناه كفاية، حتى إذا وجب الكلام فيه لا نتأخر عن غربلته مع تبيين مذهبي ناشره القديم والحديث ومورد غناه ليزداد علما بما هناك فيضم ذلك كله إلى ما يدونه عن الكوثرى لينشره بعد وفاته !! ولا أدرى من أين اقتنع المسكين أن الأرض تخلو ممن يذب عن الحق بعد وفاة هذا أو ذاك؟ ختم الله لنا ولهم بالخير، وألهمنا وإياهم التوبة والإنابة .

There are things of this kind in it, and his words about the face do not leave him a face with which to face the people of knowledge. Perhaps its publisher is disturbed by the lack of attention to his book in the course of criticism, but I see in what we have mentioned sufficiency, so that if we must discuss it, we will not hesitate to sift through it, while explaining the old and new schools of thought of its publisher and the source of his wealth, so that he may increase in knowledge of what is there, and add all that to what he records about al-Kawtharī to publish after his death!! I do not know from where the poor man was convinced that the earth would be devoid of those who defend the truth after the death of this one or that? May Allah seal for us and for them with goodness, and inspire us and them to repentance and turning back to Him.

ومما يذيب قلب المؤمن كمدًا أن يرى انشطار الأمة : ففريق يتحفز للرجوع إلى الوثنية الأولى، وفريق آخر يهرول إلى الاندماج في الغربيين روحا و مظهراً، ويبقى في الوسط الإسلام الصحيح !!) إسلام النشاشيبي والجمهور

What melts the heart of the believer with grief is to see the division of the nation: one group eager to return to the original paganism, and another group rushing to integrate with Westerners in spirit and appearance, while in the middle remains the true Islam!! The Islam of al-Nashāshībī and the majority.

(1) سورة الأعراف : الآية ١٩٥.

(1) Surat al-A'raf: Verse 195.

حياري، وبكل تلك الفتن يتمخض الزمن في مدة أقل من عشرين سنة، ونشاهد هذا التدهور السريع في هذه المدة اليسيرة بعد أن احتفظ الإسلام بكيانه مدة تزيد على ثلاثة عشر قرنا من غير أن يمسه سوء في صميمه، وهذا أمر خطر يجب أن يدرسه أهل الشأن باهتمام بالغ لاتخاذ تدابير تعيد الحائدين إلى حظيرة الإسلام علما وعملا وأخلاقا قبل فوات الفرصة، وإلا فيعم البلاء ويأكل الرطب واليابس، فإلى الله سبحانه نلتجئ و به نستعيذ من عموم البلاء ودرك الشقاء وشماتة الأعداء

Confused, and with all these trials, time delivers in a period of less than twenty years, and we witness this rapid deterioration in this short period after Islam maintained its entity for a period exceeding thirteen centuries without being touched by harm in its core. This is a dangerous matter that must be studied by the people of concern with great interest to take measures that return the deviators to the fold of Islam in knowledge, practice, and ethics before the opportunity is lost. Otherwise, the affliction will become general and consume the fresh and the dry. To Allah Almighty we seek refuge, and from Him we seek protection from general affliction, reaching misery, and the gloating of enemies.

وفي الختام أقول: إن الأئمة المتبوعين من أبعد الناس عن القول بأن الله في السماء، بل نقل على القارى فى شرح المشكاة» إكفار القائلين بالجهة عن الأئمة الأربعة، فما تجده في كتب الحشوية من الرواية عن الإمام مالك عالم دار الهجرة ففي سنده عبد الله بن نافع الصائغ الأصم، وفي سند ما يروى عن الإمام أبي حنيفة نعيم بن حماد، وزوج أمه أبو عصمة، وفي سند ما يروى عن الإمام الشافعي أمثال أبي الحسن الهكارى وابن كادش والعشاري. وأما الإمام أحمد فهو برىء من أقوال غالب المنتمين إليه، وكم نقلت نصوصه في التنزيه فيما سبق فيما علقت وكتبت وفى مقدمة الأسماء والصفات، وليس هذا المقام يتسع لبسط ذلك كله .

In conclusion, I say: The followed Imams are the furthest people from saying that Allah is in the sky. In fact, 'Alī al-Qārī in Sharh al-Mishkāt [Commentary on the Niche of Lights] quoted the four Imams as declaring those who affirm direction for Allah as disbelievers. What you find in the books of the anthropomorphists [Hashwiyya] of narrations from Imam Mālik, the scholar of the abode of migration, has in its chain Abdullah ibn Nāfi' al-Sā'igh al-Asamm, and in the chain of what is narrated from Imam Abū Hanīfa is Nu'aym ibn Hammād and his mother's husband Abū 'Isma, and in the chain of what is narrated from Imam al-Shāfi'ī are the likes of Abū al-Hasan al-Hakkārī, Ibn Kādish, and al-'Ushārī. As for Imam Ahmad, he is innocent of the statements of most of those who claim affiliation with him, and how many of his texts on transcendence [tanzīh] I have quoted previously in what I annotated and wrote and in the introduction to "Al-Asmā' wa al-Sifāt" [The Names and Attributes of al-Bayhaqi], and this place is not wide enough to expand on all of that.

فمن طالع تلك النصوص بيقظة ينبذ بمرة واحدة هؤلاء الدعاة دعاة الوثنية ولا يبقى عنده أدنى ريب في اتجاههم المردى رغم تقيتهم تقية الروافض .

Whoever reviews those texts with alertness will reject at once these preachers, the preachers of paganism, and there will not remain with him the slightest doubt in their destructive direction, despite their dissimulation like the dissimulation of the Rāfida (Shi'a).

وقد قمت - والله الحمد - بكشف القناع عن وجوه هؤلاء الرعاع، بغربلة ما في الكتابين الذين يدعون إلى ما فيهما من الزيغ، وبينت بعض ما فيهما مما ينافى دين الله وشرع رسوله، فلا عذر بعد اليوم لمن ينخدع بتلبيسات هؤلاء الوثنيين، وقد وضح الصبح لكل ذي عينين، فالمرجو من العامة الذين يترددون إلى مجتمعاتهم من غير أن يعرفوا دخائلهم أن يتوبوا وينيبوا ويحترزوا من تكثير سوادهم فيما بعد رجوعا إلى الحق قبل تغلغل الباطل في النفوس والتائب من الذنب كمن لا ذنب له .

I have—praise be to Allah—uncovered the mask from the faces of these rabble by sifting what is in the two books that they call to the deviation in them, and I have shown some of what is in them that contradicts the religion of Allah and the law of His Messenger. There is no excuse after today for anyone who is deceived by the deceptions of these pagans, and the morning has become clear for everyone with two eyes. What is hoped from the common people who frequent their gatherings without knowing their hidden agendas is that they repent and turn back and beware of increasing their numbers afterwards, returning to the truth

before falsehood penetrates deeply into souls. And the one who repents from sin is like one who has no sin."

Other quotes:

Al-Kawtharī also said in his Maqālāt (p. 396) in the article entitled: تحذير الأمة من دعاة الوثنية "Warning the Ummah Against the Callers to Paganism":

فأنت أيها الداعي تدعو الأمة علناً جهاراً إلى ما في كتاب إمامك الدارمي الذي طبعته جماعتك قبل شهر فقط، و إلى ما في كتاب السنة الذي تقرون أنه كتاب عبدالله بن الإمام أحمد، و لست بتاركك تخادع المسلمين بما فيهما من الجاهلية الجهلاء، و الوثنية الخرقاء إلى أن تتوب و تنيب و تتبرأ مما فيهما من دسائس الوثنية و صرائح الكفر الناقل من الملة.

و قد ذكرت جملة مما في كتاب الدرامي من الكفريات في مقال لي سابق – بدون تعليق عليها – و أما اليوم فأتحدث عنها واحدة واحدة، إلى أن يأتي دور الكلام على ما في كتاب السنة المذكور فأتحدث عنه أيضاً إن شاء الله تعالى إلى أن يقتنع الجمهور

"So you, O caller, are calling the ummah openly and publicly to what is in the book of your Imām al-Dārimī which your group printed just a month ago, and to what is in ***Kitāb al-Sunna [The Book of Sunna] which you acknowledge to be the book of ʿAbdullāh ibn Imām Aḥmad***, and I will not leave you to deceive the Muslims with what is in them of ignorant pre-Islamic ignorance and foolish paganism until you repent and turn back and disavow what is in them of the machinations of paganism and the explicit disbelief [kufr] that removes one from the religious community.

And I had mentioned a collection of the blasphemous statements contained in the book of al-Dārimī in a previous article of mine—without commenting upon them—but today I shall discuss them one by one, until it comes time to speak about what is in the aforementioned Kitāb al-Sunna, and I shall discuss it as well, Allah willing, until the majority is convinced."

From p. 409:

و لولا نشرهم لنقض الدارمي السجزي، و سنة عبدالله، و توحيد ابن خزيمة، لما وضح الصبح، و لاستمر أناس على ظن أنهم براء مما ينسب إليهم من الآراء، و لكن قطعت جهيزة قول كل خطيب، و ظهرت نحلتهم الوثنية بجليتها فخاب المستغفلون و المستغَفلون، و خاب المدر و المستدر.

“Had it not been for their propagation of the refutation of al-Dārimī al-Sijzī, and Sunnat ʿAbdullāh [Meaning Kitab al-Sunna of ʿAbdullāh], and Tawḥīd Ibn Khuzayma, dawn would not have become clear, and people would have continued to think that they were innocent of the opinions attributed to them, but Jahīza[179] cut short every speaker's words, and their pagan sect appeared in its nakedness, so the deceivers and the deceived failed, and the deceiver and the one seeking to deceive failed.”

In Maqālāt al-Kawtharī (p. 413):

و ابن تيمية هو الذي أذاع كتبهم الزيغ بمصر و الشام بعد أن كانت غير موجودة بهما و إنما انخداع بكتبه البسطاء لما احتوت عليه من الرد على البدع بقلم سيال غير منتبهين إلى ما في ثنايا كلامه من السموم الفتاكة، و هو قائل بما في كتاب الدارمي و كتاب عبد الله و كتاب ابن خزيمة جملة و تفصيلاً فيرد عليه ما يرد عليهم.

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[179] The explanation of this can be deciphered from the Majmaʿ al-Amthāl [Collection of Proverbs] by Abū al-Faḍl Aḥmad ibn Muḥammad ibn Ibrāhīm al-Maydānī al-Naysābūrī (d. 518 AH), 2/91):

قَطَعَتْ جَهِيزَةُ قَوْلَ كُلِّ خَطِيبٍ أصله أن قوماً اجتمعوا يخطبون في صُلح بين حيين قتل أحدُهما من الآخَر قتيلاً، ويسألون أن يرَضوا بالدِّية، فبيناهم في ذلك إذ جاءت أمة يُقَال لها "جهيزة" فَقَالت: إن القاتل قد ظَفِرَ به بعضُ أولياء المقتول فقتله، فَقَالوا عند ذلك "قَطَعَتْ جهِيزةُ قول كل خطيب" أي قد استغنى عن الخُطَب. يضرب لمن يقطع على الناس ما هم فيه بَحَمَاقةً يأتي بها.

"Jahīza cut short every speaker's words." Its origin is that a people gathered to make speeches about reconciliation between two tribes, one of which had killed someone from the other, and they were asking them to be satisfied with blood-money [diyya]. Whilst they were engaged in this, a slave woman called Jahīza came and said: ‘The killer has been captured by some of the relatives of the slain and they have killed him.’ So, they said at that point: ‘Jahīza cut short every speaker's words,’ meaning there was no longer any need for speeches. It is used for someone who cuts short what people are engaged in through some foolishness [ḥamāqa] that he brings.”

The proverb notes it's used for someone who cuts things short "through some foolishness," and al-Kawtharī suggests these groups foolishly exposed themselves by publishing these problematic texts, not realising they were providing ammunition to their critics - in essence, their own actions proved their opponents' case beyond doubt, just as Jahīza's announcement made further discussion pointless.

“Ibn Taymiyya is the one who spread their books of deviation in Egypt and Syria after they had not existed there, but rather the simple people were deceived by his books because of what they contained of refutation of innovations with a flowing pen, not paying attention to what was in the folds of his speech of deadly poisons, and he maintains what is in the book of al-Dārimī and the book of ʿAbdullāh (meaning Kitab al-Sunna of ʿAbdullāh) and the book of Ibn Khuzayma (meaning Kitab al-Tawḥīd generally and specifically, so what applies to them applies to him.”

Also, on Maqālāt al-Kawtharī (pp. 426-427):

و ثالثا (يتشكك في صحة نسبة كتاب السنة إلى عبد الله بن أحمد – و يا ليتها لم تصح – كنا نقول بكل أسف إنها ليست بموضع ارتياب و النصوص المنقولة من الكتاب قد اكتظت بها كتب الحنابلة في الصفات و العلو و الحد و

المماسة و غيرها و نسخ الكتاب ليست بعزيزة، فكيف لم يطلع عليها الأستاذ المملي؟ على أن الرد موجه إلى القول و قائله.

(Third) He doubts the authenticity of attributing the book al-Sunna to ʿAbdullāh ibn Aḥmad - and would that it were not authentic - but we say with all regret that it is not a subject of doubt, and the texts quoted from the book have filled the books of the Ḥanbalīs concerning the attributes, elevation, limit, and contact and others, and copies of the book are not rare, so how could the dictating professor [al-ustādh] not have access to them? Besides, the refutation is directed at the statement and its speaker.

Also, on p. 435-436:

و أما إن كان اختط لنفسه المضي على ما رسمه في سبيل ما هو فيه فإني أصارحه و أقترح عليه ما يقصر المسافة جداً هو أن ينقل عن كتاب السنة المنسوب لعبدالله بن أحمد المطبوع تحت إشرافه سنة ٥٧٤٧ من الصفحات)رقم ٧١ و ٤٧ و ٣٧ و ٣٣ و ٣٠ و ٣٥ و ٥٤٢ و ٥٤٧ و ٥٤١ و ٥٤٧ و ٥٣٧ و ٥٣١(تلك الروايات المسجلة فيها، و يستفتي الأزهر الشريف الحارس لدين الله في هذا العصر عن حكم تلك الآراء و مبلغ انطباقها لدين الله. و لم أنقل هنا نصاً واحداً من تلك النصوص حرصاً على معتقد العامة[1] و في هذا القدر كفاية

“But if he [Muḥammad Naṣīf] has resolved for himself to proceed with what he has outlined in the path of what he is engaged in, then I shall be frank with him and propose to him something that would greatly shorten the distance—namely, that he quote from Kitāb al-Sunna attributed to ʿAbdullāh ibn Aḥmad, printed under his supervision in the year 1374, from pages (numbers 71, 47, 37, 33, 30, 35, 542, 547, 541, 547, 537, 531) those narrations recorded therein, and seek a religious ruling from al-Azhar al-Sharīf, the guardian of Allah's religion in this age, regarding the judgement of those opinions and the extent of their conformity with Allah's religion. And I have not quoted here a single text from those texts out of concern for the creed of the common people, and this amount is sufficient.”

Verdict from his al-Tarḥīb bi-Naqd al-Taʾnīb

Al-Kawtharī said in his Al-Tarḥīb bi-Naqd al-Ta'nīb (Welcoming the Critique of Reproach, pp. 371-372, footnote 1) with regard to a prominent wealthy financier of Salafi literature known as **Muḥammad Naṣīf** (1885-1971 CE):

وهو تولى نشر كتاب السنة المنسوب للإمام عبد الله بن أحمد المحتوى على إقعاد الله جل شأنه رسوله على العرش معه، وطواف الله جل جلاله في الأرض يتقدم المسلمين، ومرور الخلائق على الله في القنطرة الرابعة التي هو فيها من القناطر السبع على جهنم، إلى غير ذلك من معتقدات سلفهم.

“He undertook the publication of **Kitāb al-Sunna attributed to Imam ʿAbdullāh ibn Aḥmad**, which contains [claims of] Allah, exalted be His glory, seating His messenger on the Throne with Him, and Allah, glorified be His majesty, circling the earth leading the Muslims, and the passing of creatures over Allah at the fourth bridge, where He is, from the seven bridges over Hell, along with other such beliefs of their predecessors.”

Verdicts from his Tabdīd al-Ẓalām al-Mukhayyim min Nūniyyat Ibn al-Qayyim

Al-Kawtharī said in his Tabdīd al-Ẓalām al-Mukhayyim min Nūniyyat Ibn al-Qayyim, p. 160:

وخشيش بن أصرم صاحب كتاب الاستقامة يعرف أهل الاستقامة مبلغ انحرافه، ومن جملة ما هذى به قوله: فإن زعمت الجهمية فمن يخلفه إذا نـزل؟ قيل لهم: فمن خلفه في الأرض حين صعد؟!هـ. ولا ينجيه من ورطته كونه من مشايخ أبي داود كما لا ينجي عمران بن حطان كونه من رجال البخاري. وعبد الله بن أحمد إذا ثبت عنه كتاب السنة المنسوب إليه فلا حب ولا كرامة.

"And Khushaysh ibn Aṣram, the author of Kitāb al-Istiqāma - the people of uprightness know the extent of his deviation. Amongst what he raved with was his saying: "If the Jahmiyya claim 'So who succeeds Him when He descends?' it is said to them: 'So who succeeded Him on earth when He ascended?!'" End [of quotation]. Being one of the Shaykhs of Abū Dāwūd does not save him from his predicament, just as being one of al-Bukhārī's narrators does not save ʿImrān ibn Ḥiṭṭān. ***And ʿAbdallāh ibn Aḥmad - if Kitāb al-Sunna attributed to him is established from him, then there is no love nor honour.***"

p. 184:

سبق الكلام في حديث أبي رزين، ونود أن نعلم هل كان الناظم يعتقد صحة جميع ما في كتاب السنة المنسوب إلى عبد الله بن أحمد، فإذا ذاك يسقط التابع والمتبوع، وجل مقدار أحمد أن يصح عنه جميع ما في الكتاب المذكور

"The discussion of the ḥadīth of Abū Razīn has preceded, and we would like to know whether the versifier ***believed in the authenticity of everything in Kitāb al-Sunnah attributed to ʿAbdullāh ibn Aḥmad. If that is the case, then both the follower and the followed fall, and Aḥmad's status is too noble for everything in the aforementioned book to be authentic from him.***"

The verdict of Muḥammad al-ʿArabī al-Tabbānī (d. 1970)

Shaykh Muḥammad al-ʿArabī al-Tabbānī was an Algerian scholar[180] that also taught in Masjid al-Ḥarām in Makka for several years. He was also known as Abū Ḥāmid ibn Marzūq. He wrote a 2-volume work refuting Salafism and defending the Ashʿarī creed in a work entitled Barāʾat al-Ashʿariyyīn min ʿaqāʾid al-mukhālifīn (The Innocence of the Ashʿarites from the Beliefs of the Dissenters). He mentioned the following in the named work with examples of what he considered as anthropomorphism, (1/7-9):

فيما طبعوه من كتبهم كـ ((كتاب السنة)) المنسوب لعبد الله بن الإمام أحمد بن حنبل وكتاب ((النقض علي بشر المريسي)) المنسوب لعثمان بن سعيد الدارمي و ((طبقات ابن أبي يعلى))، وكتاب ((السنة)) جزء صغير مجزأ إلى ثلاثة أجزاء صغار، عنوانه على الأول: كتاب السنة للإمام أحمد بن حنبل، عني بتصحيحه والإشراف على طبعه لجنة من العلماء تحت رئاسة الشيخ عبد الله بن حسن بن حسين آل الشيخ، أمر بطبعه على نفقته وجعله وقفا لله تعالى الملك عبد العزيز آل سعود بالمطبعة السلفية بمكة المكرمة لصاحبيها عبد الفتاح قتلان ومحمد صالح نصيف سنة 1349 هـ، وعنوانه على الثاني كتاب ((السنة)) تأليف عبدالله بن الإمام أحمد بن حنبل، وأهمل الثالث من العنوان.

...in the books they have published such as ***The Book of Sunna [Kitāb al-Sunna] attributed to ʿAbdullāh***, son of Imam Aḥmad ibn Ḥanbal, the book The Refutation of Bishr al-Marīsī ["al-Naqḍ ʿalā Bishr al-Marīsī"] attributed to ʿUthmān ibn Saʿīd al-Dārimī, and The Classes of Ibn Abī Yaʿlā ["Ṭabaqāt Ibn Abī Yaʿlā"]. The Book of Sunna [Kitāb al-Sunna] is a small volume divided into three small parts, with the title on the first: "The Book of Sunna by Imam Aḥmad ibn Ḥanbal" [Kitāb al-Sunna li-l-Imām Aḥmad ibn Ḥanbal], corrected and supervised by a committee of scholars under the leadership of Shaykh ʿAbdullāh ibn Ḥasan ibn Ḥussain Āl al-Shaykh, ordered to be printed at his expense and made an endowment for Allah by King ʿAbd al-ʿAzīz Āl Saʿūd at the Salafi Press in Makka, owned by ʿAbd al-Fattāḥ Qatlan and Muḥammad Ṣāliḥ Naṣīf in the year 1349 AH, and the title on the second

[180] His biography is available here - https://islamonline.net/%D9%85%D8%AD%D9%85%D8%AF-%D8%A7%D9%84%D8%B9%D8%B1%D8%A8%D9%8A-%D8%A7%D9%84%D8%AA%D8%A8%D8%A7%D9%86%D9%8A-%D8%B4%D9%8A%D8%AE-%D8%B9%D9%84%D9%85%D8%A7%D8%A1-%D9%85%D9%83%D8%A9/

is “The Book of Sunna” [Kitāb al-Sunna] authored by ʿAbdullāh, son of Imam Aḥmad ibn Ḥanbal, while the third is missing a title.

بعض ما في كتاب السنة للإمام أحمد بن حنبل أو تأليف ابنه عبد الله من التجسيم

Some of what is in Kitāb al-Sunna by Imam Aḥmad ibn Ḥanbal or authored by his son ʿAbdullāh regarding anthropomorphism [tajsīm]

(1) ص 5: فهل يكون الاستواء إلا بجلوس.

(1) p. 5: Can establishment [istiwāʾ] be anything other than sitting?

(2) ص 35: بعث عبد الله بن عمر إلى ابن عباس رضي الله عنهم يسأله كيف رأى محمد ربه، فقال رآه على كرسي من ذهب يحمله أربعة، ملك في صورة رجل وملك في صورة أسد وملك في صورة ثور وملك في صورة نسر، في روضة خضراء دونه فراش من ذهب.

(2) p. 35: ʿAbdullāh ibn ʿUmar sent to Ibn ʿAbbās—may Allah be pleased with them—asking him how Muḥammad saw his Lord. He said: "He saw Him upon a chair of gold carried by four: an angel in the form of a man, an angel in the form of a lion, an angel in the form of a bull, and an angel in the form of an eagle, in a green garden with a bed of gold beneath him."

(3) ص 49: فإذا كان يوم الجمعة نزل من عليين على كرسيه ثم حف الكرسي بمنابر من نور.

(3) p. 49: When it is Friday, He descends from ʿIlliyyīn upon His chair, then the chair is surrounded by pulpits of light.

(4) ص 56: لا تقبحوا الوجه فإن الله خلق آدم على صورة الرحمن.

(4) p. 56: Do not disfigure the face, for Allah created Adam in the image of the Most Merciful.

(5) ص 57: ينزل الرب شطر الليل إلى السماء الدنيا فيقول من يسألني فأعطيه، من يستغفرني فأغفر له، ويقول ملك سبحوا الملك القدوس حتى إذا كان الفجر صعد الرب.

(5) p. 57: The Lord descends in the middle of the night to the lowest heaven and says: "Who asks of Me that I may give him? Who seeks My forgiveness that I may forgive him?" And an angel says: "Glorify the Holy King," until when dawn comes, the Lord ascends.

(6) ص 60: ان الله يجنح كل عشية إلى السماء الدنيا العصر، ينظر إلى أعمال بني آدم.

(6) p. 60: Allah inclines every evening to the lowest heaven at ʿAṣr time, looking at the deeds of the children of Adam.

(7) ص 63: قال بنو إسرائيل لموسى عليه الصلاة والسلام: بم شبهت صوت ربك حين كلمك من هذا الخلق؟ قال: شبهت صوته بصوت الرعد حين لا يترجع.

(7) p. 63: The Children of Isrā'il said to Musa, peace be upon him: "To what amongst this creation did you liken the voice of your Lord when He spoke to you?" He said: "I likened His voice to the sound of thunder when it does not echo."

(8) ص 67: كتب الله التوراة لموسى بيده وهو مسند ظهره إلى الصخرة في الألواح، من در يسمع صريف القلم، ليس بينه وبينه إلا الحجاب.

(8) p. 67: Allah wrote the Torah for Musa with His hand whilst leaning His back against the rock on the tablets, such that one could hear the scratching of the pen. There was nothing between him and Him except the veil.

(9) ص 68: ان الله لم يمس بيده إلا آدم خلقه بيده والجنة والتوراة كتبها بيده، قال: ود ملج الله لؤلؤة بيده.

(9) p. 68: Allah did not touch with His hand except Adam—He created him with His hand—and Paradise, and the Torah—He wrote it with His hand. He said: "Allah would knead a pearl with His hand."

(10) ص 69: (أن بورك من في النار) قال الله: (ومن حولها)، قال: الملائكة.

(10) p. 69: "Blessed is He who is in the fire" [27:8]—Allah said this. "And those around it"—he said: the angels.

(11) ص 71: وسع كرسيه السموات والأرض، أنه ليقعد عليه فما يفضل منه إلا قيد أربع أصابع.

(11) p. 71: His chair encompasses the heavens and the earth. He sits upon it such that nothing remains of it except the span of four fingers.

(12) ص 151: خلق الله الملائكة من نور الذراعين والصدر.

(12) p. 151: Allah created the angels from the light of the forearms and chest.

(13) ص 156: والملائكة الذين مع ربك، فأصبح ربك يطوف في الأرض، وخلت عليه البلاد. انتهى.

(13) p. 156: "And the angels who are with your Lord"—so your Lord began to walk around the earth, and the lands became empty for Him. [The text] ends.

The verdict of Ṣalāḥ al-Dīn al-Idlibī

Shaykh Ṣalāḥ al-Dīn al-Idlibī[181] said the following in his ʿAqāʾid al-Ashāʿira fī al-jawla al-thāniya min al-ḥiwār [wa-huwa waqafāt maʿa al-bāḥith al-thānī ḥawla ʿaqāʾid al-Ashāʿira fī ḥiwār hādiʾ, pp. 15-17]. Which means: [The Beliefs of the Asharis in the Second Round of Dialogue (Which are Reflections with the Second Researcher About the Beliefs of the Ashʿarites in a Calm Dialogue):

الظاهر أن كتاب الرد على الجهمية لعبد الله بن أحمد هو كتاب السنة له، حيث إن عددا من النصوص المعزوة لكتاب الرد على الجهمية موجودة في النسخة التي وصلتنا من كتاب السنة ومنها هذا النص، فهو موجود فيه بهذا السند والمتن.

It appears that the book "Refutation of the Jahmites" [al-Radd ʿalā al-Jahmiyya] by ʿAbd Allāh ibn Aḥmad is his book "The Sunna" [Kitāb al-Sunna], as a number of texts attributed to the book "Refutation of the Jahmites" are found in the copy that has reached us of “Kitāb al-Sunna," including this text, which is found in it with this chain of transmission and text.

ولكن هذا الكتاب لا نستطيع أن نثبت نسبته إلى عبد الله بن أحمد، لأنه لم يصلنا بسند صحيح عنه، ولذا فلا يُعتمد على ما فيه من الرواية.

However, ***we cannot confirm the attribution of this book to ʿAbd Allāh ibn Aḥmad, because it has not reached us with an authentic chain from him, and therefore what it contains of narrations cannot be relied upon***.

النسخة التي وصلتنا مكي بن الأنجب بن أحمد الطيبي، هكذا أثبته محقق الكتاب من النسخة المسندَة، وهو يرويه من طريق أبي النضر محمد بن الحسن بن سليمان الهروي السمسار المتوفى سنة 373، عن أبي عبد الله محمد بن إبراهيم بن خالد الهروي، عن عبد الله بن أحمد. [الأنجب بن مكي لم أجد له ترجمة. محمد بن الحسن بن سليمان الهروي بيَّضه الذهبي في تاريخ الإسلام فهو مجهول الحال. محمد بن إبراهيم بن خالد الهروي بهذا الاسم لم أجد له ترجمة، ولعله محمد بن إبراهيم الخالدي الهروي، وهذا شيخ لابن حبان ذكر في ثلاثة مواضع من كتاب الثقات أنه حدثه عن بعض الرواة، وروى عنه نصا في كتاب المجروحين وسبعة نصوص في روضة العقلاء، ولم يرو عنه في صحيحه ولا في مشاهير علماء الأمصار، ولعله لا بأس به في المتابعات]. ورواية مجهول الحال ضعيفة لا يصح الاعتماد عليها، فكيف إذا

[181] A contemporary Syrian scholar. His biography is available here - https://salahsafa.blogspot.com/p/blog-page_10.html

كان كاتب النسخة لم نجد له ترجمة أصلا. وهذا يعني أن كتاب السنة لعبد الله بن أحمد بالصورة التي وصلتنا لم تثبت نسبته إليه، حتى وإن كان أصله ثابتا عنه، فيُخشى من أن تكون قد عبثت به يد أحد العابثين بالزيادة والنقص والتغيير.

The copy that reached us is by Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī, thus established by the editor of the book from the copy with a chain of transmission, and he narrates it through the route of Abū al-Naḍr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Harawī al-Simsār who died in the year 373, from Abū ʿAbd Allāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī, from ʿAbd Allāh ibn Aḥmad. [Al-Anjab ibn Makkī - ***I did not find a biography for him. Muḥammad ibn al-Ḥasan ibn Sulaymān al-Harawī - al-Dhahabī left him blank in the History of Islam (****Tārīkh al-Islam*), so his condition is unknown. Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī by this name - I did not find a biography for him, and perhaps he is Muḥammad ibn Ibrāhīm al-Khālidī al-Harawī, and this is a teacher of Ibn Ḥibbān who mentioned in three places in the book *al-Thiqāt* that he narrated to him from some narrators, and he narrated from him a text in the book *al-Majrūḥīn* and seven texts in *Rawḍat al-ʿUqalāʾ*, and he did not narrate from him in his *Ṣaḥīḥ* nor in *Mashāhīr ʿUlamāʾ al-Amṣār*, and perhaps there is no harm in him in corroborations]. And the narration of one whose condition is unknown is weak and it is not correct to rely upon it, so how if the copyist of the manuscript - we did not find a biography for him at all. ***And this means that the book* As-Sunna *by ʿAbd Allāh ibn Aḥmad in the form that reached us - its attribution to him is not established, even if its origin is authentic from him, so it is feared that it may have been tampered with by the hand of one of those who tamper by addition, deletion and alteration.***

فإن قيل: "رُوي هذا الكتاب عن مؤلفه بعدة طرق، منها الإسناد الذي طبُع عليه الكتاب وهو في نسخة واحدة هي نسخة الظاهرية، ومنها أنه رُوي من طريق أحمد بن محمد بن عمر بن أبان اللنباني العبدي الذي روى من طريقه الحافظ ابن منده في الرد على الجهمية والإيمان والتوحيد والحافظ أبو الشيخ الأصبهاني، ومنها طريق أبي بكر أحمد بن محمد بن هارون الخلال، فقد روى عن عبد الله بن أحمد كتابه السنة ونقل منه نصوصا كثيرة جدا في مسائل متنوعة، ومنها طريق أحمد بن سلمان النجاد، فقد روى في كتابه الرد على من يقول القرآن مخلوق ما يزيد على نصف الكتاب عن شيخه الإمام عبد الله بن أحمد، وعنه الدارقطني في كتاب الرؤية وابن بطة في الإبانة، وبواسطة أحمد بن سلمان يرويه الخطيب في التاريخ واللالكائي في أصول الاعتقاد والبيهقي في الأسماء وأبو يعلى في إبطال التأويلات، ومنها طريق موسى بن عبيد الله بن يحيى الخاقاني، فقد روى هذا الطريق أبو يعلى في إبطال التأويلات، ومنها طريق إسماعيل بن علي بن إسماعيل الخطبي البغدادي، فقد روى هذا الطريق أبو علي ابن البنا في كتابه المختار في أصول السنة، ويدل على تثبيت نسبة الكتاب للمؤلف أنه قد ذكر عدد من العلماء المترجِمين لعبد الله بن أحمد هذا الكتاب في ترجمته، كما أن هناك نقولا صريحة منه من علماء المسلمين، مثل قوام السنة في الحجة، كما أشار للكتاب عدد من أهل العلم، مثل ما ذكر أبو نصر السجزي في كتاب الرد على من أنكر الحرف والصوت وابن قدامة في الصراط المستقيم والمناظرة والبرهان والخطيب في التاريخ وابن الجوزي في العلل المتناهية وشيخ الإسلام في كتبه وابن القيم والذهبي وابن كثير وابن حجر وغيرهم".

If it is said: "This book was narrated from its author through several routes, amongst them the chain of transmission upon which the book was printed and it is in one manuscript which is the Ẓāhiriyya manuscript, and amongst them that it was narrated from the route of Aḥmad ibn Muḥammad ibn ʿUmar ibn Abān al-Lunbānī al-ʿAbdī who narrated from his route the preserver [Hafiz of hadith] Ibn Manda in *Ar-Radd ʿalā al-Jahmiyya* and *Al-Īmān wa al-Tawḥīd* and the preserver [Hafiz of hadith] Abū al-Shaykh al-Aṣbahānī, and amongst them the route of Abū Bakr Aḥmad ibn Muḥammad ibn Hārūn al-Khallāl, for he narrated from ʿAbd Allāh ibn Aḥmad his book *As-Sunna* and quoted from it very many texts in various issues, and amongst them the route of Aḥmad ibn Sulaymān al-Najjād[182], for he narrated in his book *Ar-Radd ʿalā man Yaqūl al-Qurʾān Makhlūq* more than half of the book from his teacher the Imam ʿAbd Allāh ibn Aḥmad, and from him al-Dāraquṭnī in the book *Ar-Ruʾya* and Ibn Baṭṭa in *Al-Ibāna*, and through Aḥmad ibn Sulaymān it is narrated by al-Khaṭīb in *At-Tārīkh* and al-Lālakāʾī in *Uṣūl al-Iʿtiqād*

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[182] Al-Dhahabī mentioned in his Siyar aʿlām an-Nubalāʾ (15/504):

وَقَالَ أَبُو بَكْرٍ الخَطِيْبُ :كَانَ النَّجَّاد صَدُوْقًا، عَارِفًا، صَنّفَ)السُّنَن)١«، وَكَانَ لَهُ بِجَامع المَنْصُوْر حَلْقَةٌ قَبْل الجمعَة للفَتْوَى، وَحَلْقَة بَعْد الْجُمُعَة للإِمْلاَء)٢ . (وَقَالَ الدَّارَقُطْنِيُّ :حَدَّث النَّجَّاد مِنْ كِتَاب غَيْرِه بِمَا لَمْ يَكُنْ فِي أُصوله)٣ . (قَالَ الخَطِيْبُ :كَانَ قَدْ أَضرَّ، فلَعَلَّ بَعْضَهُم قَرأَ عَلَيْهِ ذَلِكَ)٤(

Abū Bakr al-Khaṭīb said: Al-Najjād was truthful and knowledgeable, he compiled al-Sunan (1), and he had at the mosque of al-Manṣūr a circle before Friday for giving legal opinions [fatwā], and a circle after Friday for dictation [imlāʾ] (2). Al-Dāraquṭnī said: Al-Najjād **transmitted from someone else's book that which was not in his original sources [uṣūl]** (3). Al-Khaṭīb said: He had lost his sight, so perhaps some of them read that to him (4).

Footnotes:

(1) Tārīkh Baghdād: 4/190. (2) Tārīkh Baghdād: 4/189-190. (3) Tārīkh Baghdād: 4/191. (4) Tārīkh Baghdād: 4/191.

Ibn Ḥajar al-ʿAsqalānī said in his Lisān al-Mīzān (7/375):

قلت: وقد تقدم في ترجمة النجاد [٥٣٥] أنه عمي بأَخَرَةٍ وأن الخطيب جوز أن يكون أدخل عليه شيء وهذا التجويز محتمل في حق العشاري أيضًا وهو في حق ابن أبي الزناد بعيد فقد وثقه مالك وعلق له البخاري بالجزم والعلم عند الله تعالى.

"I say: It was mentioned previously in al-Najjād's biography [535] that he became blind towards the end [of his life] and that al-Khaṭīb considered it possible that something was inserted upon him. This possibility is also conceivable in the case of al-ʿUshārī, but it is remote in the case of Ibn Abī al-Zinād, for Mālik declared him trustworthy and al-Bukhārī cited him decisively, and knowledge is with Allah the Exalted."

and al-Bayhaqī in *Al-Asmāʾ* and Abū Yaʿlā in *Ibṭāl at-Taʾwīlāt*, and amongst them the route of Mūsā ibn ʿUbayd Allāh ibn Yaḥyā al-Khāqānī, for Abū Yaʿlā narrated this route in *Ibṭāl at-Taʾwīlāt*, and amongst them the route of Ismāʿīl ibn ʿAlī ibn Ismāʿīl al-Khaṭīb al-Baghdādī, for Abū ʿAlī Ibn al-Bannāʾ narrated this route in his book *Al-Mukhtār fī Uṣūl as-Sunna*, and it indicates the confirmation of the attribution of the book to the author that a number of scholars who wrote biographies of ʿAbd Allāh ibn Aḥmad mentioned this book in his biography, just as there are explicit quotations from it from Muslim scholars, such as Qiwām as-Sunna in *Al-Ḥujja*, just as a number of people of knowledge referred to the book, such as what Abū Naṣr as-Sijzī mentioned in the book *Ar-Radd ʿalā man Ankar al-Ḥarf wa aṣ-Ṣawt* and Ibn Qudāma in *Aṣ-Ṣirāṭ al-Mustaqīm* and *Al-Munāẓara wa al-Burhān* and al-Khaṭīb in *At-Tārīkh* and Ibn al-Jawzī in *Al-ʿIlal al-Mutanāhiya* and Shaykh al-Islām in his books and Ibn al-Qayyim and al-Dhahabī and Ibn Kathīr and Ibn Ḥajar and others."

فأقول: لعبد الله بن أحمد كتاب في السنة، وقد روى العلماء المسنِدون منه بعض النصوص، وهذا في الجملة مما لا إشكال فيه.

So, I say: ʿAbd Allāh ibn Aḥmad has a book on the Sunna, and the scholars with chains of transmission have narrated from it some texts, and this in general is something in which there is no problem.

ووصلنا الكتاب في عدة نسخ مخطوطة تشتمل على نصوص كثيرة ليست فيما نقله العلماء المسنِدون، وليس لهذه النسخ التي وصلتنا أسانيد، إلا إسنادا واحدا، هو المذكور في نسخة المكتبة الظاهرية.

And the book reached us in several manuscript copies that include many texts that are not in what the scholars with chains of transmission quoted, and these copies that reached us do not have chains of transmission, except one chain of transmission, which is the one mentioned in the manuscript of the Ẓāhiriyya Library.

فهل يصح أن يُقال إن لهذا الكتاب عدة أسانيد؟ أصل الكتاب له عدة أسانيد عن المؤلف، ولكن الكتاب بالصورة التي وصلتنا ليس له إلا إسناد واحد.

So, is it correct to say that this book has several chains of transmission? The original book has several chains of transmission from the author, but the book in the form that reached us has only one chain of transmission.

ففي كلام مَن يقول بأن للكتاب بصورته التي وصلتنا عدة أسانيد مغالطة، لأن البحث الآن ليس في إثبات صحة أصل الكتاب، ولكنْ في إثبات صحة الموجود في النسخ الخطية المشتملة على ما لم يرُوَ في غيرها.

So, in the speech of one who says that the book in its form that reached us has several chains of transmission is a fallacy, because the research now is not in establishing the correctness of the original book, but in establishing the correctness of what exists in the manuscript copies that include what was not narrated in others.

والسند الذي رُويت به النسخة الخطية التي وصلتنا ضعيف، فلا يجوز الاعتماد على ما في هذه النسخة، كما لا يجوز نسبة ما فيها من النصوص المنكرة التي لم ترد في غيرها بسند صحيح إلى عبد الله بن أحمد، ويجب تبرئته منها، لأن الذي يحمل وزرها غيره.

And the chain of transmission by which the manuscript copy that reached us was narrated is weak, so it is not permissible to rely upon what is in this copy, just as it is not permissible to attribute what is in it from objectionable texts that did not come in others with a sound chain of transmission to ʿAbd Allāh ibn Aḥmad, and he must be exonerated from them, because the one who bears their burden is other than him.

قد يقال: قد جاءت الرواية بمثل ما نقله السجزي عن عبد الله بن أحمد عن أبيه في كتاب الرد على من يقول القرآن مخلوق للفقيه الحنبلي أحمد بن سلمان النجاد بروايته لها عن عبد الله بن أحمد بهذا اللفظ.

It might be said: The narration has come with the like of what as-Sijzī quoted from ʿAbd Allāh ibn Aḥmad from his father in the book *Ar-Radd ʿalā man Yaqūl al-Qurʾān Makhlūq* by the Ḥanbalī jurist Aḥmad ibn Sulaymān an-Najjād through his narration of it from ʿAbd Allāh ibn Aḥmad with this wording.

فأقول: قال الإمام الدارقطني في أحمد بن سلمان النجاد: حدَّث من كتاب غيره بما لم يكن في أصوله. [انظر تاريخ بغداد للخطيب البغدادي وميزان الاعتدال للذهبي ولسان الميزان لابن حجر]. ورواية من يحدث من كتاب غيره بما ليس في أصوله لا يصح الاعتماد عليها كذلك.

So, I say: Imam ad-Dāraquṭnī said regarding Aḥmad ibn Sulaymān an-Najjād: "He narrated from another's book what was not in his originals." [See *Tārīkh Baghdād* by al-Khaṭīb al-Baghdādī and *Mīzān al-Iʿtidāl* by al-Dhahabī and *Lisān al-Mīzān*[183] by Ibn Ḥajar]. And the narration of one who narrates from another's book what is not in his originals - it is likewise not correct to rely upon it.

End of quotes.

[183] Ibn Ḥajar al-ʿAsqalānī said in his Lisān al-Mīzān (7/375):

قلت: وقد تقدم في ترجمة النجاد [٥٣٥] أنه عمي بأَخَرَةٍ وأن الخطيب جوز أن يكون أدخل عليه شيء وهذا التجويز محتمل في حق العشاري أيضًا وهو في حق ابن أبي الزناد بعيد فقد وثقه مالك وعلق له البخاري بالجزم والعلم عند الله تعالى.

"I say: It was mentioned previously in al-Najjād's biography [535] that he became blind towards the end [of his life] and that al-Khaṭīb considered it possible that something was inserted upon him. This possibility is also conceivable in the case of al-ʿUshārī, but it is remote in the case of Ibn Abī al-Zinād, for Mālik declared him trustworthy and al-Bukhārī cited him decisively, and knowledge is with Allah the Exalted."

The verdict of Ṣuhayb Maḥmūd al-Saqqār

Dr. Ṣuhayb Maḥmūd al-Saqqār is an ex-Salafi[184] who wrote a doctorate on anthropomorphism entitled al-Tajsīm fī al-Fikr al-Islāmī [Anthropomorphism in Islamic Thought]. He said the following between pp. 109-111:

كتاب السنة المنسوب إلى عبد الله بن الإمام أحمد بن حنبل رحمه الله (290هـ)

The Book of Sunna (Kitāb al-Sunna) attributed to ʿAbd Allāh ibn Imam Aḥmad ibn Ḥanbal, may Allah have mercy on him (290 AH)

وأخذ هذا الكتاب من نسبته إلى ابن الإمام أحمد مكانة كبيرة عند المنتسبين إلى السلف خاصة في العصر الحديث.
وسوف نشير إلى مكانته عند المعاصرين في موضعه. وقد قطع محققه بنسبة الكتاب إلى مؤلفه وبذل وسعه في الرد على

[184] He mentioned the following about himself on a defunct Arabic forum (English translation provided only by myself): I am Dr. Ṣuhayb Maḥmūd al-Saqqār. I present to you a collection of my research in Islamic creed [ʿaqīda]. May Allah benefit me, you, and the Muslims by publishing it on your esteemed site. Introduction to the author of the research: The researcher grew up in Makka and began acquiring religious knowledge there at an early age. He completed his primary, intermediate, and secondary education in schools for memorizing the Qur'an. He was able to understand the Salafi methodology and became convinced by it.

Then he moved to continue his studies in Baghdad, where he needed to reconsider the most important intellectual issues disputed between the Salafis and the Ashʿarites. Among the most important of these are the validity of solitary reports [khabar al-āḥād] in matters of creed and the issue of revealed attributes [al-ṣifāt al-khabariyya]. He studied these two issues driven by a personal desire to seek the truth, embodying the saying of Imam Mālik: "I did not learn knowledge except for myself, and I did not learn so that people would need me, and that is how people were." He earned his Master's degree studying the first issue, then earned his doctorate on his thesis "Anthropomorphism [tajsīm] in Islamic Thought."

Then he observed how most intellectual discussions between the two groups are governed by reactionary responses and an overwhelming desire to attribute innovation [bidʿa], excessive literalism [ḥashw], or denial [taʿṭīl] to the other side. He wanted to publish his effort, in which he exerted himself to keep it free from all the accusations and allegations that typically accompany such intellectual discussions. It is appropriate for him to rise above that because he is discussing his own self, thought, and methodology that he first adopted and embraced, and nothing turned him away from it except for contemplation free from desire, fanaticism, and ulterior motives. How beneficial it is to purify this contemplation from which he benefited, asking Allah, Glory be to Him, to keep it free from any purpose other than sincere advice for this blessed community.

من نزه الإمام أحمد عن أن يخوض ولده الذي تربى في كنفه في كل ما خاض فيه المؤلف. ولم يأت المحقق بشيء علمي بل اجتهد في كلام خطابي لا يدفع ما ذكره هو نفسه من الاعتراف بوجود مجهولين في طبقتين من طبقات إسناد هذا الكتاب إلى مؤلفه.

This book, due to its attribution to the son of Imam Aḥmad, has gained significant standing among those affiliated with the Salaf, especially in the modern era. We will address its status among contemporaries in its proper place. The editor of the book has definitively attributed it to its author and has exerted effort in refuting those who considered Imam Aḥmad too elevated for his son, who was raised under his care, to delve into all the matters that the author addressed. The editor did not present anything scholarly but rather engaged in rhetorical discourse that does not refute what he himself acknowledged regarding the presence of unknown narrators in two levels of the chain of transmission attributing this book to its author.

والذي يبدو لي أن هذا الكتاب من مؤلفات من يسمونه شيخ الإسلام أبا إسماعيل الهروي صاحب المؤلفات المعروفة في ما يسمونه العقيدة السلفية. وهذا الهروي شديد التعصب ربما ركب له إسناداً فرواه عن أبي يعقوب إسحاق بن إبراهيم القراب الهروي عن شيخ مجهول عن شيخ مجهول عن المؤلف. وأبو إسماعيل الهروي لا يستبعد منه صدور ما في هذا الكتاب منه. كما سوف يتبين في الحديث على مؤلفاته السلفية.

What appears to me is that this book is one of the works of the one they call Shaykh al-Islām Abū Ismāʿīl al-Harawī, the author of well-known works on what they call the Salafi creed. This al-Harawī was extremely partisan and may have fabricated a chain of transmission for it, narrating it from Abū Yaʿqūb Isḥāq ibn Ibrāhīm al-Qarrāb al-Harawī through an unknown teacher through another unknown teacher to the author. It is not unlikely that what is in this book would originate from Abū Ismāʿīl al-Harawī, as will become clear in the discussion of his 'Salafi' works.

أما ابن الإمام أحمد فلا نظن به أن يتعدى على الله وعلى رسوله وعلى الإمام أحمد والإمام أبي حنيفة النعمان. وقد ذكر المحقق في توثيق الكتاب وصحة نسبته إلى المؤلف نقلَ الحنابلة عنه وأخذَهم منه. وكل من ذكر نقلَهم عنه مِن بعد عصر الهروي المذكور، فلا تدفع هذه النقول هذا الشك في نسبة الكتاب إليه ولا الشك في صحة نسبة صحته إلى المؤلف.

As for the son of Imam Aḥmad, we do not think he would transgress against Allah, His Messenger, Imam Aḥmad, and Imam Abū Ḥanīfa al-Nuʿmān. The editor mentioned, in authenticating the book and confirming its attribution to the

author, that Ḥanbalīs quoted from it and took from it. All those who mentioned their quotations from it are from after the era of the aforementioned al-Harawī, so these quotations do not remove the doubt about the attribution of the book to him nor the doubt about the validity of its attribution to the author.

واشتمل هذا الكتاب على أكثر من مئة وثمانين نصاً في الطعن في الإمام أبي حنيفة، بل في بعضها تكفيره، وأنه أُخِذ من لحيته كأنه تيس يدار به على الحلق يستتاب من الكفر أكثر من مرة، وأنه أفتى بأكل لحم الخنزير، وفيه نقلٌ عن الإمام مالك أنه ذكره بسوء، وقال: كاد الدين ومن كاد الدين فليس من الدين ووثق المحقق رجال سند هذه الرواية وغير ذلك من المثالب التي تقشعر منها الأبدان. عامل الله بعدله واضعها وغفر لمحققها وناشرها.

This book contains more than one hundred and eighty texts criticizing Imam Abū Ḥanīfa, even declaring him an unbeliever in some of them, claiming that he was grabbed by his beard like a goat being led around in circles[185] and asked to repent from disbelief more than once, and that he issued a legal opinion permitting the consumption of pork.[186] It also includes a quote from Imam Mālik speaking ill of him, saying: "He almost destroyed the religion, and whoever almost destroys the religion is not from the religion." The editor authenticated the narrators in the chain of transmission of this report and other such defamations that make one's body shudder. May Allah deal justly with its author and forgive its editor and publisher.

[185] Kitab al-Sunna:

407 - أُخْبِرْتُ عَنْ هَوْذَةَ بْنِ خَلِيفَةَ قَالَ: «رَأَيْتُ أَبَا حَنِيفَةَ وَقَدْ أُخِذَ بِلِحْيَتِهِ كَأَنَّهُ تَيْسٌ وَهُوَ يُدَارُ بِهِ عَلَى الْحِلَقِ يُسْتَتَابُ مِنَ الْكُفْرِ»

407 - I was informed about Hawdha ibn Khalīfa who said: "I saw Abū Ḥanīfa, and he was seized by his beard as if he were a male goat, being led around in circles [of scholars], being asked to repent from disbelief."

[186] Kitab al-Sunna:

320 - حَدَّثَنِي إِبْرَاهِيمُ، ثنا أَبُو سَلَمَةَ التَّبُوذَكِيُّ، حَدَّثَنِي مَنْ، سَمِعَ هَمَّامًا، قَالَ: "سُئِلَ أَبُو حَنِيفَةَ عَنْ خِنْزِيرٍ بَرِّيٍّ قَالَ: لَا بَأْسَ بِأَكْلِهِ"

320 - Ibrāhīm narrated to me, Abū Salama al-Tabūdhakī narrated to us, someone who heard Hammām narrated to me, saying: "Abū Ḥanīfa was asked about a wild pig [khanzīr barrī] and he said: 'There is no harm in eating it.'"

وتخريج هذه الرواية في كتاب صنف لجمع السنة والعقيدة المتوارثة خير مثال على أن الطعن بأكابر المسلمين وعلمائهم ركن من أركان هذه العقيدة التي تصدى لها العلماء، فما من سبيل إلا الطعن بهم ورميهم بالتجهم والتنكب عن منهج السلف ونحو ذلك مما تركوا به الجواب العلمي واستبدلوا به هذا الأسلوب الناجح في فتنة العوام المأخوذين بما يظهره هؤلاء من التزهد الهروي الكرامي، المخدوعين بلافتات الدعوة إلى الكتاب والسنة واتباع السلف.

The citation of this narration in a book compiled to gather the Sunna and the inherited creed is the best example that criticising prominent Muslims and their scholars is a pillar of this creed that scholars have confronted. There is no way except to criticise them and accuse them of Jahmism [tajhīm] and deviating from the methodology of the Salaf, and similar tactics through which they abandoned scholarly responses and replaced them with this successful approach in causing confusion among the common people who are taken in by the asceticism displayed by these Harawī Karrāmīs, deceived by the banners of calling to the Book and the Sunna and following the Salaf.

ومما اشتمل عليه هذا الكتاب من الجرأة على الله عز وجل وصفُه بالجلوس على العرش، وإثبات صدر له وذراعين، وإثبات الثقل والصورة التي صور عليها آدم، وأنه على كرسي من ذهب تحمله أربعة من الملائكة، وأنه واضع رجليه على الكرسي، وأن الكرس قد عاد كالنعل في قدميه، وأنه إذا أراد أن يخوف أحداً من عباده أبدى عن بعضه، وأنه قرَّب داودَ عليه السلام حتى مس بعضه وأخذ بقدمه وغير ذلك مما سيكشف عنه البحث.

Among what this book contains of audacity towards Allah, the Mighty and Sublime, is describing Him as sitting on the Throne, affirming a chest and two arms for Him, affirming weight and the form in which Adam was created, that He is on a throne of gold carried by four angels, that He places His feet on the Footstool [kursī], that the Footstool has become like a sandal to His feet, that when He wants to frighten one of His servants, He reveals part of Himself, and that He brought Dawud, peace be upon him, close until he touched part of Him and took His foot, and other such things that the research will reveal.

ومما اشتمل عليه في حق الإمام أحمد أنه نقل عنه تصحيح الأخبار التي تثبت جلوسَه عز وجل على العرش وحصولَ الأطيط من هذا الجلوس، وأنه واضع رجليه على الكرسي وأن الكرسي موضع قدميه، وأنه يقعد على العرش فما يفضل منه إلا قيد أربعة أصابع. وغير ذلك مما لم يغب نكارته ولا ضعف سنده على بعضهم، وسكتوا عن نسبة تصحيحه إلى إمامهم وابن إمامهم. فحاشا لله أن يصحح الإمام أحمد هذه الأخبار فيخفى عليه ضعف سندها وما في متنها من النكارة ومخالفة عقيدة السلف ثم يأتي المحقق ليكشف عن ذلك؟

Among what it contains regarding Imam Aḥmad is that it quotes him as authenticating reports that affirm Allah, the Mighty and Sublime, sitting on the

Throne and the occurrence of creaking from this sitting, that He places His feet on the Footstool and that the Footstool is the place of His feet, and that He sits on the Throne and there is only the space of four fingers remaining from it. And other such things whose objectionable nature and weak chains of transmission were not hidden from some of them, yet they remained silent about attributing their authentication to their Imam and the son of their Imam. Allah forbid that Imam Aḥmad would authenticate these reports, being unaware of the weakness of their chains and the objectionable nature of their content and their contradiction to the creed of the Salaf, only for the editor to come and reveal this?

Footnotes:

([1]) هو إسحاق بن إبراهيم بن محمد أبو يعقوب القراب السرخسي ثم الهروي. محدث هراة ربما زاد عدد شيوخه على ألف ومائتي نفس وكان زاهدا مقلا من الدنيا. توفي سنة تسع وعشرين وأربعمائة. انظر ترجمته في سير أعلام النبلاء 17/570 وطبقات الشافعية الكبرى 4 /264

([1]) He is Isḥāq ibn Ibrāhīm ibn Muḥammad Abū Yaʿqūb al-Qarrāb al-Sarakhsī then al-Harawī. The hadith scholar of Herat, the number of his teachers may have exceeded one thousand two hundred individuals, and he was an ascetic with little worldly possessions. He died in the year 429 AH. See his biography in "Biographies of the Noble Scholars" [Siyar Aʿlām al-Nubalāʾ] 17/570 and "The Major Shafi'i Classes" [Ṭabaqāt al-Shāfiʿiyya al-Kubrā] 4/264.

([2]) انظر السنة 199/1

([2]) See "The Sunna" [al-Sunna] 1/199.

The verdict of Muḥammad ʿĀdil ʿAzīza al-Kiyālī (d. 2022)

The late Shaykh Muḥammad ʿĀdil ʿAzīza al-Kiyālī[187] was a Syrian scholar from Halab. In September 2016 he posted an article[188] which mentioned some points regarding Kitāb al-Sunna as follows:

أعادت دار رمادي للنشر في الدمَّام طبع كتاب (السنة) لعبد الله بن الإمام أحمد بن حنبل، ثلاث مرات في ثلاث سنوات متتالية عام 1994م، و1995م، و1996م بتحقيق محمد سعيد القحطاني، الطبعة الرابعة، وهو كتاب لا تصحُّ نسبته لعبد الله البتة – كما حقَّق ذلك فضيلة الشيخ محمود سعيد ممدوح في بحثه الأسانيد أنساب الكتب – وهو بحث منشور في مجلة الضياء التي تصدر عن دائرة الأوقاف والشؤون الإسلامية بدبي عام 1994م – وبيَّن أن عِدَّة من المجهولين في سند هذا الكتاب عن عبد الله بن الإمام أحمد!!! وهو كتاب مليء بالتكفير للأمة والأئمة، فيذكُر فيه قرابة مائة نص يصف فيها أبا حنيفة بأنه:(كافر زنديق، مات جهمياً، ينقض الإسلام عروة عروة، ما ولد في الإسلام أشأَم ولا أضَر على الأمة منه، وأنه أبو الخطايا، وأنه يكيد الدين، وأنه نبطي غير عربي، وأن الخمَّارين خير من أتباع أبي حنيفة، وأن الحنفية أشَد على المسلمين من اللصوص، وأن أصحاب أبي حنيفة مثل الذين يكشفون عوراتهم في المساجد، وأن أبا حنيفة سيكُبَّه الله في النار، وأنه أبو جيفة، وأن المسلم يُؤجَر على بُغض أبي حنيفة وأصحابه، وأنه لا يسكن البلد الذي يُذكَر فيه أبو حنيفة، وأن استقضاء الحنفية على بلد أشَد على الأمة من ظهور الدجال، وأنه من المرجئة، ويرى السَّيف على الأمة، وأنه أوَّل من قال القرآن مخلوق، وأنه ضيَّع الأصول، ولو كان خطؤه موزَّعاً على الأمة لوسعهم خطأً، وأنه يترك الحديث إلى الرَّأي، وأنه يجب اعتزاله كالأجرَب المُعدِي بجربه، وأنه ترك الدين، وأن أبا حنيفة وأصحابه شَر الطوائف جميعاً، وأنه لم يؤت اليقين في دينه، وأنه ما أصاب قط، وأنه استُتِيب من الكفر مرَّتين أو ثلاثاً، واستُتِيب من كلام الزنادقة مراراً، وأن بعض فتاواه تُشبِه فتاوى اليهود، وأنه ما وُلِد أضَر على الإسلام من أبي حنيفة، وأن الله ضرب على قبر أبي حنيفة طاقاً من النار، وأن بعض العلماء حمدوا الله عندما سمعوا بوفاة أبي حنيفة، وأنه من الداء العضال، وأن مذهب الحنفية هو رد أحاديث رسول الله ، وأنه يرى إباحة شُرب المُسكر، وأكل لحم الخنزير، وأنه كان فاسداً، و أن كثيراً من العلماء على جواز لعن أبي حنيفة ، وأنه كان أجرَأ الناس على دين الله، وأن أبا حنيفة يرى أن إيمان إبليس وإيمان أبي بكر الصديق واحد، وأن حماد بن سلمة كان يقول: إني لأرجو أن يُدخِل الله أبا حنيفة نار جهنم!!!)اهـ. من كتاب السنة (1/180–228) المنسوب زوراً وبهتاناً وجهلاً وضلالاً لعبـد الله ابن الإمام أحمد .

"Ramadi Publishing House in Dammam reprinted the book (al-Sunna) attributed to ʿAbdullāh ibn al-Imām Aḥmad ibn Ḥanbal three times in three consecutive years: 1994, 1995, and 1996, with the editing of Muḥammad Saʿīd al-Qaḥṭānī, fourth edition. This book's attribution to ʿAbdullāh is completely invalid – as verified by

[187] Muḥammad ʿĀdil ʿAzīzah al-Kiyālī al-Ḥussaini was born on February 7, 1960, corresponding to Shaʿbān 9, 1379, studied at al-Kiltāwiyyah (in Halab) in 1979, graduated from the College of Sharīʿa at Damascus University in 1983, earned his Doctorate in Ḥadīth from Al-Azhar in 1998, served as an Instructor at the College of Islamic Studies in Dubai from 1987 to 2000, and later became the Former Chief Preacher at the Dubai Endowments Directorate from 2000 to 2004. He passed away in April 2022.

[188] See here - https://www.facebook.com/dr.adel.aziza/posts/1248016411937590/?_rdr

the honourable Shaykh Maḥmūd Saʿīd Mamdūḥ in his research Al-Asānīd Ansāb al-Kutub [The Chains of Narration: Genealogies of Books] – which is research published in al-Ḍiyāʾ magazine issued by the Department of Endowments and Islamic Affairs in Dubai in 1994[189] – and he clarified that there are several unknown narrators in the chain of this book attributed to ʿAbdullāh ibn al-Imām Aḥmad!!!

It is a book filled with declarations of disbelief [takfīr] against the Muslim community and its scholars, as it mentions nearly one hundred texts describing Abū Ḥanīfa as: (a disbelieving heretic, died as a Jahmī, dismantles Islam knot by knot, no one born in Islam was more ominous or harmful to the Muslim community than him, that he is the father of sins, that he plots against religion, that he is a non-Arab Nabataean, that wine-sellers are better than the followers of Abū Ḥanīfa, that the Ḥanafīs are harsher on Muslims than thieves, that the companions of Abū Ḥanīfa are like those who expose their private parts in masjids, that Allah will throw Abū Ḥanīfa into hellfire, that he is "Abū Jīfah" [Father of Carcass], that a Muslim is rewarded for hating Abū Ḥanīfa and his companions, that one should not live in a city where Abū Ḥanīfa is mentioned, that appointing Ḥanafīs as judges in a city is worse for the Muslim community than the appearance of the Antichrist, that he is among the Murjiʾa, that he advocates using the sword against the Muslim community, that he was the first to say the Qur'an is created, that he wasted the fundamentals, that if his errors were distributed among the entire Muslim community they would encompass them all, that he abandons hadith in favour of opinion [raʾy], that he must be avoided like a contagious mangy person, that he abandoned religion, that Abū Ḥanīfa and his companions are the worst of all groups, that he was not granted certainty in his religion, that he was never correct, that he was asked to repent from disbelief two or three times, and was repeatedly asked to repent from the speech of heretics, that some of his legal opinions resemble those of Jews, that no one born was more harmful to Islam than Abū Ḥanīfa, that Allah struck Abū Ḥanīfa's grave with a layer of fire,[190] that some scholars praised Allah when they heard of Abū Ḥanīfa's death, that he is like a terminal disease, that the Ḥanafī school rejects the hadiths of the Messenger of Allah, that he permits drinking intoxicants and eating pork, that he was corrupt, that many scholars allow cursing Abū Ḥanīfa, that he was the most audacious person against Allah's religion, that Abū Ḥanīfa believes that the faith of Iblīs and the faith of Abū Bakr al-Ṣiddīq are the same, and that Ḥammād ibn Salama used to say: I hope that Allah will admit Abū Ḥanīfa into the fire of Hell!!!) End quote from

[189] See below for the full article.
[190] This is attributed to Sufyān al-Thawrī and in Kitāb as-Sunna (1/196, no. 282, al-Qaḥṭānī edition).

the book of al-Sunna falsely, slanderously, ignorantly, and misguidedly attributed to ʿAbdullāh ibn al-Imām Aḥmad (1/180-228).

فإذا كان أدعياء الفرقة الناجية لا يُكفِّرون أحداً من المسلمين حسب زعمهم، فلماذا ينشرون مثل هذه الكتب التي هي بمثابة السم الذي يفتُّ بعضُد الأمة ويفرقها، ويطلبون من الأمة بعد هذا السيل الجارف من الاتهامات للإمام الأعظم، أن تصدق أدعياء الفرقة الناجية في ادعائهم أنهم لا يكفرون أحداً من المسلمين البتة، ومن اتهمهم بذلك فهو جاهل أو متجاهل حسب زعمهم، ولكني أترك للأمة الحكم على من ينشر مثل هذه الكتب في تكفير الأئمة بكل جرأة، وبخاصة في زماننا هذا الذي نحتاج فيه إلى وحدة الصف وجمع الكلمة.

If the claimants of the 'Saved Sect'[191] [al-Firqa al-Nājiya] do not declare any Muslim as disbeliever according to their claim, then why do they publish such books that are like poison weakening the strength of the Muslim community and dividing it? How can they ask the community, after this overwhelming flood of accusations against the Greatest Imam [al-Imām al-Aʿẓam], to believe the claimants of the saved sect in their assertion that they never declare any Muslim as a disbeliever whatsoever, and that whoever accuses them of this is ignorant or feigning ignorance according to their claim? But I leave it to the Muslim community to judge those who publish such books that boldly declare scholars as disbelievers, especially in our time when we need unity of ranks and solidarity.

ولعل قائلاً يقول :

5- إن هذا الكتاب لا يمثل عقيدة السلف، أقول: أتمنى ذلك، ولكن محققه القحطاني قال في صفحة (1/ 65) : هذا الكتاب من أمهات المصادر العقدية في كتب السلف، وقال أيضاً: فهو من هذا الجانب ذو مكانة كبيرة، حيث اعتمدت عليه كثير من الكتب التي صنفت في عقيدة السلف، وقال أيضاً: فهو بحق مصدر رائد برزت قيمته فيمن نقل عنه ، وعزا إليه.

Someone might say:

5- This book does not represent the creed of the predecessors [ʿaqīdat al-salaf]. I say: I hope that is true, but its editor al-Qaḥṭānī said on page (1/65): "This book is among the primary doctrinal sources in the books of the predecessors [al-salaf]," and he also said: "From this aspect, it has great standing, as many books that were composed on the creed of the predecessors [ʿaqīdat al-salaf] relied upon it," and

[191] He meant the self-declared Salafis who consider themselves as the Saved sect only!

he also said: "It is truly a pioneering source whose value is evident in those who quoted from it and attributed to it."

The verdict of Maḥmūd Saʿīd Mamdūḥ

Shaykh Muḥammad ʿĀdil ʿAzīza al-Kiyālī was quoted above as saying about Dr. Maḥmūd Saʿīd Mamdūḥ[192]: "This book's attribution to ʿAbdullāh is completely invalid – as verified by the honourable Shaykh Maḥmūd Saʿīd Mamdūḥ in his research ***Al-Asānīd Ansāb al-Kutub*** [The Chains of Transmission: Genealogies of Books] – which is research published in al-Ḍiyāʾ magazine issued by the Department of Endowments and Islamic Affairs in Dubai in 1994."

Quote from the above article:

للأمة الإسلامية خصائص دونها العلماء في مصنفاتهم، ومن هذه الخصائص بل من أهمها خصيصة "الإسناد" أي إسناد القول إلى قائله أي حكايته عنه مسندا.

The Islamic nation has characteristics that scholars have documented in their works. Among these characteristics, perhaps the most important is the feature of 'chain of transmission [isnād],' which means attributing a statement to its speaker by narrating it with its chain of narrators.

فمثلاً روى مالك في الموطأ (148/10تنوير): عن نافع عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم : " صلاة الجماعة تفضل صلاة الفذ بسبع وعشرين درجة ". فنافع عن ابن عمر هو الإسناد و ((صلاة الجماعة تفضل صلاة الفذ بسبع وعشرين درجة)) هو المتن.

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[192] Maḥmūd Saʿīd Mamdūḥ (b. 1952, Cairo, Egypt) received classical Islamic education under numerous scholars. He earned his doctorate from King Muḥammad V University in Morocco with research on ḥadīth methodologies. Initially respected as a Shāfiʿī ḥadīth scholar in the 1980 and 90s, he became known for critiques of Muḥammad Nāṣiruddīn al-Albānī in several works. Around 2005, his views began diverging from mainstream Sunnī positions, resulting in scholarly criticism. His biography is available here - https://aslein.net/showthread.php?t=18465

For example, Mālik narrated in al-Muwaṭṭa' (10/148 Tanwīr): from Nāfiʿ from Ibn ʿUmar who said: The Messenger of Allah, peace and blessings be upon him, said: "Congregational prayer exceeds the prayer of an individual by twenty-seven degrees." "Nāfiʿ from Ibn ʿUmar" is the chain of transmission [isnād], and "Congregational prayer exceeds the prayer of an individual by twenty-seven degrees" is the text [matn].

والإسناد من الدين فعن طريقه نصل إلى قول النبي صلى الله عليه وسلم، وبه نميز الصحيح من السقيم، وهذه الخاصية لم تقع لأمة من الأمم السابقة، يقول عبد الله ابن مبارك وهو من أئمة الهدى: "الإسناد من الدين ، ولولا الإسناد لقال من شاء ما شاء ، ولكن إذا قيل له من حدثك؟ بقى" .اهـ (تاريخ بغداد 166/6) ومعنى ((بقى)) أي بقي متحيراً لا يدري ما يقول لأنه لا إسناد معه يعرف به صحة الحديث أو ضعفه.

The chain of transmission [isnād] is part of the religion; through it, we reach the sayings of the Prophet, peace and blessings be upon him, and by it, we distinguish the authentic from the weak. This characteristic did not exist in any previous nation. ʿAbdullāh Ibn al-Mubārak, who is among the Imams of guidance, says: "The chain of transmission [isnād] is part of the religion. Without the chain of transmission [isnād], anyone could say whatever they wanted. But when asked, 'Who narrated to you?' they would be at a loss." (Tārīkh Baghdād 6/166). The meaning of "would be at a loss" is that they would remain confused, not knowing what to say because they have no chain of transmission [isnād] by which to verify the authenticity or weakness of the hadith.

وسنة النبي صلى الله عليه وسلم لا يعرف ثبوتها إلا بنقل الثقة عن نظيره.

The establishment of the Sunna of the Prophet, peace and blessings be upon him, can only be known through the transmission from one trustworthy narrator to another.

وقد ذكر العلماء فضل الإسناد واختصاص الأمة المحمدية به في مصنفاتهم وانظر إذا شئت كتاب (المحدث الفاصل بين الراوي والواعي) للقاضي أبي محمد الرامهرمزي (ص517)

Scholars have mentioned the excellence of the chain of transmission [isnād] and how it is unique to the Muhammadan nation in their works. If you wish, see the

book al-Muḥaddith al-Fāṣil bayna al-Rāwī wa al-Wāʿī by al-Qādi Abū Muḥammad al-Rāmahurmuzī (p. 517).

وإذا علم أهمية الإسناد و اختصاص الأمة المحمدية به فإن السنة المشرفة وهي أقوال وأفعال وتقريرات عن النبي صلى الله عليه وسلم قد دونت مسندة في كتب الحديث بأنواعها.

Once the importance of the chain of transmission [isnād] and its uniqueness to the Muhammadan nation is understood, it should be known that the noble Sunna—which consists of the sayings, actions, and approvals of the Prophet, peace and blessings be upon him—has been recorded with chains of transmission in various types of hadith books.

ولأهمية الإسناد ومكانته وجبت العناية برجاله الذين ينقلونه طبقة بعد طبقة وقد كتبت في أحوالهم مصنفات شتى متداخلة ومتباينة، وأفرد لبيان أحوالهم علم خاص هو علم "الجرح والتعديل".

Due to the importance and status of the chain of transmission [isnād], care must be taken for its transmitters who convey it from one generation to another. Various interconnected and distinct works have been written about their conditions, and a special discipline has been dedicated to explaining their states: the science of 'criticism and validation [al-jarḥ wa al-taʿdīl].'

وبعد تدوين السنة والعناية برجال الإسناد، أعقب ذلك مرحلة من مراحل توثيق السنة المشرفة.

وهي تتمثل في طلب توثيق الكتاب الذي صنفه المحدث، والذي جمع فيه قدرا من أحاديث النبي صلى الله عليه وعلى آله وصحبه وسلم، والتأكد من صحة نسبة ذلك الكتاب لمصنفه. ولتحقيق صحة النسبة للمصنف، استلزم ذلك وجود إسناد مقبول إلى مصنف الكتاب، فصحة نسبة الكتاب تتوقف على الإسناد، وصحة نسبة المتن إلى رسول الله صلى الله عليه وعلى آله وصحبه وسلم تتوقف على الإسناد أيضا.

After the documentation of the Sunna and the attention to the transmitters of the chain, a phase of authenticating the noble Sunna followed. This phase involves seeking to authenticate the book compiled by the hadith scholar, in which he collected a number of hadiths of the Prophet, peace and blessings be upon him, his family, and his Companions, and verifying the correct attribution of that book to its compiler. To verify the correct attribution to the compiler, an acceptable chain of transmission [isnād] to the book's compiler is required. The correctness of attributing a book depends on the chain of transmission [isnād], and the

correctness of attributing the text to the Messenger of Allah, peace and blessings be upon him, his family, and his Companions, also depends on the chain of transmission [isnād].

فالكل مفتقر إلى الإسناد، وقد اعتنى الحفاظ بذكر رواة كتب السنة إلى مصنفيها فيذكرون الرواة الذين رووا صحيح البخاري، والرواة الذين رووا موطأ مالك وهكذا.

وممن اعتنى بهذا النوع من الرواة، وجمعه في مصنف واحد الحافظ المتقن أبو بكر محمد بن عبد المغني المعروف بابن نقطة الحنبلي المتوفى سنة 629 من الهجرة رحمه الله تعالى، واسم كتابه (التقييد لمعرفة رواة السنن والمسانيد)، وعليه ذيل للحافظ تقي الدين الفاسي المتوفى سنة 832 من الهجرة رحمه الله تعالى.

Everything depends on the chain of transmission [isnād]. The hadith preservers have taken care to mention the narrators of Sunna books back to their compilers, noting those who narrated Ṣaḥīḥ al-Bukhārī, those who narrated Muwaṭṭa' Mālik, and so on. Among those who attended to this type of narrators and compiled them in a single work is the precise preserver (Hafiz of Hadith) Abū Bakr Muḥammad ibn ʿAbd al-Mughnī, known as Ibn Nuqṭa al-Ḥanbalī, who died in 629 AH, may Allah have mercy on him. The name of his book is al-Taqyīd li-Maʿrifat Ruwāt al-Sunan wa al-Masānīd, which has an appendix by the Hāfiz Taqī al-Dīn al-Fāsī, who died in 832 AH, may Allah have mercy on him.

وهناك مرحلة ثالثة، وهي ذكر الأسانيد إلى أصحاب المصنفات عن طريق الوصول إلى رواة كتب الحديث، فمثلا يقال: موطأ مالك برواية يحي بن يحي أرويه عن فلان، ثم يذكر سنده إلى يحي، ثم يقول: الموطأ برواية محمد بن الحسن أرويه عن فلان ثم يذكر سنده000 وهكذا باقي الروايات. وهذا هو محل عناية كتب الفهارس والمشيخات والمعاجم والبرامج والإثبات، وكلها ألفاظ مترادفة لمعنى واحد معروف وفيه يذكر صاحب الفهرس إسناده إلى كتب السنة المختلفة.

There is a third phase, which is mentioning the chains of transmission [asānīd] to the authors of compilations by reaching the narrators of hadith books. For example, one might say: "I narrate Muwaṭṭa' Mālik through the transmission of Yaḥyā ibn Yaḥyā from so-and-so," then mention his chain up to Yaḥyā, then say: "I narrate Muwaṭṭa' through the transmission of Muḥammad ibn al-Ḥasan from so-and-so," then mention his chain, and so on for the rest of the transmissions. This is the focus of books of indexes [fahāris], teacher compilations [mashyakhāt], lexicons [maʿājim], programmes [barāmij], and confirmations [athbāt] —all synonymous terms for a known meaning—in which the author of the index mentions his chain of transmission [isnād] to various Sunna books.

فالأسانيد أنساب الكتب، فإذا أردت أن تبين صحة نسبة كتاب ما إلى مصنفه فانظر في إسناده إليه، واحكم عليه بالصحة أو الضعف وفق قواعد الحديث وبالتالي يمكن أن تصح دعوى صحة نسبة كتاب لمصنف ما أو لا تصح.

Chains of transmission [asānīd] are like lineages of books. If you want to verify the authenticity of attributing a book to its compiler, examine its chain of transmission [isnād] to him and judge it as authentic or weak according to the rules of hadith. Consequently, the claim of correctly attributing a book to a certain compiler may be valid or invalid.

وبهذه الطريقة الفريدة والخصيصة العظيمة، انفرد المسلمون بتدوين سنة نبيهم صلى الله عليه وعلى آله وصحبه وسلم، ببراعة لا مثيل لها وإحكام لا ند له وإتقان استلزم الثناء الوافي من المخالف بله الموافق.

With this unique method and great characteristic, Muslims were distinguished in documenting the Sunna of their Prophet, peace and blessings be upon him, his family, and his Companions, with unparalleled skill, matchless precision, and perfection that necessitated abundant praise from opponents, let alone supporters.

والحمد لله الذي بنعمته تتم الصالحات، فكتب السنة المشرفة قد ثبتت نسبتها إلى مصنفيها، وفق هذه القواعد المستقيمة التي أفرد بها المسلمون.

Praise be to Allah, by whose blessing good deeds are completed. The books of the noble Sunna have been established in their attribution to their compilers according to these sound principles with which Muslims were distinguished.

وأمكن لعلماء الحديث بواسطة هذا المنهج العلمي المتميز معرفة الدخيل والمصنفات المنحولة على أصحابها وذلك لعدم توفر شروط القبول في الإسناد الموصل إلى المصنف المدعي نسبة الكتاب إليه .

Through this distinguished scientific methodology, hadith scholars could identify intrusions and works falsely attributed to their supposed authors due to the absence of conditions for acceptance in the chain of transmission [isnād] leading to the compiler to whom the book is claimed to be attributed.

. وقد أحببت أن أتحف القارئ الكريم بعدد من الكتب التي نسبت لأئمة حفاظ ولا تصح نسبتها إليهم وفق المنهج العلمي الصحيح

I would like to present to the honourable reader a number of books that were attributed to Imams who were hadith preservers, but whose attribution to them is not authentic according to the correct scientific methodology.

: من هذه الكتب

. كتاب السنة المنسوب لعبد الله بن الإمام أحمد –1

Among these books:

1- ***The book "Al-Sunna" attributed to ʿAbdullāh ibn Imām Aḥmad.***

. هذا الكتاب حصل حوله جدل كبير نظرا لما حواه من تجسيم صريح وشكك غير واحد في نسبته لعبد الله بن أحمد

This book has sparked considerable debate due to its explicit anthropomorphism [tajsīm], and more than one scholar has questioned its attribution to ʿAbdullāh ibn Aḥmad.

. أما عن نسبته لعبد الله بن أحمد ففي هذه النسبة نظر

As for its attribution to ʿAbdullāh ibn Aḥmad, this attribution is questionable.

ففي الإسناد لعبد الله بن أحمد (كما في النسخة المحققة والمطبوعة بدار ابن القيم بالدمام تحقيق الدكتور محمد بن سعيد بن سالم القحطاني)
: رجلان هما

In the chain of transmission [isnād] to ʿAbdullāh ibn Aḥmad (as in the verified and printed version by Dār Ibn al-Qayyim in Dammam, edited by Dr. Muḥammad ibn Saʿīd ibn Sālim al-Qaḥṭānī), there are two men:

1- أبو النصر محمد بن الحسن بن سليمان السمسار .

2- وشيخه أبو عبد الله محمد بن إبراهيم بن خالد الهروي .

لا أثر لهما في كتب الرجال .

ومحاولة محقق الكتاب جعل الأول هو أبو بكر محمد بن الحسن بن سليمان السمسار ، تسوية مكشوفة لا تفيد شيئا ، فالأول جده سليمان وكنيته أبو النصر ، والثاني جده أحمد وكنيته أبو بكر .

فهذان رجلان لا يعرفان في إسناد واحد فلا تثبت نسبة هذا الكتاب لمؤلفه .

والحق يقال : إن المحقق اعترف بإحدى العلتين المذكورتين .

وهي تكفي للحكم على الإسناد بالضعف .

أضف إلى ما تقدم أنه لا يوجد على مخطوطات الكتاب التي بين أيدينا أي أثر لسماعات .

1- Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār.[193]

2- And his teacher Abū ʿAbdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī.

There is no trace of them in the biographical literature of narrators.

The editor's attempt to identify the first one as Abū Bakr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār is a clear manipulation that serves no purpose, as the first one's grandfather is Sulaymān and his epithet is Abū al-Naṣr, while the second one's grandfather is Aḥmad and his epithet is Abū Bakr.

These are two unknown men in a single chain, so the attribution of this book to its supposed author cannot be established.

The truth is that the editor admitted one of the two mentioned defects.

This is sufficient to judge the chain of transmission [isnād] as weak.

[193] See the earlier section entitled: Textual Analysis of the Reliability Assessment of al-Simsār, for his reliability.

Additionally, there are no traces of audition certificates on the manuscripts of the book that we possess.

: وقد حوى الكتاب ألفاظاً صريحة في التجسيم

The book contains explicit anthropomorphic expressions [tajsīm]:

ففي (1 / 106) وهل يكون الاستواء إلا بجلوس

وفي (175/1) إثبات الحد صراحة

. وفي (1/ 301) إذا جلس تبارك وتعالى على الكرسي سمع له أطيط كأطيط الرحل الجديد

. وهذا قبيح جداً وجرأة خبيثة وتجسيم صريح

. وفي (350/1) إنه ليقعد عليه جل وعز فما يفضل منه إلا قيد أربعة أصابع

وفي (1/ 284) عن محمد بن كعب قال : قالت لبنو إسرائيل لموسى عليه السلام بما شبهت صوت ربك حين كلمك من هذا الخلق ؟ قال : . شبهت صوته بصوت الرعد حين لا يترجع

. ومثله في (479/2) تعالى الله عما يقول الظالمون ليس كمثله شيء وهو السميع البصير

. وفي (285/1) عن وائل بن داود في قول الله عز وجل : " وكلم الله موسى تكليماً " قال مشافهة مراراً

. وفي (479/2) أوحى الله عز وجل إلى الجبال إني نازل على جبل منك قال فتطاولت الجبال وتواضع طور سيناء

. وفي (2/ 501) ويده الأخرى خلو ليس فيها شيء

. وفي (455/2) إن الرحمن ليثقل على حملة العرش

وفي الكتاب شنائع وفضائح أخرى كثيرة ، وفيه كلام شنيع جداً حول بعض فقهاء الرأي

In (1/106): "Can 'establishing' [istiwā'] be anything other than sitting?"

In (1/175): The explicit affirmation of limits [ḥadd].

In (1/301): "When the Blessed and Exalted sits on the Throne, a creaking sound is heard from it like the creaking of a new saddle."

This is extremely reprehensible, malicious audacity, and explicit anthropomorphism [tajsīm].

In (1/350): "He, Majestic and Mighty, sits on it, and no more than the space of four fingers remains of it."

In (1/284): From Muḥammad ibn Kaʿb who said: "The Children of Isrā'il said to Musa, peace be upon him, 'To what among creation did you liken your Lord's voice when He spoke to you?' He said, 'I likened His voice to the sound of thunder when it does not reverberate.'"

Similar in (2/479): Exalted is Allah above what the wrongdoers say. "There is nothing like Him, and He is the Hearing, the Seeing."

In (1/285): From Wā'il ibn Dāwūd regarding Allah's statement, Mighty and Majestic: "And Allah spoke to Musa directly," he said: "verbal communication repeatedly."

In (2/479): "Allah, Mighty and Majestic, revealed to the mountains, 'I am descending upon one of you.' So, the mountains raised themselves up, but Mount Sinai humbled itself."

In (2/501): "And His other hand is empty, with nothing in it."

In (2/455): "Indeed, the Most Merciful becomes heavy upon the bearers of the Throne."

The book contains many other reprehensible statements and scandals, and it includes extremely vile speech about some jurists of juridical opinion [fuqahā' al-ra'y].

End of quote.

The verdict of Shu‘ayb al-Arna’ut (d. 2016)

In 1995, a set of questions were answered by an American Shafi'i scholar based in Amman, Jordan, named Nuh Ha Mim Keller. This compilation of answers was entitled "The Re-Formers of Islam: The Mas'ud Questions."[194] Quotes that are relevant with the verdict of the late Albanian Hanafi Muhaddith known as Shaykh Shu’ayb al-Arna’ut who also lived and passed away in Amman:

Question 5

Imam Ahmad ibn Hanbal

Was Imam Ahmad ibn Hanbal an anthropomorphist as is alleged by the Salafis? Can you provide me examples of the sayings of Imam Ahmad that show he did not hold the anthropomorphic ‘aqida of the neo-Salafis, as they claim?

Answer

Regarding the question of whether Imam Ahmad ibn Hanbal (d. 241/855) was an anthropomorphist, this is something that has been asked since early times, particularly since someone forged an anthropomorphic tract called *Kitāb al-sunna* [The book of the Sunna] and put the name of Imam Ahmad’s son Abdullah (d. 290/903) on it.

I looked this book over with our teacher in hadith, ***Sheikh Shu‘ayb al-Arna’ut, who had examined it one day, and said that at least 50 percent of the hadiths in it are weak or outright forgeries***. He was dismayed how Muhammad al-Qaḥṭānī, the editor and commentator, could have been given a Ph.d. in Islamic faith (‘aqida)

[194] See here - https://www.masud.co.uk/ISLAM/nuh/masudq5.htm and also - https://www.masud.co.uk/ISLAM/nuh/littlk.htm

from Umm al-Qura University in Saudi Arabia for readying for publication a work as sadly wanting in authenticity as this.

Ostensibly a "hadith" work, it contains some of the most hard-core anthropomorphism found anywhere, such as the hadith that "when He Most Blessed and Exalted sits on the *Kursi*, a squeak is heard like the squeak of a new leather saddle" (*Kitāb al-Sunna* [Dammam, Dar Ibn al-Qayyim, 1986/1406], 1.301), or "Allah wrote the Torah for Moses with His hand while leaning back on a rock, on tablets of pearl, and the screech of the quill could be heard. There was no veil between Him and him" (ibid., 1.294), or "The angels were created from the light of His two elbows and chest" (ibid., 2.510), and so on.

The work also puts lies in the mouths of major Hanbali scholars and others, such as Kharija [ibn Musʿab al-Sarakhsi] (d. 168/785), who is quoted about *istiwa*' (translated above as being '*established*' on the Throne), "Does *istiwa*' mean anything except *sitting*?" (ibid., 1.106)—with a chain of transmission containing a liar (kadhdhab), an unidentifiable (majhul), plus the text with its contradiction (mukhalafa) of Islamic faith (ʿaqida). Or consider the forty-nine pages of vilification of Abu Ḥanīfa and his school that it mendaciously ascribes to major Imams, such as that relating that Ishaq ibn Mansur al-Kusaj (d. 251/865) said, "I asked Ahmad Ibn Hanbal, 'Is a man rewarded by Allah for loathing Abu Ḥanīfa and his colleagues?' and he said, 'Yes, by Allah'" (ibid., 1.180). To ascribe things so stupid to a man of godfearingness (taqwa) like Ahmad, whose respect for other scholars is well attested to by chains of transmission that are rigorously authenticated (sahih), is one of the things by which this counterfeit work overreaches itself, and ends in cancelling any credibility that the name on it may have been intended to give it. ***Sheikh Shuʿayb told us he doesn't believe it is really from Ahmad ibn Hanbal's son ʿAbdullah, since there is an unidentifiable (majhul) transmitter in the book's chain of ascription to ʿAbdullah***. But the fact that such a work exists may give you an idea of the kinds of things that have been circulated about Ahmad after his death, and the total lack of scrupulousness among a handful of anthropomorphists who tried literally everything to spread their *bidʿa*s.

The verdict of Muḥammad Aḥmad ʿĀmūh

Shaykh Muḥammad Aḥmad ʿĀmūh is a contemporary Yemeni Ḥanafī scholar who authored a systematic refutation of Muqbil ibn Hādī al-Wādiʿī's (d. 2001) critical work against Imām Abū Ḥanīfa. His scholarly defence represents the ongoing intellectual tension between traditional madhhab scholarship and Salafī approaches to evaluating classical jurisprudential authorities in modern Islamic discourse. The title of his work being Al-Kalimāt al-Sharīfa wal-Manāra al-Munīfa fī Tanzīh Abī Ḥanīfa min al-Aqwāl al-Sakhīfa allatī Nasharahā al-Wādiʿī fī Taswīd al-Ṣaḥīfa [The Noble Words and the Lofty Lighthouse in Exonerating Abu Ḥanīfa from the Foolish Statements that al-Wadi'i Published in Blackening the Page]. [195]

Within this work is a stern critique of Kitāb al-Sunna as follows from pp. 228-231:

كتاب السنة المنسوب إلى عبد الله بن أحمد رضي الله عنه أقول إن الإمام أحمد رضي الله عنه إمام من أئمة المسلمين ليس عنده ما يشينه لا عملاً ولا اعتقاداً وإن حاول بعض أصحابه شينه باختلاق ما اختلقوه عليه كما نص على ذلك الحافظ الحنبلي أبو الفرج ابن الجوزي في دفع شبه التشبيه انظر دفع شبه التشبيه ص ٩٧ إلى ص ١٠٢ ومن جملة نظم لابن الجوزي قال رداً على المجسمة:

Book of the Sunna Attributed to 'Abd Allāh ibn Aḥmad, may Allāh be pleased with him

I say that Imam Aḥmad, may Allāh be pleased with him, is one of the Imams of the Muslims who has nothing to disgrace him, neither in deed nor in belief, even though some of his companions attempted to disgrace him by fabricating[196] things

[195] Available here - https://archive.org/download/ReplyToMuqbilIbnHadiForWeakeningImamAbuHanifa/AlKalimatAlSharifaWaAlManaratulMunifaFiTanzihAbiHanifa_ahmedAmuh_raddOnMuqbilIbnHadi.pdf

[196] Ibn Muflīḥ al-Ḥanbalī (d. 763 AH) said in his *al-Ādāb al-Shar'iyya wa al-Minaḥ al-Mar'iyya* (2/13):

about him, as stated by the Ḥanbali scholar Abū al-Faraj Ibn al-Jawzī in "Repelling the Resemblance of Anthropomorphism" [Daf' Shubah al-Tashbīh]. See "Repelling the Resemblance of Anthropomorphism" pp. 97-102. Among Ibn al-Jawzī's poetry, he said in response to the anthropomorphists [mujassima]:

وقالوا الذي قلناه مذهب أحمد فمال إلى تصديقهم من به جهل وصار الأعادي قائلين لكلنا مشبهة قد ضرنا الصحب والخل فقد فضحوا ذاك الإمام بجهلهم ومذهبه التنزيه لكن هم اختلو لعمري لقد أدركت منهم مشايخاً وأكثر من أدركتهم ما لهم عقل وما زلت أجلوا عندهم كل خصلة من الإعتقاد الرذل كي يجمع الشمل تسموا بألقاب ولا علم عندهم موائدهم لا حرم فيها ولا حل موائدهم لا يلحق الخل بقلها وإن شئت لا خل لديهم ولا بقل

And they said: "What we have said is the doctrine of Aḥmad", so those with ignorance inclined to believe them, and the enemies became saying about all of us: 'They are anthropomorphists [mushabbiha]' - the companions and close friends have harmed us. They have disgraced that Imam through their ignorance, whilst his doctrine is transcendence [tanzīh], but they have deviated. By my life, I have indeed met elders amongst them, and most of those I met have no intellect. And I continued to remove from them every trait of corrupt belief so that unity might be achieved. They take on titles whilst having no knowledge, their tables contain neither sacred nor lawful. Their tables - vinegar does not reach their vegetables, and if you wish: they have neither vinegar nor vegetables.

وأما ابنه عبد الله فهو الذي أخرج للناس المسند وعبدالله هذا لم يرو عنه أصحاب الأصول الستة غير النسائي مع أنهم يروون عمن هو أصغر سناً منه والنسائي حينما روى عنه لم يرو عنه إلا حديثين وعبدالله بن أحمد قد ورث مكانة أبيه في قلوب الرواة .وعلى كل فهو عالم من علماء المسلمين.

وَقَدْ قَالَ الشَّيْخُ تَقِيُّ الدِّيْنِ كَذَبُوا عَلَى الْإِمَامِ أَحْمَدَ حِكَايَاتٍ فِي السُّنَّةِ وَالْوَرَعِ وَذِكْرُهُ هَذِهِ الْحِكَايَةَ وَحِكَايَةَ امْتِنَاعِهِ مِنْ " الْخُبْزِ الَّذِي خُبِزَ فِي بَيْتِ ابْنِهِ صَالِحٍ لَمَّا تَوَلَّى الْقَضَاءَ؟ وَدُفِعَ إِلَى الْإِمَامِ أَحْمَدَ كِتَابٌ مِنْ رَجُلٍ يَسْأَلُهُ أَنْ يَدْعُوَ لَهُ فَقَالَ فَإِذَا – "دَعَوْنَا لِهَذَا فَنَحْنُ مَنْ يَدْعُو لَنَا؟

'Shaykh Taqī al-Dīn (ibn Taymiyya) said: ***'They fabricated stories about Imām Aḥmad regarding [matters of] Sunna and piety***, and he mentioned this story and the story of his abstention from the bread which was baked in the house of his son Ṣāliḥ when he took charge of the judiciary. A letter was delivered to Imām Aḥmad from a man asking him to pray for him, so he said: 'If we pray for this one, then who will pray for us?'"

As for his son 'Abd Allāh, he is the one who brought out the Musnad for the people. This 'Abd Allāh was not narrated from by the authors of the six foundational hadith collections except for al-Nasā'ī, even though they narrate from those younger than him. And when al-Nasā'ī narrated from him, he only narrated two hadiths. 'Abd Allāh ibn Aḥmad inherited his father's status in the hearts of the narrators. In any case, he is one of the scholars of the Muslims.

وكتاب السنة هذا الذي هو كتاب الزيغ منسوب إلى الإمام عبدالله بن الإمام أحمد لأن راويه عنه وهو أبو النصر محمد بن الحسن بن سليمان السمسار وكذا الراوي عنه وهو أبو عبدالله محمد بن إبراهيم بن خالد الهروي مجهولان ليست لهما ترجمة معروفة بل بغض النظر عن سند الكتاب فالكفريات والضلالات الموجودة فيه والتي أنقل بعضها ليعرفها القارئ ويعرف من خلالها قيمة الكتاب كافية في إثبات عدم صحة الكتاب إلى عبدالله بن أحمد قطعاً والكتاب المذكور سعى في طبعه المستشرقون لإفساد عقائد المسلمين لأن الكتاب حين سمي بكتاب السنة أفاد أن ما حواه ذلك الكتاب هو العقيدة المتوارثة من الصحابة والتابعين المتلقين عقيدتهم طبقة فطبقة من خاتم رسول الله صلوات الله وسلامه عليه فيكون مخالفه إما كافراً أو مبتدعاً فيكون جميع ما حشره المؤلف في كتابه بهذه المثابة في نظره فلا حاجة إلى مناقشته فيما ساقه من الأسانيد لأنه لو لم يعتقد أن كل ما فيه هو الاعتقاد الصحيح دائر أمر من يخالفه بين أن يكون كافراً أو مبتدعاً عنده لما ضمنه كتابه المذكور هذا ما يفيده تسمية الكتاب بكتاب السنة وفي الحقيقة نحن نبرئ الإمام عبدالله بن أحمد من أن يكون قال هذه الكفريات أو الضلالات.

This Book of the Sunna, which is a book of deviation, is attributed to Imam 'Abd Allāh ibn Imam Aḥmad because its narrator from him, Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār, as well as the narrator from him, Abū 'Abd Allāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī, are both unknown individuals without recognized biographies. But regardless of the book's chain of transmission, the blasphemies and misguidances found in it, some of which I will quote so that the reader may know them and understand through them the value of the book, are sufficient to definitively prove the book's inauthentic attribution to 'Abd Allāh ibn Aḥmad. The mentioned book was published through the efforts of Orientalists to corrupt the beliefs of Muslims, because when the book was named "The Book of the Sunna," it implied that what the book contained was the inherited creed from the Companions and the Followers who received their creed generation after generation from the Seal of Allah's Messengers, may Allah's blessings and peace be upon him. Thus, anyone who contradicts it would be either a disbeliever or an innovator. So, everything that the author crammed into his book would be of this status in his view. There is no need to discuss what he

presented of chains of narration, because if he did not believe that everything in it was the correct belief and that anyone who contradicts it is either a disbeliever or an innovator in his view, he would not have included it in his aforementioned book. This is what the naming of the book as "The Book of the Sunna" implies. In reality, we absolve Imam 'Abd Allāh ibn Aḥmad from having said these blasphemies or misguidances.

ʿĀdil ibn ʿAbdullāh Āl Ḥamdān versus Other Salafī Editors on a Narration from Khārija on Allah's Istiwāʾ Meaning Sitting [Julūs]!

Towards the beginning of this work the following narration was presented from the English edition of Kitāb al-Sunna, and by referring back to the Arabic edition as edited by Muḥammad Saʿīd al-Qaḥṭānī:

p. 36:

10 – Ahmad ibn Sa'īd Abū Ja'far Ad-Dārimī narrated to me and said: I heard my father say: I heard Khārijah say: *"The Jahmiyyah are kuffār. Inform their women that they are divorced and that they are not allowed for their husbands. Do not visit their sick and do not attend their funeral prayers."* Then he recited:

﴿ طه ، مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴾

"Tā-Hā. We have not sent down the Qurān to you in order to cause you distress." (Tā-Hā 20:1-2)

Until His – *ʿazza wa jalla* – Words:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"Ar-Rahman istawā (rose over) the Throne." (Tā-Hā 20:5)

(And he said:) *"And can the istiwā (rising over) be by anything but sitting."*

As previously established, the Salafī publishers of this English translation failed to provide adequate scholarly annotations regarding numerous weak and rejected narrations contained within the text. They nevertheless presented the work to their readership with the implicit expectation that it would be accepted in its

entirety as representing the authentic creed of the venerable predecessors [Salaf].

The translator said on pp. 7-8:

> **"The work does not include sources or the judgment of the scholars regarding the correctness of the *ahādīth* and narrations**. **The book covers issues of '*aqīdah* which are firmly established based upon the Qurān, the correct *ahādīth* from the Messenger of Allāh and the sayings of the three praised generations** and whoever followed them in goodness. **So the weakness of some of the narrations does not change the 'aqīdah or the place of the issue in the religion**.
>
> If the reader wants to look into further details with regards to a specific narration, then the Arabic text with its full chain of narration is available which makes the search easy. Refer to the tahqīq of Al-Qahtānī or even better, the tahqīq of Shaykh 'Ādil while bearing in mind that the numbering is not the same."

The editor of the first critical scholarly edition of this text, al-Qaḥṭānī, offered the following assessment regarding the aforementioned narration on page 105, footnote 10:

هذا الأثر فيه عدة علل :

. الأولى :في سنده كذاب وهو خارجة

. الثانية :في سنده مجهول وهو سعيد بن صخر

. الثالثة :في متنه فانه مخالف لمذهب السلف في مسألة الاستواء

. لذلك لم يصح لا سنداً ولا متناً

"This narration contains several defects:

First: In its chain of narration is **a liar, who is Khārija**.

Second: In its chain of narration is an **unknown person, who is Saʿīd ibn Ṣakhr.**

Third: In its content, **it contradicts the methodology of the predecessors [Salaf] in the matter of Allah's establishing Himself [istiwāʾ].**

Therefore, it is not authentic, neither in its chain nor in its content."

Al-Qaḥṭānī said in footnote no. 2 of p. 106:

أما هذا الذي يروى عن خارجة فليس إلا شذوذاً من كذاب متروك يعبر عن معتقده هو ومن هنا نقول: إن هذه العبارة أقرب الى التجسيم وتشبيه الخالق بالمخلوق وسلفنا الصالح رضوان الله عليهم من أشد الناس انكاراً على المشبهة والمجسمة

"As *for what is narrated from Khārija, it is nothing but an anomaly from a rejected liar expressing his own belief. From here, we say:* ***This statement is closer to anthropomorphism [tajsīm] and likening the Creator to the created [tashbīh al-Khāliq bi-l-makhlūq]. Our righteous predecessors (Salaf), may Allah be pleased with them, were among the strongest people in denouncing the anthropomorphists [mushabbiha] and corporealists [mujassima].***"

Another Salafi who edited Kitāb al-Sunna (p. 27, fn. 2) by the name of ʿ**Ādil ibn ʿAbdullāh Āl Ḥamdān** went out of his way to declare the above narration to be Sahih (authentic)! He also criticised al-Qaḥṭānī and others as shall be witnessed from his full words:

(2) الخلال (1675)، و«الإبانة الكبرى» (2402)، و«إثبات الحد لله تعالى» للدشتي (46) كلهم من طريق المصنف.
ورواه حرب الكرماني في «السنة» (348/بتحقيقي)، وهو أثر صحيح.

(2) Al-Khallāl (1675), Al-Ibāna Al-Kubrā (2402), and Ithbāt Al-Ḥadd Lillāh Ta'ālā by Al-Dashtī (46), all of them through the path of the author.[197] It was also narrated by Ḥarb Al-Kirmānī in Al-Sunna (348/in my critical edition), **and it is an authentic tradition (athar).**

وقد تكلمت عن هذا الأثر في تحقيقي لكتاب «إثبات الحد لله عز وجل» للدشتي (47)، فقلت فيه:

[197] Meaning Abdullah ibn Ahmad.

I have discussed this tradition in my critical edition of the book "Ithbāt Al-Ḥadd Lillāh 'Azza wa Jalla" by Al-Dashtī,[198] number (47), where I stated:

تنبيه :طعن محمد بن سعيد القحطاني محقق كتاب »السنة «لعبد الله بن أحمد رَحِمَهُ اللهُ في هذا» الأثر بطعن قبيح، وتبعه على ذلك عطية الزهراني محقق كتاب »السنة «للخلال رَحِمَهُ اللهُ، والوليد بن محمد محقق كتاب »الإبانة «لابن بطة رَحِمَهُ اللهُ)قسم الرد على الجهمية(، وخلاصة طعن القحطاني فيه:

"Note: Muḥammad bin Sa'īd Al-Qaḥṭānī, the editor of the book Al-Sunna by 'Abdullāh bin Aḥmad, may Allah have mercy on him, criticized this tradition harshly. He was followed in this by '**Aṭiyyah Al-Zahrānī**, the editor of the book Al-Sunna by al-Khallāl, may Allah have mercy on him, and **al-Walīd bin Muḥammad**, the editor of the book Al-Ibāna by Ibn Baṭṭa, may Allah have mercy on him (the section on refuting the Jahmiyya). The summary of Al-Qaḥṭānī's criticism is:

1 - أن إثبات الجلوس للرَّبِّ تعالى ليس من مذهب السَّلَف الصالح !!بل هو إلى مذهب المجسمة والمشبهة أقرب!!

1 - That affirming sitting [julūs] for the Lord Almighty is not part of the doctrine of the righteous predecessors [Salaf]!! Rather, it is closer to the doctrine of the anthropomorphists [mujassima] and those who make comparisons [mushabbiha]!!

2 - الطعن في خارجة بن مصعب بأنه كذاب يُعبِّر عن معتقده!!

2 - Criticizing Khārija ibn Muṣ'ab as a liar expressing his own belief!!

وأقول وبالله التوفيق:

I say, and success is from Allah:

[198] This is an unreliable work and was dismissed by al-Albani as shall be mentioned below.

1 - لا أدري من المراد بالسلف عنده !!فإن أقوالهم كثيرة في إثبات جلوس الرَّبِّ تعالى على عرشه، كما نقلتها في مقدمة تحقيق كتاب »إثبات الحد لله تعالى«. =

1 - I do not know whom he means by the Salaf!! For their statements affirming the sitting (julus) of the Lord Almighty on His throne are numerous, as I have quoted in the introduction to the critical edition of the book "Ithbāt Al-Ḥadd Lillāh Ta'ālā".

٢ - تتابع أئمة أهل السنة في ذكر هذا الأثر والاحتجاج به في مصنفاتهم في الرَّدِّ على الجهمية والمشبهة .فلا أدري من من أئمة أهل السنة سبق القحطاني في رد هذا الأثر، والطعن فيه، ووصف قائله بالتجسيم؟!

2 - The Imams of Ahlus-Sunna consistently mentioned this tradition and used it as evidence in their works refuting the Jahmiyya and those who make comparisons [mushabbiha]. I do not know which of the Imams of Ahlus-Sunna preceded al-Qaḥṭānī in rejecting this tradition, criticising it, and describing its narrator as an anthropomorphist [tajsīm]?!

وانظر إلى قول ابن القيم رحمه الله: وهب أن المعطل يكذب (كعباً) ويرميه بالتجسيم، فكيف حدث به عنه هؤلاء الأعلام مثبتين له غير منكرين. اهـ.

[مختصر الصواعق» (١٠٧٥/٣)»]

And look at the statement of Ibn al-Qayyim—may Allah have mercy on him: "Suppose that the one who negates [attributes] lies about (Kaʿb) and accuses him of anthropomorphism [tajsīm], then how did these eminent scholars narrate from him whilst affirming it for him without denying it?" End quote. [«Mukhtaṣar al-Ṣawāʿiq» (3/1075)]

٣ - لا يطعن في هذا الأثر - حسب علمي - إلا الجهمية معطلة الصفات ممن لا يستطيع سماع هذه الآثار ولا روايتها، كالكوثري الجهمي الذي طعن في عبد الله بن أحمد تحلله لروايته أثر خارجة في كتابه »السنة «وغيرها من الآثار الدالة على إثبات الصفات، فقال الكوثري معلقا - كعادة الجهمية في نبز أهل السنة بالتجسيم -) :فهل ترك قائل هذه الكلمات شيئًا من الوثنية والتجسيم (؟!

3 - According to my knowledge, only the Jahmiyya[199] who deny attributes [mu'aṭṭilat al-ṣifāt] criticize this tradition - those who cannot bear to hear these traditions (āthār) or narrate them, like al-Kawtharī the Jahmī who criticized 'Abdullāh bin Aḥmad for his permissiveness in narrating Khārija's tradition in his book al-Sunna and other traditions that indicate the affirmation of attributes. Al-Kawtharī commented - as is the habit of the Jahmiyya in labeling Ahlus--Sunna[200] with anthropomorphism [tajsīm]: "Has the one who said these words left anything of paganism and anthropomorphism [tajsīm]?!"

أقول :لا يسعني أن أقول للقحطاني الذي وافق الكوثري (في وصف قائل هذا الأثر بالتجسيم، إلا بقوله ،هو للكوثري في مقدمة تحقيقه للسنة) «١ (٨٥) : (إذا وصل الحال إلى أن من نقل للأمة كتاب السنة . (والرد على الجهمية«، و»الزهد«، وفضائل الصحابة، يوصف بأنه وثني مجسم؛ فعلى الدنيا العفاء . اهـ

I say: I can only respond to al-Qaḥṭānī, who agreed with al-Kawtharī in describing the narrator of this tradition as an anthropomorphist [tajsīm], with his own words to al-Kawtharī in the introduction to his critical edition of al-Sunna (1/85): "If it has come to the point where someone who transmitted to the Ummah the book of 'Al-Sunna,' 'Al-Radd 'alā al-Jahmiyyah,' 'Al-Zuhd,' and 'Faḍā'il al-Ṣaḥāba' is described as a pagan anthropomorphist [mujassim]; then the world is truly in a miserable state." End quote.

٤ - وصف القحطاني الخارجة بأنه كذاب لا عبرة به هاهنا ؛ فإن الرجل يذكر معتقده في الاستواء أنه لا يكون إلا بجلوس، فهو لم يرو عن غيره حتى ترد روايته لكذبه !!

4 - Al-Qaḥṭānī's description of Khārija as a liar is irrelevant here; for the man is mentioning his own belief regarding the establishment [istiwā'] that it can only be by sitting [julūs]. He is not narrating from someone else such that his narration would be rejected due to his lying!!

هـ - خارجة بن مصعب ليس بكذاب على الصحيح من أقوال أهل الجرحوالتعديل كما وصفه القحطاني !إنما هو الكذب بمعنى الخطأ والتدليس لا التعمد في الرواية، والرجل صدوق في الرواية، كما

[199] This is not true as even other Salafis have rejected the narration from Kharija!
[200] The Salafis like to declare themselves as Ahlus-Sunna and their opponents like al-Kawthari as Jahmiyya!

قال يحيى بن معين) :مستقيم الحديث(، وقال أبو حاتم الرازي مع تشدده) :يكتب حديثه ...لم يكن محله محل الكذب، وكذلك قال ابن عدي وجماعة من أئمة هذا الشأن !انظر :الضعفاء لابن عدي ٥٢/٣(، و»الثقات لابن حبان)١/ ٢٨٤ (والسير) «٣٢٦/٧(.)

5 - Khārija ibn Muṣ'ab is not a liar according to the correct opinion among the statements of the scholars of criticism and validation [jarḥ wa ta'dīl], as Al-Qaḥṭānī described him! Rather, the "lying" refers to mistakes and concealment [tadlīs], not deliberate falsehood in narration. The man is truthful in narration, as Yaḥyā bin Ma'īn said: "He has sound traditions," and Abū Ḥātim Al-Rāzī, despite his strictness, said: "His traditions are written... he was not considered a liar," and likewise said Ibn 'Adī and a group of scholars in this field! See: "Al-Ḍu'afā'" by Ibn 'Adī (3/52), "al-Thiqāt" by Ibn Ḥibbān (1/284), and "al-Siyar" (7/326).

!! ٦ - اتهم القحطاني خارجة بأنه مُجسم يعبر عن مذهبه

6 - Al-Qaḥṭānī accused Khārija of being an anthropomorphist [mujassim] expressing his own doctrine!!

!ولا أدري من أين أخذ هذه التهمة ومن سبقه إليها ؟

I do not know where he got this accusation from and who preceded him in making it?!

!وكيف استباح أهل السنة أن يرووا في مصنفاتهم عن المجسمة ولا يتعقبونها بالرد والإنكار ؟

And how did Ahlus-Sunna allow themselves to narrate in their works from the anthropomorphists [mujassima] without following up with refutation and denial?!

End of the words of ʿĀdil ibn ʿAbdullāh Āl Ḥamdān, the open promoter of the way of the anthropomorphists [mujassima].

Let us quote what '**Aṭiyyah Al-Zahrānī**, the editor of the book 'al-Sunna' (5/89) attributed to Abu Bakr al-Khallāl (d. 311 AH) had to say in the footnotes to the narration from Kharija:

(١) أبو جعفر: ابن صخر الدارمي .

(1) Ibn Ṣakhr Al-Dārimī: Abū Jaʿfar.

(٢) (سعيد بن صخر الدارمي ؛ مجهول. الجرح والتعديل)٤ / ٣٤ .

(2) **Saʿīd ibn Ṣakhr Al-Dārimī; unknown [majhūl].** Al-Jarḥ wa al-Taʿdīl (4/34).

(٣) أبو الحجاج السرخسي: ابن مصعب بن خارجة .

(3) Ibn Muṣʿab ibn Khārija: Abū al-Ḥajjāj Al-Sarakhsī.

(سورة طه: آية ١ - ٥)٤ .

(4) Sūrah Ṭā-Hā: verses 1-5.

(إسناده لا يصح)٥ .

(5) Its chain of narration is not authentic.

وقد أخرجه عبد الله بن أحمد في السنة«)١ / (١٠٥ - ١٠٦ (، رقم الأثر)١٠((، ومسألة استواء الله على عرشه ؛ فإنه لم يثبت عن أحد من السلف أن قال أحد منهم أنه استواء بجلوس ؛ لأن فيه ذكر الكيفية وكيفية استواء الله على عرشه مجهولة ، كما قال الإمام مالك رحمه الله » :الاستواء معلوم والكيف مجهول .

And it was reported by ʿAbdullāh ibn Aḥmad in Al-Sunna (1/105-106), tradition number (10). **As for the issue of Allah's establishment [istiwā'] upon His throne; it has not been authentically reported from any of the predecessors [Salaf] that any of them said it is an establishment [istiwā'] by sitting [julūs]; because this involves mentioning the modality, and the modality of Allah's establishment**

[istiwā'] upon His throne is unknown, as Imam Mālik, may Allah have mercy on him, said: "The establishment [istiwā'] is known, but the how [kayf] is unknown."

انظر :»الفتاوى لابن تيمية)٥(/ (٣٦٥ (، وانظر تعليق محقق السنة« لعبد الله بن أحمد).١ /١٠٦(

See: "Al-Fatāwā" by Ibn Taymiyya (5/365), and see the commentary of the editor of al-Sunnah by ʿAbdullāh ibn Aḥmad (1/106).

Moving on, let us see what **al-Walīd bin Muḥammad** the editor of the book al-Ibāna al-Kubra (2/98) by Ibn Baṭṭa had to say:

(٧،٦) كلام خارجة في أن الاستواء هو الجلوس خلاف مذهب السلف في معنى الاستواء فإن مذهب السلف هو أن الاستواء معلوم المعنى، وأما كيفيته؛ فهي غير معقولة لنا، ولأنه لم يثبت في ذلك شيء شرع من الكتاب ولا من السنة، وقد ثبت أن رجلا سأل الإمام مالك عن كيفية الاستواء ؛ فقال : الكيف غير معقول، والاستواء منه غير مجهول، والإيمان به واجب، والسؤال عنه بدعة« .

(6,7) **Khārija's statement that establishment [istiwā'] means sitting [julūs] contradicts the doctrine of the predecessors [Salaf] regarding the meaning of establishment [istiwā'].** For the doctrine of the predecessors [Salaf] is that the meaning[201] of establishment [istiwā'] is known, but its modality is

[201] This is not precisely the doctrine of the Salaf according to non-Salafīs, and the delegation of the meaning [tafwīḍ al-maʿnā] is the true way of the Salaf. Imam al-Dhahabī (d. 748 AH) on Tafwīḍ al-Maʿnā:

He mentioned in his Siyar Aʿlām al-Nubalāʾ (8/105): ***"Our saying in this and what falls under it is: Submission to the text, passing it on as it came and consigning the knowledge of its meaning [tafwīḍ maʿnāhu] to its Sacrosanct and Truthful Sayer."***

He also said in his Siyar Aʿlām al-Nubalāʾ (14/376): ***"As for the Salaf (three earliest Muslim generations), then they did not delve into interpretation [taʾwīl] (of the Attributes), but rather they believed, refrained, and consigned the knowledge of that to Allah and His Messenger (ṣallallāhu ʿalaihi wa sallam)."***

See other quotes here -

https://www.darultahqiq.com/imam-ali-al-qari-d-1014-ah-mentioned-the-way-of-the-salaf-being-tafwi%e1%b8%8d-al-mana-and-it-being-the-way-of-imam-abu-%e1%b8%a5anifa/

incomprehensible to us, and because nothing regarding this has been established in the religious law from the Book nor from the Sunna. It has been established that a man asked Imam Mālik[202] about the modality of the establishment [istiwā']; so

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[202] Shihāb al-Dīn Abū al-ʿAbbās Aḥmad Zarūq (d. 899 AH) said in his **Sharḥ Zarūq ʿalā Matn al-Risālah li-Ibn Abī Zayd al-Qayrawānī (1/45-46):**

وقع ذكر الاستواء على العرش في ستة مواضع من كتاب الله تعالى فقيل إن في ذلك من المتشابه الذي ينزه عن المحال ولا يتعرض لمعناه وهو مذهب السلف وجماعة من الأئمة وحمل عليه مذهب مالك إذ سئل عن قوله :﴿الرَّحْمَنُ عَلَى العَرْشِ اسْتَوَى﴾]طه :٥ [فقال الاستواء معلوم والكيف غير معقول والإيمان به واجب والسؤال عنه بدعة فقوله معلوم يعني في كلام العرب له مصارف، وقوله والكيف غير معقول نفي لما يتوهم فيه من محتملاته الحسية إذ لا تعقل في حقه تعالى وقوله والإيمان به واجب؛ لأنه ورد نصًا في القرآن قوله)والسؤال عنه بدعة .(أنه من تتبع المشكل الذي وقع النهي عنه.

The mention of Allah's establishment [istiwāʾ] upon the Throne occurs in six places in the Book of Allah the Exalted. It has been said that this is amongst the ambiguous [mutashābih] matters which should be declared transcendent from impossibilities, and its meaning should not be delved into. This is the doctrine (madhhab) of the predecessors [Salaf] and a group of the leading scholars [aʾimma], and to this was attributed the doctrine of Mālik when he was asked about His saying: ⟨The Most Merciful upon the Throne established⟩ [Ṭāhā: 5]. He said: "The establishment [istiwāʾ] is known, the how [kayf] is inconceivable, belief in it is obligatory, and questioning about it is an innovation***." His saying "known" means that in the speech of the Arabs it has various meanings, and his saying "the how is inconceivable" is a negation of what might be imagined regarding its sensory possibilities, since these are inconceivable in relation to Him the Exalted.*** His saying "belief in it is obligatory" is because it came explicitly in the Qurʾān. His saying "(and questioning about it is an innovation)" means that it is from the pursuit of problematic matters which have been forbidden.

وفي بعض رواياته والكيفية مجهولة وقد عدلنا عنها للرواية التي ذكرنا لأن غير المعقول لا يمكن العلم به والمجهول يمكن علمه والمقصود نفي التعقل في ذلك فرواية نفيه أولى وإن كان غيرها أكثر رواية ثم هذا مما تعارضت فيه الأدلة العقلية والظواهر النقلية وقد أصل الشيخ ابن فورك رحمة الله تعالى عليه لذلك أصلًا فقال :إذا تعارضت الأدلة العقلية مع الظواهر النقلية فإن صدقناهما لزم الجمع بين النقيضين وإن كذبناهما لزم رفعهما وإن صدقنا الظواهر النقلية وكذبنا الأدلة العقلية لزم الطعن في الظواهر النقلية لأن الأدلة العقلية أصول الظواهر النقلية وتصديق الفرع مع تكذيب أصله يقضي إلى تكذيبها معا فلم يبقى إلا أن نقول بالأدلة العقلية، ونؤول الظواهر النقلية أو نفوض أمرهما إلى الله ولأهل السنة قولان فعلي القول بالتأويل إن وجدنا لها محلًا يسوغه العقل حملناها عليه وإلا فوضنا أمرها إلى الله.

In some of his narrations [it states] "the modality is unknown" and we have turned away from it in favour of the narration we mentioned, because what is inconceivable cannot be known, whilst the unknown can potentially be known. The intended meaning is to negate rational comprehension regarding this matter, so the narration negating it is more appropriate, even if the other version is more frequently reported. Then this is amongst those matters wherein rational proofs and apparent [ẓāhir] transmitted texts have conflicted. Shaykh Ibn Fūrak, may Allah's mercy be upon him, established a principle for this, saying: When rational proofs conflict with apparent transmitted texts, if we affirm both of them, it necessitates combining contradictories; if we deny both of them, it necessitates rejecting both; if we affirm the apparent transmitted texts and deny the rational proofs, it necessitates impugning the apparent transmitted texts, because rational proofs are the foundations of apparent transmitted texts, and affirming the branch whilst denying its foundation leads to denying them both together. Thus,

he said: "The how [kayf] is incomprehensible, the establishment [istiwā'] from Him is not unknown, belief in it is obligatory, and questioning about it is an innovation [bidʿa]."

Another work that is promoted by Salafis is a work known as Ṣifāt Rabb al-ʿĀlamīn[203] [Attributes of the Lord of the Worlds] by **Shams al-Dīn Ibn al-Muḥibb al-Ṣāmit** (712 AH - 789 AH). The same narration was mentioned within this work (2/72) and note what the editor(s) had to say:

.(١) السن، عبد الله بن أحمد (١٠) إسناده ضعيف. أحمد: ثقة حافظ. التقريب (٣٩). وأبوه: مجهول لسان الميزان (٤/ ٦٠). وخارجة: هو ابن مصعب بن خارجة، أبو الحجاج السرخسي، متروك، وكان

nothing remains except that we affirm the rational proofs and interpret [nuʾawwil] the apparent transmitted texts, or we delegate [tafwīḍ] their matter to Allah. The people of the Sunna have two positions: according to the position of interpretation [taʾwīl], if we find for them a meaning that reason permits, we carry them upon it; otherwise we delegate [tafwīḍ] their matter to Allah.

قال وهذا القانون في هذا الباب والله الموفق للصواب، قال بعضهم ولئن كان التأويل أعلم فالتفويض أسلم ويسعنا ما وسع سلفنا من ذلك ولا يضرنا الجهل بتعيين المحمل إذا صح لنا التتريه ونفي التشبيه فليس ثم ألحن من صاحب الحجة بحجته وقد نسب الطرطوشي لمالك القول بالتأويل ونسب له غيره القول بالتفويض وبه قال الشافعي إذ قال آمنا بالله وبما جاء عن الله على مراد الله وبما جاء عن رسول الله على مراد رسول الله وعليه جرى الإمام أبو حامد حيث قال :وإنه مستو على العرش على الوجه الذي قاله وبالمعنى الذي أراده استواء منزها عن المماسة والاستقرار والتمكن والحلول والانتقال لا يحمله العرش بل العرش وحملته محمولون بمحض قدرته ومقهورون في قبضته.

He said: "This is the principle in this chapter, and Allah is the One who grants success to what is correct." Some of them said: "Even if interpretation [taʾwīl] is more knowledgeable, delegation [tafwīḍ] is safer. What sufficed our predecessors suffices us in this matter, and ignorance regarding the specification of the interpretation does not harm us when we have established transcendence [tanzīh] and the negation of anthropomorphism [tashbīh]. There is none more eloquent than the possessor of proof with his proof." ***Al-Ṭurṭūshī attributed to Mālik the position of interpretation [taʾwīl], whilst others attributed to him the position of delegation [tafwīḍ]. With this al-Shāfiʿī agreed, as he said: "We believe in Allah and in what came from Allah according to Allah's intended meaning, and in what came from the Messenger of Allah according to the Messenger of Allah's intended meaning."*** Upon this proceeded Imām Abū Ḥāmid when he said: "And indeed He is established upon the Throne in the manner which He stated and with the meaning which He intended—an establishment transcendent from contact, settling [istiqrār], spatial positioning, indwelling, and movement. The Throne does not carry Him; rather, the Throne and its bearers are carried by His pure power and are subjugated in His grasp."

[203] Al-Taḥqīq [Critical Edition] consisting of Master's Theses from Qism al-ʿAqīdah [Department of Creed] at Kulliyyat Uṣūl al-Dīn [College of Fundamentals of Religion] at Jāmiʿat Umm al-Qurā bi Makkah al-Mukarramah [Umm al-Qura University in Makka].

يدلس عن الكذابين، ويقال إن ابن معين كذبه، من الثامنة مات سنة (١٦٨ هـ)، ت ق. التقريب (١٦١٢).

(1) Al-Sunna, ʿAbdullāh ibn Aḥmad (10) **its chain of narration is weak [ḍaʿīf].** Aḥmad: trustworthy preserver [thiqah ḥāfiẓ]. Al-Taqrīb (39). And his father: unknown [majhūl]. Lisān al-Mīzān (4/60). And **Khārija: he is Ibn Muṣʿab ibn Khārija, Abū al-Ḥajjāj al-Sarakhsī, abandoned [matrūk], and he used to conceal [yudallisu] from liars, and it is said that Ibn Maʿīn declared him a liar**. He is from the eighth generation, died in the year (168 AH), (denoted by the letters) Ta, Qaf. Al-Taqrīb (1612).

The editor(s) also mentioned[204] this which indirectly refutes the likes of ʿĀdil ibn ʿAbdullāh Āl Ḥamdān:

القول الثاني: عدم إثبات صفة القعود لله تعالى.وهو قول المتأخِّرين من أهل السُّنَّة (١).أدلة القول الثاني:استدلَّ القائلون بعدم ثبوت صفة الجلوس لله تعالى، حيث إنَّه لم يَثبت فيها حديث عن الرسول ﷺ، وصفاتُ الله عز وجل توقيفية، لا تثبت إلا بالقرآن الكريم والسنة النبوية الصحيحة.قال الشَّيخ الألبانيُّ: «ولا أعلم في جلوس الرَّبِّ تعالى حديثًا ثابتًا» (٢).

The second opinion: Not affirming the attribute of sitting [quʿūd] for Allah the Exalted.

This is the opinion of the later scholars of Ahl al-Sunna (1).

Evidence for the second opinion: Those who hold that the attribute of sitting [julūs] is not established for Allah the Exalted argue that no authentic ḥadīth about it has been established from the Messenger ﷺ, and the attributes [ṣifāt] of Allah, the Mighty and Majestic, are based on revelation [tawqīfiyya], established only through the Noble Qur'an and authentic Prophetic tradition Sunna.

[204] 2/73.

Shaykh al-Albānī said: "***I do not know of any authentic ḥadīth regarding the sitting [julūs] of the Lord, the Exalted***" (2).

(١) إثبات الحد لله تعالى، محمود ابن أبي القاسم الدشتي، قسم الدراسة (ص ٦٤). (٢) مختصر العلو للعلي العظيم للذهبي، للألباني (ص ٩٣).

Footnotes:

(1) Ithbāt al-Ḥadd Lillāh Taʿālā, by Maḥmūd ibn Abī al-Qāsim al-Dashtī, study section (p. 64). (2) Mukhtaṣar al-ʿUluww li al-ʿAliyy al-ʿAẓīm by al-Dhahabī, abridged by al-Albānī (p. 93).

Finally, let us see the view of another Salafī editor of Kitāb al-Sunna known as **Aḥmad bin ʿAlī al-Qufaylī al-Riyāshī**. He mentioned the following in a footnote to the narration from Khārija (1/43, fn. 6):

(٦) هذا أثر ضعيف ، والجزء الأخير منه منكر. رواه الخلال في السنة » (ج 5) برقم : ١٦٩١) من طريق المؤلف، وهذا من أسانيد الكتاب. وفي سنده: سعيد بن صخر الدارمي ، قال أبو حاتم : مجهول الجرح والتعديل » (ج ٤ ص : ٣٤). وخارجة بن مصعب كذاب، وقوله : وهل يكون الاستواء إلا بجلوس)، لا يثبت عنه، لضعف الإسناد إليه، وأهل السنة يثبتون الاستواء، ويسكتون عن الكيفية، والله الهادي إلى سواء السبيل. والله أعلم، ثم إني وجدت ابن القيم الله قد نقل هذا الأثر من كتاب السنة» إلى كتابه اجتماع الجيوش» (ص: ٢٣٢-٢٣٣) وليس فيه الزيادة المذكورة.

"(6) **<u>This is a weak (ḍaʿīf) narration (athar), and the last part of it is objectionable.</u>** Al-Khallāl narrated it in "Al-Sunna" (vol. [5], number: 1691) through the path of the author, and this is among the chains of narration of the book. In its chain is Saʿīd bin Ṣakhr al-Dārimī, about whom Abū Ḥātim said: "Unknown" (majhul) in terms of disparagement and validation" (vol. 4, p. 34). And Khārija bin Muṣʿab is a liar, and his statement: "Can istiwāʾ (establishing) be anything other than sitting?" cannot be established from him due to the weakness of the chain leading to him. The people of Sunna affirm the istiwāʾ and remain silent regarding its modality, and Allah is the Guide to the straight path. And Allah knows best. Then I found that Ibn al-Qayyim, may Allah have mercy on him, has quoted this athar from the book "Al-Sunna" in his book "Ijtimāʿ al-Juyūsh" (pp. 232-233), and it does not contain the aforementioned addition."

Thus, ʿĀdil bin ʿAbdullāh Āl Ḥamdān's position diverges significantly from the aforementioned Salafī scholars, rendering his argumentation methodologically inconsistent with established views of the majority. His interpretive framework fails to meet the evidentiary standards necessary for theological formulation within the orthodox creedal (ʿaqīda) discourse.

The status of Khārija ibn Muṣ'ab

ʿĀdil ibn ʿAbdullāh Āl Ḥamdān was quoted above as saying the following about Khārija ibn Muṣ'ab:

"5 - Khārija ibn Muṣ'ab is not a liar according to the correct opinion among the statements of the scholars of criticism and validation [jarḥ wa ta'dīl], as Al-Qaḥṭānī described him! Rather, the "lying" refers to mistakes and concealment [tadlīs], not deliberate falsehood in narration. The man is truthful in narration, as Yaḥyā bin Ma'īn said: "He has sound traditions,"[205] and Abū Ḥātim Al-Rāzī, despite his strictness, said: "His traditions are written... he was not considered a liar," and likewise said Ibn 'Adī[206] and a group of scholars in this field! See: "Al-Ḍu'afā'" by Ibn 'Adī (3/52), "Al-Thiqāt" by Ibn Ḥibbān[207] (1/284), and "Al-Siyar" (7/326)."

He did not give the full comments from Ibn Abī Ḥātim al-Rāzī's Kitāb al-Jarḥ wa'l-Taʿdīl (3/375-376, no. 1716)[208]:

[205] He has deliberately left out other comments from Yaḥyā bin Ma'īn.

[206] See below for Ibn ʿAdī actually mentioning that Khārijah was deemed to be a liar by Ibn Maʿīn but ʿĀdil ibn ʿAbdullāh Āl Ḥamdān did not mention this!

[207]See below for what Ibn Ḥajar mentioned from Ibn Maʿīn and Ibn Ḥibbān as well as other early scholars.

[208] See here - https://app.turath.io/book/2170?page=1333

1716 - خارجة بن مصعب الخراساني السرخسي (٥) أبو الحجاج الضبعي روى عن زيد بن أسلم روى عنه وكيع بن الجراح وأبو داود الطيالسي وزيد بن الحباب وسهل بن خارجة وبشر بن يزيد بن أبي الأزهر سمعت أبي يقول ذلك.

1716 - Khārija ibn Muṣʿab al-Khurāsānī al-Sarakhsī (5) Abū al-Ḥajjāj al-Ḍubaʿī narrated from Zayd ibn Aslam. Those who narrated from him include Wakīʿ ibn al-Jarrāḥ, Abū Dāwūd al-Ṭayālisī, Zayd ibn al-Ḥubāb, Sahl ibn Khārija, and Bishr ibn Yazīd ibn Abī al-Azhar. I heard my father saying that.

حدثنا عبد الرحمن نا مسلم بن الحجاج النيسابوري قال سمعت يحيى بن يحيى وسئل عن خارجة بن مصعب فقال: خارجة عندنا مستقيم الحديث (٣٦٨ م ٢) ولم يكن ينكر من حديثه إلا ما كان يدلس عن غياث فأنا قد كنا قد عرفنا تلك الأحاديث فلا نعرض له)١(.

ʿAbd al-Raḥmān told us that Muslim ibn al-Ḥajjāj al-Naysābūrī informed us, saying: I heard Yaḥyā ibn Yaḥyā being asked about Khārija ibn Muṣʿab, and he said: "Khārija, according to us, has sound traditions [mustaqīm al-ḥadīth] (368 M 2). Nothing was rejected from his traditions except what he would conceal [yudallisu] from Ghiyāth. We have already recognized those traditions, so we do not challenge him (1)."

حدثنا عبد الرحمن أنا علي بن أبي طاهر فيما كتب إلى قال نا الأثرم قال سمعت أبا عبد الله أحمد بن حنبل وسئل عن خارجة بن مصعب فقال: لا يكتب حديثه.

ʿAbd al-Raḥmān told us that ʿAlī ibn Abī Ṭāhir informed us in what he wrote to me, saying: Al-Athram informed us, saying: I heard Abū ʿAbdullāh Aḥmad ibn Ḥanbal being asked about Khārija ibn Muṣʿab, and he said: "His hadiths are not to be written."

حدثنا عبد الرحمن قال قرئ على العباس بن محمد الدوري قال سئل يحيى بن معين عن خارجة بن مصعب فقال مرة: ليس بشئ وقال مرة أخرى: ليس بثقة.

ʿAbd al-Raḥmān told us, saying: It was read to al-ʿAbbās ibn Muḥammad al-Dūrī who said: **Yaḥyā ibn Maʿīn** was asked about Khārija ibn Muṣʿab, and he said once:

"He is nothing [laysa bi-shayʾ]," and another time he said: "He is not trustworthy [laysa bi-thiqa]."[209]

حدثنا عبد الرحمن قال سمعت أبي يقول: خارجة بن مصعب مضطرب الحديث ليس بقوي. يكتب حديثه ولا يحتج به مثل مسلم بن خالد الزنجي، لم يكن محله محل الكذب.

ʿAbd al-Raḥmān told us, saying: I heard my father saying: **"*Khārija ibn Muṣʿab has disturbed traditions [muḍṭarib al-ḥadīth] and is not strong [laysa bi-qawī]. His traditions are written but not used as evidence [yuktabu ḥadīthuhu wa-lā yuḥtajju bihi], like Muslim ibn Khālid al-Zanjī. His status was not that of a liar*[210] *[lam yakun maḥalluhu maḥall al-kadhib]*."**

Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī mentioned the following about Khārija ibn Muṣʿab in his Tahdhīb al-Tahdhīb (3/76-78):

٤٧- «ت ق - خارجة» بن مصعب٢ بن خارجة الضبعي بن الحجاج الخراساني السرخسي روى عن1 زيد بن أسلم وسهل بن أبي صالح وأبي حازم سلمة بن دينار وبكير بن الأشج وخالد الحذاء وشريك بن أبي نمر وعاصم الأحول وعمرو بن دينار قهرمان آل الزبير ومالك وأبي حنيفة ويونس بن يزيد ويونس بن عبيد وخلق وعنه الثوري ومات قبله وأبو داود الطيالسي وعلي

147 - "Ta Qāf - Khārija" ibn Muṣʿab ibn Khārija al-Ḍubaʿī ibn al-Ḥajjāj al-Khurāsānī al-Sarakhsī narrated from Zayd ibn Aslam, Sahl ibn Abī Ṣāliḥ, Abū Ḥāzim Salama ibn Dīnār, Bukayr ibn al-Ashajj, Khālid al-Ḥadhdhāʾ, Sharīk ibn Abī Namir, ʿĀṣim al-Aḥwal, ʿAmr ibn Dīnār (the steward of the family of al-Zubayr), Mālik, Abū Ḥanīfa, Yūnus ibn Yazīd, Yūnus ibn ʿUbayd, and many others. And those who narrated from him include al-Thawrī (who died before him), Abū Dāwūd al-Ṭayālisī, ʿAlī

ابن الحسن شقيق وزيد بن الحباب وشبابة بن سوار وعبد الرحمن بن مهدي وأبو بدر شجاع بن الوليد ووكيع ويحيى بن يحيى النيسابوري ونعيم بن حماد الخزاعي وغيرهم قال الأثرم عن أحمد لا يكتب حديثه وقال عبد الله بن أحمد نهاني أبي أن أكتب عنه شيئا من الحديث وقال الدوري ومعاوية عن ابن

[209] These other points from ibn Maʿīn were left out by ʿĀdil ibn ʿAbdullāh Āl Ḥamdān.
[210] See below for what Ibn Hajar mentioned about him being a liar.

نمير ليس بثقة وقالا عنه مرة ليس بشيء وقال عباس عنه كذاب وقال معاوية عنه ضعيف وقال عثمان الدارمي وغيره عن ابن معين ليس بشيء

ibn al-Ḥasan Shaqīq, Zayd ibn al-Ḥubāb, Shabābah ibn Sawwār, ʿAbd al-Raḥmān ibn Mahdī, Abū Badr Shujāʿ ibn al-Walīd, Wakīʿ, Yaḥyā ibn Yaḥyā al-Naysābūrī, Nuʿaym ibn Ḥammād al-Khuzāʿī, and others. Al-Athram reported from Aḥmad: "His Hadiths are not to be written." ʿ***Abdullāh ibn Aḥmad said: "My father forbade me from writing down any hadiths from him.***" Al-Dūrī and Muʿāwiya reported from Ibn Numayr: "He is not trustworthy [thiqa]," and they both said about him another time: "He is nothing [laysa bi-shayʾ]." ʿ**Abbās said about him: "A liar [kadhdhāb]."** Muʿāwiya said about him: "Weak [ḍaʿīf]." ʿUthmān al-Dārimī and others reported from Ibn Maʿīn: "He is nothing [laysa bi-shayʾ]."

وقال الحسين بن محمد القباني قال لي أبو معمر الهذلي أتدري لم ترك حديث خارجة فقال لمكان رأية قال لا ولكن كان أصحاب الرأي عمدوا إلى مسائل لأبي حنيفة فجعلوا لها أسانيد عن يزيد بن أبي زياد عن مجاهد عن ابن عباس فوضعوها في كتبه فكان يحدث بها وقال البخاري تركه بن المبارك ووكيع

Al-Hussain ibn Muḥammad al-Qabbānī said: Abū Maʿmar al-Hudhalī said to me: "Do you know why Khārija's traditions were abandoned?" He replied: "Because of his opinion [raʾy]." He said: "No, but the people of opinion [aṣḥāb al-raʾy] deliberately took issues from Abū Ḥanīfa and fabricated chains of narration for them from Yazīd ibn Abī Ziyād, from Mujāhid, from Ibn ʿAbbās, and placed them in his books, so he would narrate them." Al-Bukhārī said: "Ibn al-Mubārak and Wakīʿ abandoned him."

وقال يحيى بن يحيى كان يدلس عن غياث بن إبراهيم وغياث ذهب حديثه ولا يعرف صحيح حديثه من غيره قال مسلم سمعت يحيى بن يحيى وسئل عن خارجة فقال مستقيم الحديث عندنا ولم يكن ينكر من حديثه إلا ما يدلس عن غياث بن إبراهيم فإنا كنا قد عرفنا تلك الأحاديث فلا نعرض لها وقال النسائي متروك الأحاديث وقال مرة ليس بثقة وقال مرة ضعيف وقال ابن سعد اتقى الناس حديثه فتركوه

Yaḥyā ibn Yaḥyā said: "He used to conceal [yudallisu] from Ghiyāth ibn Ibrāhīm, and Ghiyāth's traditions are gone, and one cannot distinguish his authentic traditions from others." Muslim said: "I heard Yaḥyā ibn Yaḥyā being asked about Khārija, and he said: 'According to us, he has sound traditions [mustaqīm al-

ḥadīth], and nothing was rejected from his traditions except what he would conceal [yudallisu] from Ghiyāth ibn Ibrāhīm. We have already recognized those traditions, so we do not challenge them.'" Al-Nasāʾī said: "His traditions are abandoned [matrūk al-aḥādīth]," and he said another time: "He is not trustworthy [thiqah]," and yet another time: "Weak [ḍaʿīf]." Ibn Saʿd said: "People were cautious of his traditions, so they abandoned them."

وقال الجوزجاني كان يرمي بالأرجاء وذكره يعقوب بن سفيان في باب من يرغب عن الرواية عنهم وقال أبو حاتم مضطرب الحديث ليس بقوي يكتب حديثه ولا يحتج به لم يكن

محله محل الكذب وقال ابن خراش والحاكم أبو أحمد متروك الحديث وقال الدارقطني ضعيف وأخوه علي ضعيف

Al-Jūzajānī said: "He was accused of Irjāʾ [belief in faith without works]." Yaʿqūb ibn Sufyān mentioned him in the chapter of those whose narrations are avoided. Abū Ḥātim said: "His traditions are disturbed [muḍṭarib al-ḥadīth] and not strong [laysa bi-qawī]. His traditions are written but not used as evidence. His status was not that of a liar." Ibn Khirāsh and al-Ḥākim Abū Aḥmad said: "His traditions are abandoned [matrūk al-ḥadīth]." Al-Dāraquṭnī said: "Weak [ḍaʿīf], and his brother ʿAlī is weak [ḍaʿīf]."

وقال ابن عدي له حديث كثير وأصناف فيه مسند ومنقطع وعندي أنه يغلط ولا يتعمد الكذب وقال مصعب بن خارجة توفي أبي في ذي القعدة سنة «١٦٨» وهو ابن «٩٨» سنة. قلت وقال يعقوب بن شيبة ترك بن المبارك حديثه وقال رأيت منه سهولة في أشياء فلم آمن أن يكون أخذه للحديث على ذلك

Ibn ʿAdī said: "He has many traditions of various types, both connected [musnad] and disconnected [munqaṭiʿ], and in my opinion, he makes mistakes but does not deliberately lie." Muṣʿab ibn Khārija said: "My father died in Dhū al-Qaʿdah in the year 168, at the age of 98." I say: Yaʿqūb ibn Shayba said: ***"Ibn al-Mubārak abandoned his traditions and said: 'I saw laxity in him in certain matters, so I did not feel safe that his approach to traditions might be like that.'"***

وقال يعقوب وهو ضعيف الحديث عند جميع أصحابنا ووهاه الفضل بن موسى السيناني وقال ابن المديني هو عندنا ضعيف وقال الآجري عن أبي داود ضعيف وقال مرة ليس بشيء وقال أيضا عنه خارجة أودع كتبه عند غياث بن إبراهيم فأفسدها عليه

Yaʿqūb said: "He is considered weak in traditions [ḍaʿīf al-ḥadīth] by all our companions." Al-Faḍl ibn Mūsā al-Sīnānī weakened him. Ibn al-Madīnī said: "He is weak [ḍaʿīf] according to us." Al-Ājurrī reported from Abū Dāwūd: "Weak [ḍaʿīf]," and he said another time: "He is nothing [laysa bi-shayʾ]." He also said about him: "Khārija deposited his books with Ghiyāth ibn Ibrāhīm, who corrupted them."

وقال ابن حبان كان يدلس عن غياث بن إبراهيم وغيره ويروي ما يسمع منهم مما وضعوه على الثقات عن الثقات الذين رآهم فمن هنا وقع في حديثه الموضوعات عن الاثبات لا يجوز الاحتجاج بخبره وذكره ابن الجارود والعقيلي وسعيد بن السكن وأبو زرعة الدمشقي وأبو العرب الصقلي وغيرهم في الضعفاء.

Ibn Ḥibbān said: "He used to engage in concealment [tadlīs] from Ghiyāth ibn Ibrāhīm and others, and he would narrate what he heard from them of what they fabricated upon the trustworthy narrators, from the trustworthy ones whom he had seen. From this point, fabricated narrations [mawḍūʿāt] from the reliable narrators [al-athbāt] entered his ḥadīth. It is not permissible to use his reports as evidence. Ibn al-Jārūd, al-ʿUqaylī, Saʿīd ibn al-Sakan, Abū Zurʿa al-Dimashqī, Abū al-ʿArab al-Ṣiqillī and others mentioned him amongst the weak narrators."

Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī mentioned the following about Khārija ibn Muṣʿab in his Taqrīb al-Tahdhīb (no. 1612):

١٦١٢، خارجةُ بن مُصْعَب بن خارجة، أبو الحجاج السَّرَخْسي: متروك وكان يُدَلِّسُ عن الكذابين ويقال: إن ابن معين كذَّبه، مِن الثامنة، مات سنة ثمان وستين. ت ق.

1612 - Khārija ibn Muṣʿab ibn Khārija, Abū al-Ḥajjāj al-Sarakhsī: ***Abandoned [matrūk] and he used to conceal [yudallisu] from liars, and it is said: Indeed, Ibn Maʿīn declared him a liar***. From the eighth generation, died in the year one hundred sixty-eight [168]. Ta Qāf.

This verdict from Yahya Ibn Maʿīn was recorded in al-Kāmil fī Ḍuʿafāʾ al-Rijāl [The Complete Book on the Weak Narrators of Hadith][211] by Abū Aḥmad ibn ʿAdī (d. 365 AH) as follows:

حَدَّثَنَا ابن أبي بكر، حَدَّثَنا عباس، عَن يَحْيى، قال خارجة بن مصعب كذاب وليس بشَيْءٍ، وَهو سرخسي.

Meaning:

Ibn Abī Bakr told us, ʿAbbās told us, from Yaḥyā, who said: **Khārija ibn Muṣʿab is a liar [kadhdhāb]** and is nothing [laysa bi-shayʾ], and he is Sarakhsī.

Abū Aḥmad ibn ʿAdī gave his personal verdict towards the end of the entry as follows:

قَالَ الشَّيْخُ :وَهَذَا قد رواه الثَّوْريّ وجماعة معه من الثقات عن سهيل، وَهو مشهور عن سهيل وخارجة بن مصعب له حديث كثير أضاف فيها مسند ومقاطيع وحدث عنه أهل العراق وأهل خراسان، وَهو ممن يكتب حديثه وعندي أنه إذا خالف في الإسناد أو في المتن فإنه يغلط، ولاَ يتعمد، وَإذا روى حديثا منكرا فيكون البلاء ممن رواه عنه فيكون ضعيفا وليس هو ممن يتعمد الكذب

The Shaykh said: This has been narrated by al-Thawrī and a group of trustworthy narrators with him from Suhayl, and it is well-known from Suhayl. As for Khārija ibn Muṣʿab, he has many traditions (hadiths) in which he included both connected [musnad] and disconnected ones [maqāṭīʿ]. The people of Iraq and the people of Khurasan narrated from him, and he is among those whose traditions are written down. In my opinion, when he contradicts in the chain of narration [isnād] or in the text [matn], he makes mistakes but does not do so deliberately. ***And when he narrates an objectionable tradition [ḥadīthan munkaran], the problem comes from those who narrated it from him, making it weak, and he is not among those who deliberately lie.***

[211] 3/494 (see here - https://app.turath.io/book/12579?page=1494).

A work entitled Tuḥfat al-Labīb bi-man takallama fīhim al-Ḥāfiẓ Ibn Ḥajar min al-Ruwāt fī ghayr al-Taqrīb [The Gift of the Intelligent Concerning Those Narrators About Whom al-Ḥāfiẓ Ibn Ḥajar Spoke Outside of al-Taqrīb] was compiled by a Salafi known as: Abū ʿAmr Nūr al-Dīn ibn ʿAlī ibn ʿAbdullāh al-Sadʿī al-Waṣṣābī. In this work a range of verdicts from al-Ḥāfiẓ Ibn Ḥajar from his various works have been mentioned. Here is the entry for Khārija ibn Muṣʿab (1/369-370, no. 412):

خارجة بن مصعب بن خارجة أبو الحجاج السرخسي: متروك، وكان يدلس عن الكذابين، ويقال: إن ابن معين كذبه (ت ق).

Khārija ibn Muṣʿab ibn Khārija Abū al-Ḥajjāj al-Sarakhsī: Abandoned [matrūk], and he used to conceal [yudallisu] from liars, and it is said: Indeed, Ibn Maʿīn declared him a liar (Ta Qāf).

ضعيف". "المهرة" (٦/ ٤٥). و"التلخيص" (٢/ ١١)، و"الكشاف" (٢/ ١٧٢)".

"Weak [ḍaʿīf]." "Al-Mahara" (6/45), "Al-Talkhīṣ" (2/11), and "Al-Kashshāf" (2/172).

وذكره الحافظ ضمن من ضعف بأمر آخر غير التدليس. "النكت" (٢/ ٦٤٤ - ٦٤٨).

The Ḥāfiẓ mentioned him among those who were weakened for reasons other than concealment [tadlīs]. "Al-Nukat" (2/644-648).

ضعيف جدًا". "التلخيص" (٤/ ٢٨٢)".

"Very weak [ḍaʿīf jiddan]." "Al-Talkhīṣ" (4/282).

تركه الجمهور وكذبه ابن معين، وقال ابن حبان: "كان يدلس عن الكذابين أحاديث رووها عن الثقات على الثقات الذين لقيهم فوقعت الموضوعات في روايته"". "النتائج" (١/ ٢٥٩).

"***The majority abandoned him and Ibn Maʿīn declared him a liar***, and Ibn Ḥibbān said: 'He used to conceal [yudallisu] from liars, traditions that they narrated from trustworthy narrators, attributing them to the trustworthy narrators whom he had met, so fabricated traditions appeared in his narrations.'" "Al-Natāʾij" (1/259).

وذكره الحافظ في المرتبة الخامسة من مراتب المدلسين قائلًا: "ضعفه الجمهور، وقال ابن معين: كان يدلس عن الكذابين"، "التدليس" (١٧٥).

The Ḥāfiẓ mentioned him in the fifth rank of those who practiced concealment [tadlīs], saying: "The majority weakened him, and Ibn Maʿīn said: 'He used to conceal [yudallisu] from liars.'" "Al-Tadlīs" (175).

In a work known as Mawsūʿat Aqwāl al-Imām Aḥmad ibn Ḥanbal fī Rijāl al-Ḥadīth wa-ʿIlalihi [Encyclopaedia of Imam Aḥmad ibn Ḥanbal's Statements on Narrators of Ḥadīth and Their Defects], the verdicts of Aḥmad ibn Ḥanbal have been collated as follows (pp. 326-327):

664 - خارجة بن مصعب بن خارجة، أبو الحجاج السرخسي، الخرساني

664 - Khārija ibn Muṣʿab ibn Khārija, Abū al-Ḥajjāj al-Sarakhsī, al-Khurāsānī

• قال أبو عبد الرحمن عبد الله بن أحمد: نهاني (يعني أباه) أن أكتب عن خارجة بن مصعب شيئًا العلل» (2409)».

• Abū ʿAbd al-Raḥmān ʿAbdullāh ibn Aḥmad said: ***"He (meaning his father) forbade me from writing anything from Khārijah ibn Muṣʿab."*** "Al-ʿIlal" (2409).

• وقال عبد الله: كتب إلي ابن خلاد. قال: سمعت يحيى يقول: جاء خارجة بن مصعب إلى شعبة، وليس عنده أحدٌ، فأخرج رقعة، فجزع شعبة. فقلت إنما هي أطراف فلم يقل شيئًا. «العلل» (5055)

• ʿAbdullāh said: "Ibn Khallād wrote to me saying: 'I heard Yaḥyā saying: Khārija ibn Muṣʿab came to Shuʿba when there was no one with him, and he took out a note, which alarmed Shuʿba. I said: These are just headings [aṭrāf], but he did not say anything.'" "Al-ʿIlal" (5055).

• وقال المروزي: سئل (يعني أبا عبد الله) عن خارجة بن مصعب، فضعفه وقال: ما روى عنه ابن المبارك شيئا في كتبه. فقال له ابن أبي رزمة: بلى حديث واحد. وقال قد قالوا لابن المبارك فيه. فقال: كيف أحدث عن رجل حدث بكذا الحديث منكر. «سؤلاته» (117) .

• Al-Marrūdhī said: "He (meaning Abū ʿAbdullāh) was asked about Khārija ibn Muṣʿab, so he deemed him weak and said: 'Ibn al-Mubārak did not narrate anything from him in his books.' Ibn Abī Ruzma said to him: 'Yes, one hadith.' He said: 'They had already spoken to Ibn al-Mubārak about him.' He replied: 'How can I narrate from a man who narrated such-and-such objectionable tradition?'" "Suʾālātuhu" (117).

• وقال الأثرم: سمعت أبا عبد الله أحمد بن حنبل، وسئل عن خارجة بن مصعب. فقال: لا يكتب حديثه. «الجرح والتعديل» 3/ (1716).

• Al-Athram said: "I heard Abū ʿAbdullāh Aḥmad ibn Ḥanbal being asked about Khārija ibn Muṣʿab. He said: 'His hadiths are not to be written.'" "Al-Jarḥ wa-al-Taʿdīl" 3/(1716).

• وقال الذهبي: وهاه أحمد. «الميزان» (2397) .

• Al-Dhahabī said: "Aḥmad considered him weak [wahhāhu]." "Al-Mīzān" (2397).

Earlier on it was also mentioned:

Note also the following report from ʿAbd Allāh ibn Aḥmad whose kunya is Abū ʿAbd al-Raḥmān as recorded in al-ʿIlal wa Maʿrifat al-Rijāl (2/318, no. 2409) from his father Aḥmad ibn Ḥanbal:

٢٤٠٩ - قَالَ أَبُو عَبْد الرَّحْمَن نهاني أَبِي أَن أكتب عَن رَجُل يحدث عَنْهُ عَبَّاس الْأَنْصَارِيّ فِي الْقرَاءَات يُقَالُ لَهُ عصمَة عَن الْأَعْمَش ونهاني أَن أكتب عَن خَارِجَة بْن مُصعب شَيْئا

2409 - Abū ʿAbd al-Raḥmān said: My father (Aḥmad ibn Ḥanbal) forbade me to write from a man from whom ʿAbbās al-Anṣārī narrates concerning the readings [qirāʾāt], who is called ʿIṣma, from al-Aʿmash. And he forbade me to write anything from Khārija ibn Muṣʿab.

In Kitāb al-Jarḥ wa'l-Taʿdīl (3/376) of ʿAbd al-Raḥmān ibn Abī Ḥātim al-Rāzī (d. 327 AH) there is the following report from another disciple of Ibn Ḥanbal known as al-Athram:

حدثنا عبد الرحمن أنا علي بن أبي طاهر فيما كتب إلى قال نا الأثرم قال

سمعت أبا عبد الله أحمد بن حنبل وسئل عن خارجة بن مصعب فقال: لا يكتب حديثه.

ʿAbd al-Raḥmān narrated to us, ʿAlī ibn Abī Ṭāhir informed us in what he wrote to me, he said: al-Athram narrated to us, he said: I heard Abū ʿAbdullāh Aḥmad ibn Ḥanbal when he was asked about Khārija ibn Muṣʿab, and he said: "His ḥadīth should not be written down."

Given that Imām Aḥmad ibn Ḥanbal explicitly forbade both his son and al-Athram from recording any material transmitted by Khārija, the presence of the aforementioned narration concerning establishment [istiwāʾ] as meaning sitting [julūs] in Kitāb al-Sunna raises significant questions regarding the text's authenticity. This discrepancy strongly suggests the possibility of later interpolation, whereby a subsequent compiler may have deliberately inserted this material. Such evidence indicates that this work has been compromised and therefore lacks the requisite credibility to serve as a reliable source for credal doctrine.

A note on the work by al-Dashti

ʿ**Ādil ibn** ʿ**Abdullāh Āl Ḥamdān** edited a work known as Ithbāt al-Ḥadd Lillāh ʿAzza wa Jall wa bi-annahu Qāʿid wa Jālis ʿalā ʿArshihi [Affirming the Limit for Allah, the Mighty and Majestic, and That He is Seated and Sitting on His Throne]! This is an unreliable work in its attempt to establish what is mentioned in the title.

Indeed, the foremost of the Salafi Hadith writers in his era known as ***Nāṣir al-Dīn al-Albānī*** mentioned the following in a catalogue known as Fihris Makhṭūṭāt Dār al-Kutub al-Ẓāhiriyya [Index of Manuscripts of the Ẓāhiriyya Library]: (Al-Muntakhab min Makhṭūṭāt al-Ḥadīth) [Selected from Hadith Manuscripts, p. 376]:[212]

٤٩٣ - الدشتي محمود بن أبي القاسم بن بدران أبو محمد)) ؟ ، من القرن السابع (١) ١٣٥٤ ١٠٠٣ كتاب إثبات الحد الله عز وجل ، وبأنه قاعد وجالس على عرشه . قلت : وليس فيه ما يشهد) - لذلك من الكتاب والسنة . مجموع ٦٨ (ق ١١٧ - ١٤٥) . (١) من شيوخه يوسف بن خليل وقد توفي سنة (٦٤٨) . ٣٧٦

493 - Al-Dashtī Maḥmūd ibn Abī al-Qāsim ibn Badrān Abū Muḥammad ??, from the seventh century (1)

1354 1003 - (The Book of Affirming the Limit for Allah, the Mighty and Majestic, and That He is Seated and Sitting on His Throne). **I say: There is nothing in it that supports this from the Book and the Sunna.**

Collection 68 (folios 117-145). (1) Among his teachers is Yūsuf ibn Khalīl who died in the year (648). 376

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[212] Edited and Annotated by Mashhūr Ḥasan Āl Salmān

There is an entry for al- Dashtī in a work known as Takmilat Siyar Aʿlām al-Nubalāʾ

(Supplement of Al-Ḥāfiẓ Al-Dhahabī to his two books Siyar Al-Nubalāʾ and Tārīkh Al-Islām), Author: Shams al-Dīn Muḥammad ibn Aḥmad ibn ʿUthmān al-Dhahabī (d. 748 AH)

Preparation and Critical Edition: ʿĀdil Murshid, Aḥmad Barhūm, Salīm ʿĀmir, Publisher: Dār al-Risālah al-ʿĀlamiyyah, Edition: Second, 1440 AH - 2019 CE, Volumes: 29, 30.

It is available to read here - https://shamela.ws/book/10907/98#p1

Quote with translation:

الدَّشْتي * المحدِّث الأَثري الزاهد الصادق، أبو محمد محمود بن أبي القاسم إسفنديار بن بدران بن أبيَّان، الدَّشْتي الإربِلي. سمع من: جعفر الهَمْداني، وابن المُقيَّر، والشيخ الضياء، وعدّة، وسمّع أولادَه. وكتب وتعب، وخطُّه رديء الوضع، وكان فقيرًا يلبس فَرْوة حمراء، ويَقنَع بذلك، ويعمل بالآثار، وكان قوَّالًا بالحق، نهَّاء عن المنكر، داعيًا إلى اليقين، منتبذًا للمتكلمين، له محبّون لخيره وإخلاصه، ومبغضون في الطرف الآخر، وكان صابرًا على الفقر، ولمّا أَنكر على الملك الناصر يوسف، لَكَمَه السلطان وأَخرج، ثم إنَّ السلطان ندم وبعث يستعطفه، فقال: وددتُ أني أدخل ،عليه وأخاطِبُه بما خاطبتُه ويعود ويضربني. وأنكر على الوالي وأضرابه، وقد ضربه بحلب نائبُها فامتنع عن الدعاء للخليفة، وكان يُكثِر الصوم ويُفطِر على أربع عشرة لُقْمة يشبع بها، ويَأثُر ذلك عن عمر ، وكان ينكر على الكُبَراء في المحافل، ويُغلِظ لهم ولا يقبل من أحد شيئًا، وكان خصومه يقولون: مجسِّم. روى لنا عنه: ابن أخيه الشهاب المؤدّب، والدمياطي في معجمه". توفي بمصر في ،رجب سنة خمس وستين وست مئة، وله نيِّف وستون سنة

Al-Dashtī: The Hadith scholar [muḥaddith], follower of narrations [atharī], ascetic [zāhid], truthful [ṣādiq], Abū Muḥammad Maḥmūd ibn Abī al-Qāsim Isfandiyār ibn Badrān ibn Abiyyān, al-Dashtī al-Irbilī. He heard from: Jaʿfar al-Hamdānī, Ibn al-Muqayyar, al-Shaykh al-Ḍiyāʾ, and several others, and he had his children hear [hadith].

He wrote and worked hard, **though his handwriting was poor**. He was poor and wore a red fur coat, being content with that. He acted according to the narrations [āthār], was outspoken about the truth, forbidding evil, calling to certainty, and

rejecting the theologians [mutakallimīn]. He had those who loved him for his goodness and sincerity, and those who hated him on the other side. He was patient in poverty. When he criticized al-Malik al-Nāṣir Yūsuf, the Sultan punched him and had him expelled. Later, the Sultan regretted this and sent someone to seek his forgiveness. He said: "I wish I could enter upon him and address him as I did before and have him strike me again."

He criticized the governor and his associates. The deputy of Aleppo had him beaten, so he refused to pray for the Caliph. He would fast frequently and break his fast with fourteen morsels that would satisfy him, attributing this practice to ʿUmar. **He would criticize the great ones in gatherings, be harsh with them, and would not accept anything from anyone. His opponents would say: "He is an anthropomorphist [mujassim]."**

Narrated to us from him: his nephew al-Shihāb al-Muʾaddib, and al-Dimyāṭī in his lexicon (Mu'jam). He died in Egypt in Rajab of the year six hundred and sixty-five [665 AH], and he was over sixty years old.

In conclusion, the isnād extending to Khārija is characterised by significant transmissional deficiencies [ḍaʿīf], thereby invalidating the attribution that Istiwāʾ denotes Allah's sitting [julūs] upon the ʿArsh (throne). Furthermore, al-Albānī's critical assessment confirms the absence of any textually authenticated traditions (aḥādīth) substantiating divine sitting (julūs). The treatise composed by al-Dashtī similarly lacks scriptural foundation, as its central thesis finds no corroborative evidence within the Qurʾānic corpus or the methodologically verified Sunna.

Epilogue

The comprehensive examination of *Kitāb al-Sunna*, traditionally attributed to ʿAbdullāh ibn Aḥmad ibn Ḥanbal, yields significant methodological concerns regarding its authenticity as a reliable witness to the doctrine of the *Salaf* (pious predecessors from the first three generations). The evidence suggests systematic issues extending beyond isolated textual problems to encompass fundamental questions of transmission reliability, sectarian interpolation, and manuscript integrity. Continued reliance upon this recension as representative of authentic early Sunnī creedal doctrine (*ʿaqīda*) appears methodologically unsound given the established principles governing *hadith* criticism and creedal authentication.

Manuscript Transmission and Chronological Gaps

The earliest extant manuscript of *Kitāb al-Sunna* is preserved in the Ẓāhiriyya collection (Damascus, Syria), transcribed in 644 AH by al-Anjab ibn Makkī ibn al-Anjab ibn Aḥmad al-Ṭaybī. This manuscript represents a gap exceeding three centuries from the death of ʿAbdullāh ibn Aḥmad, raising fundamental questions about textual integrity across this extended transmission period.

The manuscript's *isnād* includes Abū ʿAbdullāh Muḥammad ibn Ibrāhīm ibn Khālid al-Harawī, purportedly a direct recipient of the text from ʿAbdullāh ibn Aḥmad. However, this transmitter remains unidentified within established *rijāl* literature, constituting what scholars of *hadith* methodology classify as an unknown (*majhūl*) narrator. Also, there is contemporary dispute if Abū al-Naṣr Muḥammad ibn al-Ḥasan ibn Sulaymān al-Simsār is trustworthy (thiqa) or also an unknown narrator (*majhūl*). Additionally, another later transmitter known as Abū Ismāʿīl ʿAbdullāh ibn Muḥammad al-Anṣārī (d. 481 AH) was noted for his imprecision in transmitting texts. Application of the rigorous transmission standards advocated by authorities such as Shams al-Dīn al-Dhahabī (d. 748 AH) would render such a chain critically deficient.

Theological Content and Narrative Reliability

Textual analysis reveals a substantial corpus of narratively weak and methodologically problematic reports, particularly concerning the divine attributes (*Ṣifāt*). This concentration of disputed material contradicts the established principle, articulated by scholars including Zayn al-Dīn al-ʿIrāqī and Muḥyī al-Dīn al-Kāfījī, that creedal formulation must rest upon authenticated transmission rather than weak or fabricated reports.

The recension preserves anthropomorphic descriptions of Allah's relationship to the Throne and *Kursī*, alongside various Israelite traditions (*Isrāʾīliyyāt*). Despite warnings from scholars such as ʿAbbās ibn Manṣūr al-Saksakī al-Ḥanbalī (d. 683 AH) regarding anthropomorphist sects (*mushabbiha*), the text transmits such material without critical evaluation. This approach potentially directs readers towards corporealism (*tajsīm*) rather than the Qurānic principle of divine transcendence (*tanzīh*).

The contemporary English translation compounds these concerns by explicitly acknowledging the presence of weak narrations with no critical apparatus or concern in spreading weak and rejected narrations pertaining to creedal matters when the translator stated (pp. 7-8):

"The work does not include sources or the judgment of the scholars regarding the correctness of the ahādīth and narrations. The book covers issues of 'aqīdah which are firmly established based upon the Qurān, the correct ahādīth from the Messenger of Allāh and the sayings of the three praised generations and whoever followed them in goodness. So the weakness of some of the narrations does not change the 'aqīdah or the place of the issue in the religion."

Sectarian Polemics and Historical Anachronism

The recension exhibits sustained polemical hostility towards Imām Abū Ḥanīfa, including accusations of doctrinal deviation that contradict the documented respect accorded to him by Imām Aḥmad and contemporary *hadith* authorities. Such material reflects later sectarian disputes rather than authentic early testimonies, suggesting textual contamination by partisan concerns foreign to the original compilation context.

Abū ʿUmar (Ibn ʿAbd al-Barr, d. 463 AH) said in his his Jāmiʿ Bayān al-ʿIlm (2/1082): **"*Those who narrated from Abū Ḥanīfa and deemed him trustworthy [waththaqūhu] and praised him are more numerous (akthar) than those who spoke against him*."**

Broader Patterns of Misattribution

The identified problems align with documented patterns of false attribution to Imām Aḥmad ibn Ḥanbal and other early authorities:

- Works attributed to Aḥmad ibn Ḥanbal with unverified chains include the *Risāla al-Iṣṭakhrī*, *Usul al-Sunna*, *Risāla* on prayer (*Ṣalāh*), Risāla of Aḥmad ibn Ḥanbal to Musaddad ibn Musarhad and others
- Al-Dhahabī documented warnings regarding spurious works attributed to Aḥmad
- Ibn al-Wazīr cited al-Dhahabī's concerns about misattributed texts, whilst contemporary Hanbalis like Aḥmad ʿAbd al-Sattār Ṣabrī al-Najjār and Abū al-Amīn Sinān Ibn Saʿd Āl Jarrāḥ demonstrated the unreliable attribution of *Kitāb al-Radd ʿalā al-Zanādiqa wa-l-Jahmiyya* to Aḥmad ibn Ḥanbal
- The spurious *Sunan* attributed to al-Shāfiʿī, containing some two hundred *hadith* never narrated by him, exemplifies the exploitation of early authorities' prestige for textual authentication
- Sharḥ al-Sunna ascribed to al-Barbahārī (d. 329 AH)
- Both Ibn Taymiyya and Ibn Rajab acknowledged unreliable treatises and false attributions associated with ibn Ḥanbal

Textual Integrity and Editorial Intervention

Evidence suggests textual distortion (*taḥrīf*) within the recension, including the suppression of reports on divine transcendence (*tanzīh*) in favour of those supporting anthropomorphist interpretation. Such manipulation further undermines confidence in the text's fidelity to ʿAbdullāh ibn Aḥmad's original transmission.

Contemporary Reception and Scholarly Responsibility

Despite substantial methodological concerns, modern publishers within the contemporary Salafī movement have promoted *Kitāb al-Sunna*, presenting it as the authentic doctrine of the Salaf whilst perpetuating both sectarian prejudice and theological distortion.

Methodological Conclusions

The cumulative evidence compels the conclusion that the extant recension of *Kitāb al-Sunna* cannot be totally regarded as a reliable testimony to authentic creedal doctrine.

Scholarly Imperatives

The preservation of authentic creedal doctrine requires continued application of rigorous methodological standards to texts claiming early authority. Just as previous generations of scholars exposed fabricated works attributed to Aḥmad, al-Shāfiʿī, and other authorities, contemporary scholarship must maintain equivalent vigilance regarding works such as *Kitāb al-Sunna*.

Authentic Sunnī doctrine (*Ahl al-Sunna wa-l-Jamāʿa*) remains preserved within the Qurān, rigorously authenticated prophetic tradition (*Sunna*), and scholarly consensus (*ijmāʿ*) of recognised authorities, rather than in recensions compromised by weak transmission chains, sectarian interpolation, and anthropomorphic exaggeration.

The legacy of *Kitāb al-Sunna* thus serves as a methodological caution rather than doctrinal authority: a demonstration that textual prestige cannot substitute for authentic transmission, and that fidelity to established methodological principles remains the fundamental safeguard of authentic belief.

Compiled by:

Abul Hasan Hussain Ahmed

October 1st 2025/9th Rabi al Thani 1447 AH
(www.darultahqiq.com, Updates on Telegram: https://t.me/Darul_Tahqiq)